

a herald of Christ's presence

THE DAWN

**"GREAT IS OUR GOD
ABOVE ALL GODS."**

--II Chronicles 2:5

May 1960



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THE DAWN

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ITEMS OF INTEREST

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RADIO TOPICS FOR MAY

- 1—"Miracle of Healing"
- 8—"Kingdoms of This World"
- 15—"God Has a Plan"
- 22—"Evolution versus the Bible"
- 29—"The Bible Hell"

Religious Tolerance

"Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

—Zephaniah 3:9

THE possibility that a member of the Roman Catholic Church might be nominated and elected to the presidency of the United States has raised the issue of religious tolerance to a position of prominence in the minds of millions. Should a man otherwise qualified to hold such a high office in his country's government be barred from the position simply because he is a Roman Catholic? And, if elected thus to serve, would he use his high office to maintain religious liberty for those of other faiths?

As might be expected, conflicting opinions are being expressed. Prominent in these discussions is the issue pertaining to the separation of church and state. The Constitution of the United States forbids the union of church and state, and the claim is made that historically the Catholic Church has advocated this latter form of government, and therefore a faithful member of the Catholic Church could not be wholeheart-

edly loyal to this part of the United States Constitution.

It was the Catholic Church that originated church-state governments in Europe. It was a gradual development, beginning in A. D. 539, and reached its full stature in A. D. 800. Under this system the Pope crowned and uncrowned the kings of Europe, and Roman Catholicism was the official religion throughout the Papal Roman Empire. This situation was brought to an end finally in 1799, when Napoleon overthrew the authority of the Pope.

The period during which Papal Rome thus ruled essentially all of Europe is known as the Dark Ages. There were many things which contributed to the darkness of that unhappy period in human experience, one of them being the fact that, so far as possible, the Bible was kept from the people.

Many cruel persecutions were inflicted upon those who presumed to believe contrary to the

dogmas of Rome, the "Holy Inquisition" being one of the methods of torturing "heretics." Since, according to Catholicism, the dogmas of the church were infallible and were the true expressions of the will of God, it would be inconsistent to show tolerance toward those who held and practiced other concepts of truth. And, since those dogmas proclaimed that God would torture all who did not obey him, it was consistent that those who enforced his laws on earth, as Roman Catholicism interpreted them, should do likewise.

Protestants Also

BUT a religious government of this sort, regardless of its strength, could not hold all the people in subjection, and gradually the Reformation began, under the leadership of such men as Huss, Luther, Calvin, and others. But in the minds of most of the Reformers, the issues were not clear-cut. In many instances they fostered church-state governments of their own. In Germany, Lutheranism became the official religion of the state, and in Switzerland it was Calvinism.

Nor were these Protestants more tolerant than the rulers of the Catholic Church. Take the case of John Calvin, who had Michael Servetus burned at the stake. The principal "crime" of this "heretic" was that he denied the doctrine of the trinity. Others

were burned at the stake, even in Oxford, England, for translating the Bible into English.

All the cruel intolerance against disagreeing religionists throughout the Dark Ages and since, has been practiced in the name of God. The persecutors have had the false notion that they were the only true representatives of God, and were authorized by him to stamp out all opposition to what they had decided to be the truth.

Generally speaking, Protestant denominations no longer hold these extreme views, although some do. However, in countries like the United States and Great Britain, civil governments prohibit the punishment of anyone simply on the grounds of religious differences of opinion. Indeed, in this country, there is no official religious belief. In Great Britain, of course, the Church of England is the official church; but, even so, all other groups are given full liberty to believe and teach as they desire or understand.

In this respect, however, it is doubtful if the Catholic Church has changed its position officially. This is evidenced by the situation in Spain and in South America. In these countries the overwhelming majority of the people are Roman Catholics, and the church wields much influence in governmental affairs. The result is that little tolerance is shown toward Protestants, and Protestant mis-

sionary work is almost completely prohibited. Protestant Bibles are not permitted entry into Spain.

This attitude of the Catholic Church in areas where Catholicism has the upperhand is well known to the general public in this country, hence the apprehension on the part of many concerning the possibility of a Catholic President. On the other hand, the claim of the Catholic Church is that in America, where Catholics are in a minority, religious liberty and tolerance should be practiced. But of course it is difficult for some to understand how an infallible viewpoint could be different in one country than in another.

Some believe that a gradual change is taking place in the Catholic viewpoint concerning infallibility, that many high dignitaries of the church no longer hold so rigidly to the dogma that the Catholic Church alone is the repository of all truth, and that everything contrary to her dogmas must be suppressed as error. The claimed liberalism of Pope John may be contributing somewhat to this change. It is a shrewd organization, and it would not be surprising if modifications of viewpoints were made to meet the needs of a changing world.

The Basic Error

THE basic error responsible for much of the religious intolerance

and persecution throughout the centuries is that God commissioned the church in the flesh to convert and rule the world during the present age. This error led to the unholy union of church and state, which is symbolically described in the Bible as spiritual "fornication."—Rev. 17:4-6

This unholy union was called "Christendom," meaning Christ's kingdom. While church-state governments are generally frowned upon today, yet the idea still prevails that all countries not openly heathen or atheistic are Christian. On this basis, Protestant churches, as well as the Catholic Church, consider it a part of their "Christian" duty to do all they can to influence governments in the making of what they consider to be just and Christian laws. The degree of success attained by one group or another does not change the fact that they are all going beyond the commission given by Christ to his disciples to go into all the world and preach the Gospel.

Can we imagine Jesus or the apostles visiting high government officials of their day in an effort to have the tax burden on the Jewish nation made lighter, or removed altogether? There were many social evils in the days of Jesus and the Early Church, but neither the Master nor his followers campaigned against them.

Jesus said, "My kingdom is not of this world [Greek, kosmos,

meaning order].” (John 18:36) He knew that his kingdom would not be the reformed governments of this world. He knew that his kingdom would be made up of individuals who responded to the Gospel, and were willing to lay down their lives sacrificially as he was doing, not in reforming the kingdoms of this world, but in proclaiming the Gospel of his future kingdom.

He knew that when the “due time” came for the establishment of his kingdom, all his true disciples would be raised from the dead, as he expected to be, and that together they would set up a world government which would rule all nations. Jesus knew that through this government he would establish peace and righteousness, and give health and everlasting life to all who would obey its divine law.—Rev. 20:4, 6; Isa. 9:6, 7; Rev. 21:1-5

Total Authority

THE authority of the kingdom of Christ will be absolute. It will control every aspect of life. Under the rulership of that kingdom there will be liberty only to obey its laws. However, the inflexibility of the messianic kingdom laws will result in joy for all who obey, and the people will have learned of their reasonableness and justice.

Our text suggests how this will be brought about. It says that the Lord will turn to the people

“a pure language,” symbolic of a pure message of truth, which will enable all to call upon the name of the Lord and to serve him with “one consent.” There will be no need for religious controversy due to lack of understanding, for then “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—Isa. 11:9

Isaiah wrote that “then the eyes of the blind shall be opened.” (Isa. 35:5) While we know that in the coming “times of restitution” all physical disabilities, including blindness, will be removed, it is also true that those who now lack discernment of God and of his will are to have their “eyes” opened to know him and to recognize his glory.

Isaiah also wrote, “In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.” (Isa. 29:18, 19) All the misunderstandings of God and of his will which now afflict the sinned and dying world are likened to a “veil” that is spread over the faces of the people, and Isaiah assures us that this veil will be destroyed.—Isa. 25:7

In the messianic kingdom, not only will the people be fully enlightened concerning the divine will, but they will be ruled by

those who will make no mistakes in administering the kingdom laws. The resurrected and glorified Jesus will be the "King of kings" in that world government. (Rev. 19:16) Of him it is prophesied, "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."—Isa. 11:2, 3

The promises and prophecies of the Bible thus make it crystal clear that the people of all nations will, during the thousand years of Christ's kingdom, be enlightened concerning God and his will, and that the just and righteous laws of the kingdom will be enforced by those who will make no mistakes of judgment. There will be no confusion as to what is right and what is wrong. Eventually, we are assured, the laws of the Lord will be written in the very hearts of the people, and all will know and serve him.—Jer. 31:31-34

While the Catholic Church, and other groups also, have, in their erroneous efforts to enforce their traditions and mistaken authority, inflicted tortures upon non-conformists, this will not be the case in connection with the enforcement of the kingdom laws

during the Millennium. "The wages of sin is death," not torment, and Peter informs us that disobedience during the coming "times of restitution" will, if continued, lead to destruction. (Rom. 6:23) "It shall come to pass," said Peter, "that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:23

How thankful we should be that the administration of the laws of Christ's kingdom have not been given by God into the hands of fallen man! No one is now authorized to impose his doctrines and practices upon another under threat of punishment. To falsely assume this authority leads to unjustifiable intolerance.

As Christians, we can and should be convinced that we have the truth, and we should be willing to die for our faith; but we should be sympathetic and loving toward those who disagree with us. The time has not yet come to enlighten the whole world. Satan is still deceiving the people, with the result that the world is filled with religious confusion. (II Cor. 4:4) In this situation it is well that the spirit of tolerance is being urged upon the people.

Our commission is to continue proclaiming the Gospel of the kingdom as widely and as energetically as possible. We do not expect that great numbers will heed the message, but some do pay attention, and in responding

to the call of the Gospel are richly blessed. Jesus said, "Ye are the light of the world"—the only true light, indeed, that is in the world. (Matt. 5:14-16) Let us be faithful in letting our light shine!

As we keep ourselves employed in proclaiming the Gospel of the coming kingdom of Christ we need not be specially concerned with how the world is running its affairs. Certainly Jesus and the apostles were not so concerned. Paul admonished believers to be subject to the powers that be, and this applies to us insofar as conscience will permit.

With the exception of communist-controlled countries, and areas where the Roman or Greek Catholic Church are in control, there is little open persecution of those who bear witness to the truth. In the upheavals which take place in a dying world, this situation could change. There is no certainty of what tomorrow holds for the Lord's people. This has always been true.

Nor do the followers of the Master throughout the world necessarily have the same experiences. During the Nazi regime in Germany the Lord's people in that country suffered much. Later, in various countries of Europe our brethren suffered under communism. All the while in this country and in other places, the Lord's people were free to fellowship with one another and to proclaim the truth as they desired.

Today the communist and non-communist worlds are locked in a win or die struggle. How the Lord's people will be affected in the various countries as this struggle progresses is something which is well to leave in the Lord's hands. As the battle against the forces of enslavement continues, the desirability and advantages of freedom and tolerance are being stressed throughout the so-called "free world."

In the countries where the people are riding the crest of freedom's wave there is at the moment little likelihood of much religious persecution. But in the storm of human passions this, too, could change. However, whatever the future holds, we need not be concerned, for we know that the Lord will give grace to help his people in their every time of need.

Our concern now should be that we continue to be faithful in the use of all the opportunities of service which we enjoy. And what a glorious privilege we have in serving as ambassadors for Christ, and to be able to assure the people that his glorious kingdom of peace is soon to manifest itself in power and great glory for the blessing of all the families of the earth! And as we labor, let us continue to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

LESSON FOR MAY 1

The Pure in Heart

GOLDEN TEXT: "Blessed are the pure in heart: for they shall see God."—Matthew 5:8

MATTHEW 5:8, 27-37;

LUKE 9:61, 62

JESUS stresses heart purity in contrast with mere outward professions of righteousness such as were made by the scribes and Pharisees of his day. Describing their false professions Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."—Matt. 23:25

Because we are all members of a fallen and dying race, perfection of conduct is impossible; but heart purity is possible, for this is purity of intention, an intense inward desire that one's every thought, word, and deed be in keeping with the perfect standard of purity set forth in the Word of God. Those whose hearts are thus pure will be pained at any and every failure of conduct to measure up to the perfect standard of God's righteousness.

"The pure in heart," Jesus said, "shall see God." So far as literal vision is concerned the Scriptures declare that no man can see God and live. (Exod. 33:20) But it is possible to see God by the vision of faith. Faith's vision reveals God through the Word of truth, that precious Word in which the divine plan for the recovery of the human race from sin and death is revealed.

By faith, and through the divine plan of the ages, we "see" the wisdom, justice, love and power of God, and these attributes of his character combine to reveal his glory. We see the justice of God in the death sentence imposed upon man because of sin. It is morally right that all intelligent creatures who do not obey the law of their Creator be deprived of the privilege of living. On the other hand, God's love is revealed in the gift of his only begotten Son to redeem fallen man from death.

The wisdom of God is seen in

the provision of salvation he has made through Christ whereby he can be just in imposing the sentence of death, and at the same time the justifier of all who come to him through his appointed channel, Christ Jesus. (Rom. 3:26) Divine power is seen in this arrangement in that it implements his plan through the resurrection of Jesus from the dead, and eventually brings about the resurrection, not only of the church, but of all mankind, "the just and unjust."—Acts 24:15

The pure in heart, who are followers of the Master, are blessed with this inspiring vision of the Heavenly Father. Besides, if they are faithful to this vision by carrying out the privileges assigned to them in the divine plan, they will, in the resurrection, themselves be exalted to the divine nature, and thus enabled to see God face to face. This great joy came to Jesus, and he has promised to share it with his true followers.—Heb. 12:2; I John 3:1-3; Rev. 3:21; Col. 3:1-3

The Scriptures declare that Jesus would magnify the Law. (Isa. 42:21) We have an example of this in today's lesson in his reference to adultery, which the Law forbade. Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."—vss. 27, 28

Jesus' reference to one's "right eye" which might cause offense

is evidently symbolic of desire, or affection. If we find that we are setting our affection on that which is out of harmony with God's will, and a hindrance to our spiritual growth, drastic action would be indicated, lest we be enticed away from the Lord entirely and be cut off from life in "the second death," as symbolized by Gehenna, here translated "hell." (vs. 29) See Psalm 19:12-14.

"Let your communication be, Yea, yea; Nay, nay." The pure of heart are honest and straightforward. Their word is true, and needs no supporting oaths. One whose word was not trustworthy would also violate an oath.—vss. 33-37

In Luke 9:61, 62 Jesus suggests another element of heart purity, which is full devotion to the Lord. When that devotion is complete all other considerations are set aside, and there is no turning back.

QUESTIONS

- What is heart purity, and how do those who possess it see God?
- How did Jesus magnify the Law? Give illustrations.
- What lesson did Jesus teach by his reference to the "eye" and "hand"?
- What is the only scriptural ground for divorce?
- Is it proper for a Christian to take an oath?
- How is impurity of heart indicated in Luke 9:61, 62?

The Peacemakers

GOLDEN TEXT: "Blessed are the peacemakers: for they shall be called the children of God."—Matthew 5:9

MATTHEW 5:9, 21, 22, 38-48

THOSE who are humble, meek, merciful, and pure in heart will naturally radiate peace in their associations with other Christians and in the world. This will be the outflow of the peace of God which fills their hearts, that peace which they enjoy because of their confidence in God and in his promises to care for them, and to give them wisdom and strength in their every time of need.

Followers of the Master are peacemakers in still another sense, in that through their ministry of the Word of truth they participate in the work of establishing peace between God and men. The whole world of mankind is alienated from God through wicked works. (Col. 1:21) Provision for reconciliation has been made through the shed blood of Jesus Christ. But for this to be effective the "Word of reconciliation" must be proclaimed, and those who hear must accept; and it is our privilege to be heralds of the message.—Rom. 10:13, 14; II Cor. 5:18, 19

Thus it is that we are "ministers of reconciliation," or peacemakers, participating in the work of reconciling the world to God. During the present age those who are reconciled lay down their lives in joint sacrifice with Jesus. They are planted together in the likeness of his death, and if faithful even unto death will be exalted in the "first resurrection" to live and reign with Christ. Through the kingdom reign all mankind will be enlightened, and given a full opportunity to accept the provision of life through Christ and to be restored to atonement with God.—Rom. 6:3-8; Rev. 20:6

Jesus said that these peacemakers in the divine plan shall be called "the children of God." The children, or sons, of God of the present age, constitute the ruling house of God. Paul wrote, "If children, then heirs; heirs of God, and joint-heirs with Christ." (Rom. 8:17) It is appropriate, therefore, for those who will reign with Christ to establish peace on earth, and peace between God and men, to be called the "children of God."

Those who have the peace of God in their hearts will not hate their fellows, even though there might be provocation to do so. Being merciful, they will not demand "an eye for an eye, and a tooth for a tooth." (vs. 38) When "smitten," they will turn the other cheek, rather than smite back. Such an attitude is considered absurd by the world, but not to the "peacemakers" in Christ.

"Ye have heard," Jesus said, "that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." This is not found in the Law given to Israel by Moses. It was one of the many human traditions which had become attached to the Law. And Jesus said that to his followers it should be considered wrong, for they were to love their enemies, and to do good to those who hated them. Christians are to pray for them who spitefully use them, and persecute them.—vss. 43, 44

Those who do this have the Heavenly Father's viewpoint, and are his children, for he causes "his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (vs. 45) As Jesus further explained, if we merely love those who love us, "what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"—vss. 46, 47

Jesus follows this with the ad-

monition, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (vs. 48) This statement is often taken out of context, and its real meaning lost. No member of the sin-cursed and dying race can be perfect as God is perfect within the generally accepted meaning of what constitutes perfection. But we can be perfect in the sense that it is required of Christians that they be all-inclusive in the bestowing of their blessings, even as the Heavenly Father is thus all-inclusive.

How easy, indeed, it is to do good to those who love us! It is a great pleasure. But to bestow blessings upon those who hate us, and endeavor to injure us, indicates that we are sincerely endeavoring to be like the Heavenly Father, who, in addition to the common blessings of life which he so lavishly bestows upon the evil as well as upon the good, sent his beloved Son to suffer and to die for the entire sinful world of mankind.

QUESTIONS

- In what two ways do faithful followers of the Master serve as peacemakers?
- Why are they called "the children of God"?
- What will be the attitude of these peacemakers toward their enemies?
- How is it possible for Christians to be perfect as God is perfect?

The Christian in Society

GOLDEN TEXT: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

—Matthew 5:16

MATTHEW 5:10-16; 13:31-35

AS CHRISTIANS we are in the world, but not of the world. Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) The tribulation which Jesus suffered at the hands of the world was not due to his kindness and his sympathetic interest in the sufferings of the people. It was because he proclaimed truth which was unpopular, and exposed popular error.

It is the same with the faithful followers of Jesus. Adhering to the high standard of righteousness set forth in The Beatitudes does not lead to persecution. But when we proclaim the Gospel of the kingdom, a message which, in its entirety, envisions the setting aside of all the institutions of men which are based on selfishness, and proclaiming that divine authority will be established throughout the earth, opposition is often aroused. Also, the Christian's standard of righteousness often produces resentment and

hatred. Men want God to help them with their plans, but are not yet ready to have their arrangements superceded by the messianic kingdom agencies, nor to live in harmony with the divine code.

There is a blessedness to persecution only when it results from faithfulness in proclaiming the Gospel of Christ, and therefore is for Christ's sake. One can bring upon himself the animosity of the world through radicalism, and in other ways which would not have the approval of the Lord. The true followers of Jesus do not seek persecution, but if it comes as a result of their faithfulness to the truth, they are truly blessed and have much cause for rejoicing.

"Ye are the light of the world," Jesus said. (vs. 14) This is the position of a Christian in the world. He is not commissioned to reform the institutions of the world, but to bear the light of the Gospel to all who will give heed. We have been given this light, and Jesus admonished that it should not be hidden under a

“bushel.” Indeed, if it should be thus hidden for long it would go out.

Let “your” light so shine, Jesus said. It is our light because it has been given to us by the Lord. It is only because it is the Heavenly Father’s light that its shining in the world will glorify his name. True, this light of truth should accomplish a work of grace in our own hearts, making us humble, meek, kind, and merciful. This, in turn, makes us better channels for the truth; but it is the truth that does the shining and thereby glorifies God.

Usually The Parable of the Mustard Seed is understood to be a prophecy of the tremendous growth of professed Christianity as it has taken place through the centuries, with its institutions serving as “resting places” for its millions of members. This, no doubt, is the correct viewpoint. But it is also true that what men have called Christendom, or Christ’s kingdom, has been such in name only.

The mustard seed of the parable might well picture the small beginning of error that was sown by a “man,” not the Lord. From this small beginning have developed great institutions with their God-dishonoring creeds which uphold the falsehood of eternal torture and other equally erroneous doctrines. The proclamation of the true Gospel of the kingdom helps to expose these errors.

The Parable of the Leaven which a woman “hid in three measures of meal” also points out the corrupting influences of error. Leaven is always used in the Bible to illustrate the presence and evil workings of sin. This is why the Israelites were instructed to use unleavened bread in their commemoration of the Passover. This is also true with respect to the Memorial Supper. It is in this connection that we are admonished to purge out of our hearts the leaven of “malice and wickedness.”—I Cor. 5:7, 8

The woman of this parable could well represent the false church which was responsible for hiding the leaven in the pure meal of truth, so that all became leavened. Inherent immortality, eternal torture, the trinity, are among the false teachings which has so corrupted the creeds of Christendom that there is very little truth left in them.

QUESTIONS

- What is it that causes the world to persecute the true followers of Jesus?
Was Jesus persecuted for the same reason?
- What is the light which shines out into the world from Christians?
- What is this shining designed to accomplish?
- Explain The Parable of the Mustard Seed.
- What lesson is taught by The Parable of the Leaven?

Sincerity in Religious Practices

GOLDEN TEXT: "The Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—1 Samuel 16:7

MATTHEW 6:1-13

IN HEBREWS 4:13 we read that "all things are naked and opened unto the eyes of him with whom we have to do." In his messages to "the seven churches," our risen Lord says of the church of Ephesus, "I know thy works." (Rev. chs. 2, 3) Our Golden Text also emphasizes that the Lord is able to, and does, read the hearts of his people. This means that the Lord's appraisal of his people is not based on their outward works of piety, nor their public prayers. This appraisal is true with respect to both our Heavenly Father and his beloved Son, Christ Jesus.

We are, of course, admonished to do good unto all as we have opportunity, and especially to the household of faith. If we do not become weary in well-doing, we will, in due time, "reap," the Apostle Paul wrote. (Gal. 6:9, 10) But this will not be true if our good works are done to be seen of men. It is only if our works on behalf of others are motivated

by love and a desire to glorify God that we will be rewarded for them by "treasures in heaven."—Matt. 6:20, 21

Nor are public prayers which are offered to impress the people acceptable to God. When circumstances call for prayer in the presence of others, the petition should be very brief. A prayer for God's blessing upon a meeting should never include a discourse on the doctrines of the divine plan.

Most prayers should be in secret, in our "closets." (vs. 6) The Heavenly Father will see and hear prayers and, according to the good pleasure of his will, will reward us openly. James wrote about those who ask and receive not because they "ask amiss, that ye may consume it upon your lusts." (James 4:3) Selfish prayers will not be heeded by our Heavenly Father, whether uttered in public or in private.

Jesus outlined a brief prayer which may be taken as a guide to proper requests to bear before the throne of heavenly grace. In

approaching God in prayer it is important to remember his sacredness—"Hallowed be thy name." Indeed, our principal motive in prayer should be to glorify God.

The blessings we are privileged to seek from the Lord through prayer are those which he has promised to give. It is proper to pray for the Lord's kingdom to come, and for his will to be done in earth as it is in heaven, because he has promised that this is to be the ultimate outcome of his plan of salvation. Over and over again through his Word he has given us this assurance.—I Cor. 15:24-28

The Lord has also promised to "give us this day our daily bread." The reference here is primarily to spiritual food, the "bread of life." (John 6:35, 48) But it also includes our material needs—not all the things we may want, or would like to have, but what the Lord sees is best for us as new creatures in Christ Jesus. A meagre supply of food for a time could prove to be a very profitable experience.

The Lord has also promised to "forgive us our debts," on condition that "we forgive our debtors." (Matt. 6:12) This is a blessed assurance, for how quickly would we lose sight of our Heavenly Father's smiling countenance, were it not for his many promises that through Christ Jesus he has removed our transgressions as far

from us as the east is from the west.—Ps. 103:12

"Lead us not into temptation, but deliver us from evil." James has assured us that God does not tempt his people, meaning that he does not lead them into temptation. (James 1:13) This is an assurance of something the Lord will not do. On the other hand, he delivers those who are led into temptation through their own weaknesses, or by the wiles of the Devil. David wrote, "Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence."—Ps. 91:3

The expression, "For thine is the kingdom, and the power, and the glory, forever, Amen," is not found in the oldest Greek manuscripts extant. It was evidently added by a copyist, although it is largely a quotation from a prayer by David in I Chronicles 29:11. David sat upon the throne of the Lord. In a typical sense the kingdom of Israel was the Lord's kingdom. But that typical kingdom ceased in 606 B. C., when the last king of Judah was overthrown and the nation taken captive to Babylon.

QUESTIONS

- What are the only works acceptable to God?
- What is the principal motive for prayer acceptable to God, whether public or private?
- Why do we know that God is pleased to give us the blessings mentioned in "Our Lord's Prayer"?

Treasures in Heaven

GOLDEN TEXT: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."—Matthew 6:20, 21

MATTHEW 6:19-21, 24-34

TO THOSE who have dedicated themselves to walk in the footsteps of Jesus, the things of earth are of trifling worth, and unenduring. Shelter, food, and clothing are essential to life while we are still in the flesh, but even if these needs are in scant supply our "rejoicing in hope" of the future blessings is not marred. (Rom. 12:12; Heb 3:6) Earthly friendships and associations are of value to the man of the world, but we enjoy a spiritual fraternity, a "blest tie that binds" that is far more precious. Besides, it is enduring so long as we continue to be faithful to the terms of our calling.

It would be the spirit of an unsound mind indeed for those who have been made "partakers of the heavenly calling" to lay up unneeded treasures on earth. (Heb. 3:1) And we can lay up treasures in heaven only by seeking "first the kingdom of God, and his righteousness." (vs. 33) To seek the kingdom "first" means that it is the great objective of our

lives; that all things else we count as loss and as dross.

The King James Version fails to reveal the full thought of the Greek text with respect to not taking thought for the morrow. It is essential to make some plans for the morrow. The farmer must sow if he expects to reap. The merchant must order his supply of merchandise if he expects to have anything on hand to sell. In every field of endeavor a certain amount of planning ahead is necessary. What Jesus really said was that we should not take anxious thought about the future.

We do not need to be overly concerned, for, as Jesus explained, "Your Heavenly Father knoweth that ye have need of all these things." (vs. 32) Yes, the Lord knows our material needs, and will bless our reasonable efforts to secure them without our being overanxious. This leaves our minds and hearts free to seek "first" the kingdom of God, and to "lay up treasures in heaven."

The expression, "treasures in heaven," is, of course, figurative,

and refers to all the joys and blessings which await those who, at the end of the narrow way of sacrifice, will hear the Master's, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." (Matt. 25: 21, 23) We do not literally send heavenly "treasures" on before us, but by the Lord's grace we can prove worthy to inherit and enjoy them.

These "treasures" are many, and some of them are referred to in the Bible. Jesus said to the rich young ruler, "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven." (Mark 10:21) Apparently the disciples did not comprehend what Jesus meant by "treasures" in heaven, and in Matthew's account, when Jesus answered Peter's question as to what they would receive in return for giving up all to follow him, he said, "Ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:28

To be associate judges with Jesus, and to be enthroned with him in glory, will be some of the heavenly treasures to be inherited by the faithful.

The Lord promised Abraham that his "seed" would bless all the families of the earth, and Paul wrote, "If ye be Christ's,

then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:27-29) Here, then, is another "treasure"—the privilege of sharing in the blessing of all mankind with health and life.

Jesus said, "Be thou faithful unto death, and I will give thee a crown of life"—another marvelous treasure.—Rev. 2:10

Jesus also said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) This is a "treasure" so rich that our finite minds are unable even to approximate its value.

Jesus also promised overcomers that they would be given to eat of "the hidden manna"—symbolic of immortality. What a valued treasure this will be!—Rev. 2:17

The overcomers are also promised "power over the nations," with authority to rule them with a "rod of iron," even as Jesus has such authority and power. To this Jesus added, "And I will give him the morning star."—Rev. 2:26-28

QUESTIONS

- What did Jesus mean by seeking "first" the kingdom of God?
- What did Jesus mean by taking no thought for the morrow?
- How do we lay up "treasures in heaven," and what are some of the heavenly treasures to be inherited by those who prove worthy?

THE "SEED"

Article IV

Heirs of the Promise

AFTER Jesus was raised from the dead, he appeared to his disciples a number of times, and "by many infallible proofs" convinced them that he was alive again; and he spoke to them of "the things pertaining to the kingdom of God." (Acts 1:3) During the last of these appearances they made bold to ask him, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) Jesus' disciples were now convinced beyond any doubt that he was the Messiah of promise, the great King whose kingdom was to be set up in Jerusalem and which would extend its influence throughout the entire world. Naturally they concluded that first of all this would mean the re-establishment of Israel's kingdom, which had been overthrown by Nebuchadnezzar centuries before.

Jesus' reply to their inquiry concerning Israel's kingdom, while not a direct answer to the disciples' question, was, nevertheless, very revealing; for it indicated that there was yet a great work to be done ere the messianic kingdom, for which they hoped and longed, would be established. First Jesus said to his disciples, "It is not for you to know the times or the seasons, which the Father hath put in his own power." To this he added, "But ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." —Acts 1:7, 8

Whatever of expectation these ardent followers of the Master may have had of immediately becoming associated with him in a powerful government which would eventually rule the whole world, they would know from this commission to be his witnesses that there was no prospect of at once entering into kingdom glory. The task assigned was a comprehensive one, and even

though they may have thought of the "world" as being that restricted territory which we now speak of as the Middle East, it still would require time to witness the Gospel throughout even this limited territory.

So the disciples waited at Jerusalem as Jesus told them they should, until they received the Holy Spirit. This gift of divine power came upon them on the Day of Pentecost. It was a marvelous, yea, miraculous, demonstration of the favor of God upon this little company of despised disciples of the Nazarene who had been put to death, charged with treason against Rome.

Under the influence of this holy power, the Apostle Peter preached a short but moving sermon to the thousands of Israelites who had assembled within reach of his voice. He boldly charged them with the sin of crucifying Jesus, with the result that three thousand of them were "pricked" in their hearts and inquired what they should do. (Acts 2:37, 41) Peter's reply to this question was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:38, 39

The Church

IN PETER'S reply to the repentant Jews who had asked what they should do, he introduced a new aspect of the messianic hope contained in the promise to Abraham that through his "seed" all the families of the earth would be blessed. He assured them that as Israelites "the promise is unto you, and to your children, and to all [Israelites] who are afar off," but to this Peter added, "even as many as the Lord our God shall call."

Three thousand of those who heard Peter's pentecostal sermon were among those whom the Lord "called." From verse 47 we learn that the Lord "added to the church daily such as should be saved." The word "church" translates the Greek word **ekklesia**, which means "a calling out." Thus the "church" of the New Testament is composed of those whom the Lord calls. God never intended that the whole world should be brought into his church.

The "church," on the other hand, is a "called" group of dedi-

cated believers who accept Jesus as their Head, and devote their lives to the doing of God's will. This dedication is likened to a burial, or baptism, and is described as a baptism into Christ. Concerning this called class the Apostle Paul wrote:

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

From this it is apparent that the "called out" ones, those who constitute the true church of Christ because they have accepted his headship in their lives, are considered by God to be a part of the promised "seed" which is to be the agency for blessing all the families of the earth. This explains why the work of blessing all the families of the earth did not begin with the first advent of Jesus. It explains why, when the disciples asked about the re-establishment of David's kingdom, he indicated that first they were to be his witnesses throughout all the earth; for it is through this witness work that the Lord calls the various ones into the grand assembly which he calls the "church," and which, under Christ, will be the larger "seed" of Abraham.

The Gentiles

THE rapid influx of believing Israelites into the church beginning with Pentecost did not continue. The religious leaders began to oppose the work, and before long it was merely one here and there of the Jewish people who accepted the Gospel when it was witnessed to them. God knew that it would be this way, and since he had predetermined the number he wanted in the "church" as the faith seed of Abraham, he also had prearranged that in due time his "call" should be extended to the Gentiles.

The first Gentile convert of record was Cornelius, "a centurion of the band called the Italian band." (Acts 10:1) He is described as a "devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Corne-

lius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.”—Acts 10:1-6

For centuries the Jewish people had been schooled in the belief that they alone were God’s chosen race. Indeed, God had said to them, “You only have I known of all the families of the earth.” (Amos 3:2) They supposed that they alone were the inheritors of the promise made to their father Abraham concerning the “seed” that was to bless all nations. For this reason even Jesus’ own apostles were not prepared for the great change in God’s arrangements which was to permit Gentiles, through faith and obedience, to become fellow-heirs with them of the promises of God.

Having selected Peter as his servant to proclaim the Gospel to Cornelius, the first Gentile convert, God knew that he would need special preparation for this assignment. So just before the messengers sent to him reached the home of Simon the tanner, in Joppa, the Lord gave a vision to Peter. While waiting for dinner to be prepared, Peter went up onto the roof of Simon’s home to pray.

“And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven.”—Acts 10:10-16

Coming out of the “trance,” Peter naturally wondered what lesson the Lord desired him to learn from this incident. About then the messengers sent by Cornelius arrived at Simon’s home

and asked "whether Simon, which was surnamed Peter, were lodged there." (vs. 18) And, "while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?"—vss. 18-21

The three messengers then related to Peter the purpose of their visit, explaining that Cornelius had been directed by an angel of God to send for him and that he would explain to Cornelius what he ought to do. The messengers were invited to remain overnight, and the next day Peter accompanied them on their return to Cornelius, of Caesarea. In expectation of their arrival Cornelius "called together his kinsmen and near friends."—vs. 24

After meeting Cornelius, Peter entered the home, where the little company of Gentiles had assembled, and "he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?"—vss. 28, 29

Cornelius and Household Accept

PETER had properly understood the lesson of the sheet filled with unclean animals which God had called clean. Upon the basis of this he had gone to the home of Cornelius, a Gentile, and now he wanted to know what further responsibilities devolved upon him. Cornelius related his experience in being visited by an angel of God who instructed him to send for Peter, and the assurance the angel had given him that Peter would tell him what he ought to do. Concluding, Cornelius said, "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God."—vs. 33

Peter then preached a short sermon to this Gentile audience,

explaining that Jesus was the "anointed of God," commissioned to be the judge both of the "quick," the living, "and the dead." (vs. 42) In this, one of the great foundations of the Gospel which was first preached to Abraham is emphasized; the fact, that is, that through the promised "Seed" the dead would be restored to life. (Gal. 3:8) None of the non-Christian religions of the world teach that there will be a resurrection of the dead. Peter also assured Cornelius and his friends that through Christ they could receive "remission of their sins."—vs. 43

While he was yet speaking the Holy Spirit fell upon the gathering, giving the same evidence of God's acceptance of these Gentiles into his family as had been given to the Jewish disciples on the day of Pentecost. Witnessing this, Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord."—vss. 47, 48

The Jerusalem Conference

WHILE Peter had been specially prepared to accept the fact that Gentiles could now, through faith and obedience, enter into the family of God and become fellow-heirs of God's promises with Jewish believers, others in the Early Church had not, so a controversy developed among them. None was inclined to keep Gentile believers out of the church, but there were those who insisted that they could not be saved unless they were circumcised.

Finally it was considered wise to hold a conference in Jerusalem to weigh this issue and decide upon some official position to take with respect to the Gentile believers. Meanwhile, of course, these were increasing in numbers, especially as a result of the ministry of Paul and Barnabas, who were present at the Jerusalem conference and bore eloquent testimony of the marvelous manner in which God was manifesting his favor toward Gentile believers. Peter also told his experience in connection with Cornelius.

James appears to have been the chairman of this conference and, after hearing the testimonies of Paul and Peter, he answered, saying, "Men and brethren, hearken unto me: Simeon [Simon Peter] hath declared how God at the first did visit the

Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.”—Acts 15:13-18

James had been convinced that now, for the first time, God had “visited” the Gentiles and was inviting believers to participate in his plan, or, as he stated it, was taking out from the Gentiles “a people for his name,” those who would be members of his family and, through Christ, bear his name as sons. This was the opportunity which Jesus extended to all in the Jewish nation, but only a few accepted. We read concerning this that Jesus “came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God.”—John 1:11, 12

Beginning with Cornelius, God had turned to the Gentiles to find the remaining ones to make up his foreordained number to constitute his “house of sons.” James reminds us that all of God’s works are foreknown by him. It was not a failure of his plan that caused him to turn to the Gentiles. Jesus had instructed his disciples to go into all the world with the Gospel, and, as God looks upon them, those whom he calls are neither Jews nor Gentiles, for they are all one in Christ Jesus.—Gal. 3:27-29

After explaining that God had visited the Gentiles to take out of them a people for his name, James added, “To this agree the words of the prophets; as it is written, After this I will return and will build again the tabernacle of David, . . . that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called.” (Amos 9:11, 12) James did not say that the coming of the Gentiles into the church in his day was the fulfilment of Amos’ prophecy concerning “all the Gentiles.” Rather, he said that it was in harmony with that prophecy.

The time when “all the Gentiles” will be given their opportunity is after the building again of the tabernacle, or house, of David. Prior to this must be the work of calling out from the

Gentiles a people for the Lord's name. When the disciples asked Jesus, "Wilt thou at this time restore again the kingdom to Israel?" he could have explained this point in detail, but the disciples, not having received the Holy Spirit, and not being otherwise prepared for it, could not have received an explanation which involved inviting Gentiles to become fellow-heirs with them in the hope of reigning with Christ, so he simply told them that their commission for the present was to go into all the world as his witnesses, beginning at Jerusalem.

As we have seen, Jesus is the One who is to sit on "the throne of David, . . . to order it, and to establish it." (Isa. 9:6, 7) The sons of God of the present age, called from both Jews and Gentiles, are to share that kingdom with him, so its establishment must wait until all of these are gathered out from the world and they prove their worthiness for the exalted position to which they are called.

This work of taking out from the Gentiles a "people for his name" has already taken nearly two thousand years, and it is still in progress. Meanwhile, countless millions in a nominal sense have associated themselves with the name of Christ, the vast majority of whom have had no conception whatever of the divine purpose centered in him, or what it really means to be one of his footstep followers.

The masses of nominal Christians have not known that Jesus was sent into the world in fulfilment of God's promise to Abraham concerning a "seed" who would bless all the families of the earth. Neither have they known that by suffering and dying with Jesus, his followers qualify to be joint-heirs with him in the inheritance of the Abrahamic promise, that they, too, can thus be a part of the "seed" through which blessings of life and happiness will yet flow out to all mankind.

However, the work of calling, selecting, and proving those who will constitute the "people for his name" has gone steadily on, unnoticed and unknown to the world. The world has not known these in their true light, even as it did not know Jesus. (I John 3:1) Many times they have been persecuted by the world and by worldly churches, even as Jesus was persecuted. The "enmity" which the Creator said would exist between the "seed" of Satan

and the "seed" of the woman has often led to acute suffering by these, even as it led to the crucifixion of Jesus.—Gen. 3:13-15

"After This"

EVENTUALLY this phase of the divine plan for the recovery of the human race from sin and death will be completed, and then will follow the glorious consummation of that plan. It will be then that the typical kingdom of David will merge into the antitypical kingdom of the Messiah, the "Seed" of promise. And it will be through the agencies of that kingdom in the hands of Jesus and his joint-heirs that "all the families of the earth" will be blessed.

This, indeed, will be the purpose of re-establishing the throne of David with Jesus as King. James expressed it thus, "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15:17) God's promise concerning the "seed" not only gave assurance that he would provide a Deliverer, but also that "all" nations would be blessed through him. Yes, "all the Gentiles," and all the unbelieving Israelites as well, will be the recipients of the promised blessings of life, blessings which will flow to them through Christ, and through the believing ones from among both Jews and Gentiles who will be associated with him in his kingdom.

Yes, God foreknew and foretold his wonderful works on behalf of the children of men. Let us rejoice in the hope that his promises set before us, promises which assure the faithful followers of Jesus that they are to be associated with him in the rulership of the messianic kingdom, and promises which assure us that mankind in general, the living and those who have died, will be given an opportunity, through belief and obedience, to be restored to perfection of human life here on the earth. Truly, ours is a great and wonderful God!

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The Most Vital Consideration for a Christian

THE most vital consideration for a Christian is not whether he has gained all the knowledge of the ages, nor yet whether he knows all mysteries and can determine with accuracy the times and seasons of God's appointment. Although these accomplishments are praiseworthy, the most vital consideration for a Christian is his growth in the grace, favor, and the knowledge of our Lord and Savior Jesus Christ. And not merely in the knowledge alone, but in the product of that knowledge. Hence, when we speak of growing in the grace and in the knowledge of our Lord Jesus it means much more than knowing about him and his teachings, although that is a very good beginning.

Growing in this way is urged by both the Apostles Peter and Paul. In fact, the very last words the Apostle Peter wrote to "them that have obtained like precious faith with us" are: "Ye therefore, beloved, seeing ye know these

things before," or (**Diaglott**), "being forewarned," "beware lest ye also, being led away with the error of the wicked," or (**Diaglott**), "the deceit of the lawless," "fall from your own steadfastness. But grow in grace, favor, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever."—II Pet. 3:17, 18

In this 3rd chapter of the Apostle Peter's second and last letter, he outlines God's plan of the ages, and then in conclusion warns against those who would pervert the Scriptures to their own destruction, being, as the **Diaglott** renders it, "uninstructed and unstable." He closes his letter by exhorting them to grow in favor, and in the knowledge of our Lord and Savior.

The Apostle Paul likewise calls the attention of our Lord's followers to this vital matter, only he uses different language to convey the same meaning. For instance, in Colossians 1:26, 27 he

speaks of the mystery hidden from ages and generations but now made manifest to his saints, which he states is "Christ in you, the hope of glory." Brother Russell, commenting on this statement of the apostle, says, on page 1273 of the Reprints, "The wealth of God's wonderful favor to the church of Christ is briefly comprehended in that one expression of the Apostle Paul, 'Christ in you, the hope of glory.' "

In the 2nd chapter of this same epistle, the 6th and 7th verses, he writes, "As ye have received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving," and then adds in the next verse, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments, or elements, of this world, and not after Christ."

Again in II Corinthians 4:10, 11: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal body." In the 13th chapter, 5th verse, he continues: "Examine yourselves, whether ye be in the faith; prove your own

selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates [Dr. Strong, unapproved, i.e., rejected, by implication, worthless]?"

In Galatians 4:19 he states, "My little children, of whom I travail in birth again until Christ be formed in you." Throughout this epistle Paul contrasts the keeping of the Law with the exercise of faith, and notes that those who were endeavoring to justify themselves by the keeping of the Law were outside the pale of faith; that only faith in God's purpose in The Christ, composed of both Jews and Gentiles, could bring to their realization the saving grace and divine blessing sought.

Again, in Colossians 3:16, 17, Paul writes: "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace [Diaglott, gratitude] in your hearts to the Lord. And whatsoever ye do in word or deed; do all in the name of the Lord Jesus, giving thanks to God the Father by him."

Various figures of speech are used by the apostles to illustrate this most vital consideration for a Christian to grow into his likeness. Two of these figures of speech, illustrative of this growth, are related to human and physical development. The first one is

that of newborn babes requiring the milk, or basic elements of nourishment of the Word of God upon which the growth and development of the new creature in Christ Jesus is predicated. The other figure is that of the embryo requiring quickening, energizing and nourishment in order that the fetus may develop and be born upon the spiritual plane of existence. In the case of the faithful, spirit-begotten new creature in Christ Jesus, the birth is to the highest form of life, the divine.

Resorting to the first figure, we read in I Peter 2:2, 3: "As newborn babes, desire the milk of the Word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." The Apostle Paul also uses the same illustration a number of times. In I Corinthians 3:1-3 he writes: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat [**Diaglott**, solid food]: for hitherto ye were not able to bear it, neither yet now are able. For ye are carnal; for whereas there is among you envying, and strife, and divisions [margin, factions], are ye not carnal, and walk as men [margin, according to a man]?" and therefore not according to the example and instructions of the Lord and his personally chosen apostles.

Again, in Hebrews 5:8-14, Paul

uses this same form of expression to show immaturity. He tells his Jewish brethren that they have need that one teach them again which be the first principles of the oracles of God; and are become such as have need of milk, and not strong meat. "For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, or complete, mature, even those who by reason of use have their senses exercised [**Diaglott** and margin, faculties habitually, as a matter of habit, exercised] to discern both good and evil."

This matter of growth into his likeness in the full, complete sense is brought to our attention in Ephesians 4:11-15. It reads: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting [**Diaglott**, complete qualification] of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect, or full grown, man, unto the measure of stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow

up into him in all things, which is the Head, even Christ."

In his consideration of having Christ formed in us, Brother Russell mentions four outstanding characteristics manifesting growth into his likeness to be love, faith, obedience, and zeal. Also a fifth—determination, steadfastness, stability, for without this last mentioned characteristic, a weakness of character would be indicated.

Our Lord and his apostles manifested these characteristics, and especially this last one of determination, stability, and fixity of purpose, and it is this that will assure us of success in manifesting the other four. We often sing, "My goal is Christ, and Christ alone," and that being the case, it would mean that nothing should be permitted to interfere with or to deter us from attaining that desirable objective; and it is determination, stability, and fixity of purpose that is primarily essential if we would reap the rewards of faith.

The word zeal, in the Greek, primarily means "heat." Dr. Strong defines it to be ardor in the favorable sense, and jealousy in the unfavorable sense. The word in the favorable sense reminds us of the statement in Psalm 69:9 and John 2:17, referring to our Lord: "The zeal of thine house hath eaten me up, or consumed me."

The spiritual germ of life begotten in us, through our hearing

and zealously heeding the Word of truth, is quickened and developed, ready for birth on the spiritual plane of life. Otherwise the grace of God thus begun in us would be in vain so far as a full reward is concerned.

A person may acquire a knowledge of God's character and plan for the recovery from sin and death of humanity, and yet not enter fully into the spirit of that understanding. Only by devotedly following the teachings and precepts of the divine Word can anyone hope to develop the character qualifications requisite to glorification with our Lord and Head.

The meaning of this word "quicken" is to vitalize or make alive: and when we think of this process as it affects our spiritual growth into his likeness, we also think of zeal, energy, ardor, fervency of Spirit as evidences of our new life. It would be senseless to think that such a remarkable and superlative nature as the divine, the very nature of the glorious Creator himself, would be granted to any but those who had fully and completely complied with the requisite terms and conditions, and who had thereby demonstrated the same earnestness, sincerity, integrity, and fidelity characterized by our Lord and Head and his faithful apostles. It is by putting into practice those divine principles in our daily lives that will insure

our hope of sharing with him the glorious future prospects promised the faithful overcomers.

We cannot expect fully to measure up to the divine pattern set before us in Christ Jesus, because he was holy, harmless, undefiled, and separate from sinners to start with, whereas we were unholy and of the sinner race. (Heb. 7:26) However, it is the intense earnestness, sincerity, and wholeheartedness with which we endeavor to follow on to know him and the power of his resurrection that will measure the degree of our heart intentions. As we have learned, it is the motive, the intent, the Almighty sees in us that will determine the outcome. It is no wonder, therefore, that our Lord said: "Blessed are the pure in heart for they shall see God."

While the motive is of primary importance, good intentions alone are insufficient. Those good intentions must bear fruit by actions and deeds that demonstrate those good intentions. Our Lord said, "By their fruits ye shall know them." Unless unselfish, disinterested love, the love that is of God, is the motivating principle in our lives, all the good intentions would avail nothing in the sight of God, as shown by the Apostle Paul in I Corinthians, the 13th chapter. In that chapter, as we know, love is indicated by what it does and what it does not do. The apostle shows that we might have all faith, so as to re-

move mountains, yet if lacking this divine quality of love, we would amount to nothing in his sight.

A great deal may be said about love, but the important thing is its power to put into effect our words and conduct according to the divine standard set before us in the person of Jesus Christ. However, without the confident assurance of the promises of God, we might flounder around in inertia, thereby jeopardizing our prospects of becoming like our Lord Jesus. Faith, therefore, is a primary requisite to the making of our calling and election sure. Obedience, also, is fundamental to growth into his likeness, for even of our Lord it is said (Heb. 5:8) that he learned obedience by the things which he suffered, showing that even in suffering there is virtue as we strive to reflect his likeness.

The secret of our Lord's triumph over even death itself is indicated by the statement in Colossians 2:15, which reads: "And having spoiled principalities and powers [Diaglott, stripped governments and authorities], he made a show of them openly, triumphing over them [margin] IN HIMSELF." He didn't triumph over them by using force, but by exhibiting the sterling qualities of the godlikeness he possessed. He could not be intimidated by

(Continued on page 34.)

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DAWN PUBLICATIONS

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NEW JERSEY

(Continued from page 31.)

the exhibition of power, or overawed by pretentious and imposing authority, nor yet by the seductive influence of friend or foe, such as the time when he was tempted by Satan, and when Peter tried to dissuade him from the course divinely mapped out for him. Nor yet when he appeared before Pilate, discounting his power and authority, except as permitted by Jehovah.

And it was this quality of unremitting devotion and fidelity to the will of God that was exhibited by the redoubtable apostles of the Lord Jesus. And this is the example we endeavor to follow. While we cannot measure up to our Lord's perfection, having been shapen in iniquity and in sin conceived, as expressed by David of himself in Psalm 51:5, yet it is possible for us to maintain that same degree of confidence, and rejoicing of the hope set before us even amidst horrendous circumstances, and to the end of our sojourn here, if we continue to look to God for the grace and strength to help in our time of need.

Jesus' apostles, imperfect like unto us, have shown through their words and example that it can be done, that overcoming is possible through the grace and help of God's Holy Spirit operating in and through us, even as

it did in them. There may be a difference in degree, but there should be a similarity in its effect upon us to stand and not fall in this, our own trial for life eternal.

Our Lord, nevertheless, is our exemplar. He blazed the trail. He overcame and triumphed over death. He knows our every weakness, and will provide the needed succor because we have been and are willing and eager to suffer with him the loss of all things mundane. He will not fail us, we can be sure, if we have demonstrated, through trial and experience, our love for and complete devotion to him and the cause of righteousness and truth, by patient continuance in the well-doing of God's will as it has been disclosed to us through his Word. (Rom. 2:7) A fitting summation to this subject of "The Most Vital Consideration for a Christian" is Brother Russell's statement as found on page 1274 of the Reprints:

"Let us inquire more particularly what it is to have Christ formed in us. It is not merely to have a knowledge of Christ and of the divine plan which God is working out through him. It is not merely to have an admiration for his character and glory, or a desire to share his glory in the day of his manifestation; it is not merely to talk loudly of the truth, nor make long prayers, nor to wear solemn faces and make

loud professions of holiness. This is the negative answer to the question, but what is the affirmative? We answer, it is to have a Christlike character formed in us as a result of the begetting power of the truth and of the exceeding great and precious promises inspiring in us love to God and all his creatures; faith in his sure Word of promise and in his ability and willingness to accomplish all his purposes; obedience, or full consecration to the will of God at any cost to self, and a fixed determination ever to abide by his expressed will; and zeal, which makes manifest this disposition of heart in activity for the accomplishment of the purposes of God insofar as the Scriptures inform us that human agency can effect them. These fundamental principles of Christian character—love, faith, obedience and zeal—must be established before the new creature can be said to exist at all. And if they are thus established, God has provided the conditions necessary to their gradual growth and development until, in due time, the new creature is born into full perfection and glory of the divine nature.

“If these principles of Christian character are not definitely formed or fixed in us, we will always be vacillating in our faith and obedience, and lacking in love and devotion to God; and we can therefore have no good hope

of the reward of the faithful. . . . Let all who aspire to the inheritance of the saints make sure that they have the Christ character formed in them, that the principles so notable in Christ's character are established in them. Let us each see that we do not hinder the development of this character by giving our time, our vitality, our means, etc., to the pursuit of the things of this world. Have you love? Is it manifested in fervent zeal for the honor of God, the spread of the truth, and the blessing of his children? Are you seeking and finding opportunities for thus showing the Lord how much you love? Have you faith? Is it unmistakably manifested, not merely in profession, but in bold and definite acts of faith? If a million dollars were promised to any man who would walk from Pittsburgh to Buffalo, and a dozen men professed faith in the promise, and yet only one actually started out and walked, the natural and correct inference would be that the other eleven did not have the faith. If they had the faith in such a promise, it would arouse them to activity. And just so, any man who appreciates fully, and believes the exceeding great and precious promises of God to the church, will make haste and run for them; and he will closely observe the directions, too, that he may not run in vain.

"And if Christ be formed in him, these established principles of Christian character will hold him firm and steady in the midst of temptations and error; and he will not be easily moved either from the practice of righteousness or from sound scriptural doctrine. He will demand a 'Thus saith the Lord' for every doctrine, and on that sure Word he will dare depend. And the language of his heart as expressed in his daily life will be (Ps. 57:7, 9), 'My heart is fixed, O God, my heart is fixed: . . . I will praise thee, O Lord, among the people.'

"While such must be the personal condition of every heir of the kingdom, the special work of every such one should be to help those begotten by the Word of truth to arrive at this condition of fixed and quickened Christian character. Be not satisfied, beloved fellow-laborers, when those within range of your influence are merely begotten by the Word of truth, but, by instruction, example, and assistance, labor diligently to have Christ formed in them, the hope of glory; and then, so far as possible, minister also to their further development, that they may be born in the glorious divine nature."

Ponder for a moment what this all means to every one of us! If any of us has been used by God in any small way or to any de-

gree, by word or example, to help a fellow-member in Christ attain to this most essential maturity in Christ, so that he may obtain the reward of the divine nature, it means not only that God has recognized and approved our ministry, but additionally, that we have achieved the most outstanding of all the works and deeds it is possible for an imperfect being to accomplish. The fact that this or that one is born in Zion should help us to realize the profundity and seriousness of our ministry of God's Holy Word of truth.

If, as our Lord stated, even the giving of a cup of cold water for the refreshment of a disciple of the Lord will not fail of recognition and reward, what will the assistance given to one such toward reaping the greatest and most glorious prize in the whole universe mean to Jehovah, our Heavenly Father, and his glorified Son, Christ Jesus?

May we all realize, from this time forward, the riches of his grace toward us in affording us such a wonderful opportunity of being co-workers with our great and glorious Heavenly Father in these days of stress and strain of preparation for the inauguration of Christ's kingdom! And may we be ever mindful of this most vital consideration for a Christian to be a copy of God's dear Son, our Lord and Savior, Christ Jesus!

The Bride and Her Companions

ON THE sixteenth day of Nisan, the first month of the sacred Jewish year, "the morrow after the sabbath," or "feast of unleavened bread" of the 15th, there was to be, in Israel of old, the waving of a sheaf of the firstfruits of their harvest. (Lev. 23: 5, 6, 9-11, 15, 16) This waving of the first ripe sheaf before the Lord typified the resurrection of Christ our Lord as the "firstfruit of those having fallen asleep."—I Cor. 15:20, **Diaglott**

Fifty days after that "morrow after the sabbath" came the "feast of weeks" of Pentecost, when to Israel the instruction was, "Ye shall bring out of your habitations two wave loaves: . . . they shall be baked with leaven; they are the firstfruits unto the Lord." (Exod. 34:22; Lev. 23:16, 17) These two wave loaves offered on the fiftieth day—Pentecost—represented the presenting of the

church before God, and its acceptance through the merit of the great High Priest as a "kind of firstfruits of his creatures."—James 1:18

Why were two loaves used to illustrate God's acceptance of the antitypical firstfruits? It should be borne in mind that although the principal work of the Gospel age is gathering the firstfruits, the church, God foresaw that there would be a great many others who would turn to him by faith in Christ and begin to run the race for the prize of the high calling.

These, although lovers of the Lord for what he had done for them, and possessing an earnest desire to know and to do his will, would for various reasons come short of their covenant with him. They would thus fail to suffer with Christ; to be baptized into his death, and on this account would be counted unworthy to reign with him as "kings and priests unto God."—Rev. 1:6

These, although loving the Lord, are side-tracked by one cause or another; perhaps by "the care of this world, and the deceitfulness of riches," whether obtaining them or not. (Matt. 13: 22) But because of having come

with acceptability to the Lord, and having been justified by faith and begotten of the Holy Spirit, these must be born of the Spirit or lose life altogether. Hence the Scriptures teach that this "great multitude," who for various reasons come short of the great prize, experience "destruction of the flesh, that the spirit may be saved in the day of the Lord."—I Cor. 5:5, **Diaglott**; Rev. 7:9

The two loaves, therefore, represented the two classes of the consecrated—the overcoming "little flock"; and "the great multitude," who do not make the high calling theirs by overcoming the world as they might and should. It is recorded in Leviticus 23:17 that the two loaves "shall be baked with leaven," a symbol of sin, and from this we learn that at the time of acceptance, both of these classes are sinners; "children of wrath, even as others," and are acceptable only through the merit of the great High Priest.—Eph. 2:3

Distinction Pronounced

IN THE Book of Revelation, chapter 7, we see the "John" class [the church] given a vision of the work of the Gospel age. First are shown the overcomers, to whom, as the "little flock," it is the Father's good pleasure to give the kingdom. (Luke 12:32) These comprise the divine temple of living stones, which to all eternity will

be God's dwelling place.—Ps. 132:13, 14; Rev. 7:1-4

Then follows the scene of "a great multitude, which no man could number"—a number which no man can compute—a number which, unlike that of the "bride" class, the "kings and priests unto God," is not a predestinated and revealed number. (Rev. 7:9) These are represented as being before the throne of God, and serving him "day and night in his temple."—Rev. 7:15

Having regard to the fact that God's temple or dwelling place is a company of beings, partakers of his own divine nature, these others comprising the "great multitude," who are to be associated with them, must also become spirit beings. During the thousand years of the kingdom these will be performing a necessary work for mankind as ministering spirits, somewhat similar to the ministry the angels perform for the church during the Gospel age.—Heb. 1:14

The marks of distinction between this great company and the "little flock" are very pronounced, both as respects their present course and their future blessing. The faithful overcomers, the "little flock," watch and keep their garments unspotted from the world. And this is given as one of the special conditions of acceptance as "overcomers" to joint-heirship with the Lord.

These "have not defiled their garments." (Rev. 3:14) They have kept themselves "unspotted from the world." (James 1:27) They have not been willing to permit sin to contaminate them and to separate them from the Lord, but have quickly applied for, and obtained, the precious blood to remove every stain.

They are so heartily opposed to sin, and so earnest about keeping their garments clean, that the Adversary gets no hold upon them. (I John 5:18) All this indicates a full submission of their wills to the will of Christ. They are "dead with Christ," and hence could not willingly practice sin. (Rom. 6:8) Their reward is the crown of life, immortality, and to be with Jesus on his throne.—Rev. 3:21

A Contrast

NOW contrast with these the great company, lacking the intense love and zeal of the overcomers. They do not keep their garments cleansed. There is insufficient watchfulness and care. As a result, they lose all the rewards promised to the overcomers; and, having failed in the race, they would get nothing if it were not for the Lord's favor.

Divine grace, however, cannot admit to heavenly perfection those who have not robes of spotless righteousness. Hence we are shown that these who have not properly cared for their gar-

ments, and kept them white, must be put through severe experiences before they can in any sense of the word be sharers of heavenly favors.—Rev. 7:14

These severe experiences are shown in symbolic language as "great tribulation" in which they "have washed their robes, and made them white, in the blood of the Lamb." Penance, or suffering, although it may be necessary as proper punishment and discipline, does not cleanse these robes, but as stated in Revelation 7:14, the efficacy for the cleansing is in "the blood of the Lamb." Many will thus be purged, purified, and their garments, which had been badly spotted and tarnished by contact with the world, will be cleansed of every guilty stain when, realizing the folly of their course, they shall repentantly appeal to the Lord and use his help.

But sad disappointments are attached to the experiences of this company. It is because they "fear" the reproaches of Christ that they shirk present privileges and opportunities for walking with him "in white," in the "sufferings of this present time." (Heb. 2:15; Rom. 8:18) They not only miss the present joys and rejoicings of those who are faithful, but sooner or later they must come through still greater sufferings—great pressure, great affliction, great tribulation—if they would attain even to a lower place in the spirit realm.

These are not a people who re-
pudiate the Lord in any sense.
On the contrary, they are "vir-
gins," but foolish in that they
vainly try to please and serve
both God and mammon. (Matt. 25:
1, 2) They waste precious oppor-
tunities trying to find an easier
way of following their Lord than
by "being made conformable unto
his death."—Phil. 3:10

Voluntarily

THE "overcomers" suffer with
Christ voluntarily, and with joy.
They look upon these sufferings
as light afflictions, working out
for them an exceeding and eter-
nal weight of glory. (II Cor. 4:17)
Theirs is a willing sacrifice. For
them, full, wholehearted conse-
cration to God is a very great and
happy privilege.

But those of the great company
suffer largely involuntarily, un-
willingly. Unfaithfulness has
brought to them peculiar experi-
ences. For this reason their suf-
ferings are considered by them as
being not light afflictions, but as
great afflictions, not endured joy-
fully. In their mind and heart
there is great pressure, "great
tribulation," which is certainly
not the experience of the faithful
overcomers, who with joy willing-
ly fulfil their covenant "by sacri-
fice."—Ps. 50:5

The Greek word translated
"tribulation" in Revelation 7:14
includes the thought of "pres-

sure," "affliction." And by divine
favor the great company are
caused to go through great pres-
sure, great affliction, including,
perhaps, many of the general
very severe experiences of man-
kind under the reign of sin and
death. This "great tribulation" of
the great company provides se-
vere tests of faith, and contrib-
utes to "the destruction of the
flesh [the things of the flesh],
that the spirit [the new creature]
may be saved in the day of the
Lord."—I Cor. 5:5, **Diaglott**

Further Corroboration

IT IS recorded, in connection
with the typical Day of Atonement
observed by Israel of old,
that after the high priest had sac-
rificed the bullock and its blood
had been taken into the Most
Holy as an atonement for sin, he
came out, and at the door of the
tabernacle there were two goats.
These he presented [picturing
their consecration] before the
Lord. Then upon these two ani-
mals he cast lots as to which one
should be the "Lord's" goat, to
be treated exactly as was the bul-
lock, and as to which one should
be the "scapegoat," to be allowed
to escape into the wilderness,
there to die from natural causes
and not as a sacrifice.—Lev. 16:
3-10, 15, 20, 21

These two goats, both conse-
crated, represent all who conse-
crate themselves to the Lord, and
demonstrate how they would ulti-

mately form themselves into different classes. The second goat, which was not sacrificed after the manner of the bullock, nor like the Lord's goat, pictures a people who have promised more than they are willing to perform.

It is important to note that "the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also [the antitype of the bullock], that he might sanctify the people with his own blood, suffered without the gate. Let us [like the Lord's goat in the type] go forth therefore unto him without the camp, bearing his reproach."—Heb. 13:11-13

The body of the scapegoat—picture of the great company class—was not burned in the wilderness. Only sin-offerings (the bullock and the Lord's goat) were burned. The burning of the sin-offerings represented the steady, continuous submission of Jesus and his faithful footstep followers to the fiery ordeal of suffering—"faithful [willing sacrifices] unto death."—Rev. 2:10

Both classes typified by the two goats suffer even unto the death of the human will and body; but those of the first class die willingly. They are consumed by the continual crucifying of the flesh, as shown in the symbol of fire burning continuously until there is nothing more to burn. Those of the second class are

simply sent to the wilderness and left there to die. Their love of the world's approval perishes with the world's neglect and scorn and reproach; and their new spiritual nature meantime ripens into life.

All the consecrated of both classes (the little flock and the great company) pass through considerable trial and testing, yet by one class they are esteemed but light afflictions, and taken joyfully, while to the other class they are burdensome, "great affliction," and to some extent grievous. These latter are those who come out of the "great affliction," having thus "washed their robes, and whited them in the blood of the Lamb." (Rev. 7:14, **Diaglott**) Proportionately different are the positions and rewards of these two classes, following the completion of their earthly pilgrimage.

The Scriptures do not call or invite us to be of the great company class, but of the "little flock," the "bride" of Christ, the "bride" being required to make "herself ready." (Rev. 19:7; 21:2; 22:17) Here is "the prize of the high calling of God in Christ Jesus," and we are exhorted to so run as to obtain that prize. (Phil. 3:14) The Lord does not desire us to overcome in a partial sense, but to overcome even as Jesus overcame; to maintain our full consecration, daily and hourly.

The Bride as Queen

IT IS appropriate that we should remind ourselves afresh of the beautiful suggestion presented to us by the Prophet David respecting the wedding garment of the bride. (Ps. 45:9-14) Here the Lord tells us that the bride, as the queen, shall be presented before the King in "raiment of needlework" as well as in "clothing of wrought gold."

The gold clothing would fitly represent the immortality (the enduring character of the divine nature) with which the church shall be invested in her resurrection glory. The raiment of needlework would represent the fine linen garment, clean and white, mentioned in Revelation 19:8. But here we note the additional suggestion that this garment will be finely embroidered.

The robe that was merely loaned to us at first becomes a permanent gift from the Bridegroom to as many as accept the invitation to union with him. Examining it carefully, these find upon it, in delicate outline, a stamping in beautiful and graceful lines, corresponding to the richly embroidered robe worn by the King's Son. The suggestion of copying the design on his robe was not only thus hinted at, but it was

plainly declared that all who would be accounted worthy to be his "elect" companions should in all respects be copies of the Bridegroom.—Rom. 8:29

The careful setting of the stitches in the embroidering of this wedding garment has been the chief duty and constant occupation of the espoused virgin, while waiting for the marriage at the return of the Bridegroom. True, much of the embroidering now done by us is very imperfect. Nevertheless, we can well understand that every painstaking effort is strengthening character and bringing us into fuller sympathy with our Lord.

When he inspects his church he will take pleasure even in our imperfect results, if they give evidence that we have bestowed sincere effort in bringing all into conformity with his will. He will accept of our imperfect work as though it were perfect; and in the resurrection he will grant us spiritual, divine bodies.

The great company, the "foolish virgins," not worthy to be the bride, are pictured in Psalm 45:14, 15 as "the virgins her (the queen's) companions that follow her." They shall be brought unto thee "with gladness and rejoicing"; "they shall enter into the king's palace."

"God is our refuge and strength, a very present help in trouble."—Psalm 46:1

SPEAKERS' APPOINTMENTS

A. BOYCE

Liverpool	May	29
Manchester	June	26

G. A. FORD

Ipswich	May	8
Butler's Cross		21, 22
Portrush	June	4-6
Letchworth	June	12

E. HALTON

Latchford	May	15
Portrush	June	4-6

R. J. KRUPA

Butler's Cross	May	1
Luton		2
Paignton		3, 4
Yeovil		5
Eastleigh		6
Brixton		7
West Wickham		8
Welling		9
Ipswich		10
Aldersbrook (Ilford)		29
Llanelly		30
Portrush	June	4-7
Belfast		8
Dublin		9
Clonelly		10
Londonderry		11, 12

T. R. LANG

Portrush	June	4-6
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J. LESLIE MC KEOWN

Portrush	June	4-6
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J. H. MURRAY

Paignton	May	7, 8
Portrush	June	4-6
Yeovil	June	19

E. TERRY NADAL

Paignton	May	7, 8
Portrush	June	4-6
Liverpool	June	19

W. F. READER

Luton	May	8
Coventry		22
Portrush	June	4-6

J. RICHMOND

Portrush	June	4-6
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E. G. ROBERTS

Portrush	June	4-6
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T. STRACY

Eastleigh	Jun	12
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CONVENTION at Portrush, Northern Ireland, Whitsun, June 4, 5, 6. Write to Mr. T. R. Lang, 41 Clooney Terrace, Waterside, Londonderry, Northern Ireland, for accommodation and other details.

AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures." The prices are:

Five cent booklets, three pennies; ten cent booklets, six pennies: fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Birmingham WSGN 610 9:45 a.m.
Decatur WMSL 1400 11:00 a.m.
Florence WOWL 1240 10:15 a.m.

ARIZONA

Phoenix KOOL 960 8:45 a.m.
Yuma KVOY 1400 9:00 a.m.

ARKANSAS

Fayetteville KFAY 1250 10:00 a.m.
Fort Smith KTCS 1410 10:00 a.m.
Helena KFFA 1360 10:00 a.m.
Jonesboro KBTM 1230 10:00 a.m.
Little Rock KDXE 8:30 a.m.
Magnolia KVMA 630 12:15 p.m.
Stuttgart KWAK 1240 10:00 a.m.

CALIFORNIA

Bakersfield KMAP 1490 10:30 a.m.
Bishop KIBS 1230 10:45 a.m.
Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KABC 790 10:45 a.m.
Marysville KMYC 1410 10:30 a.m.
Paso Robles KPRL 1230 10:30 a.m.
San Bernardino KCKC 1350 10:30 a.m.
San Diego KSON 1240 10:30 a.m.
San Francisco KGO 810 10:15 a.m.
San Luis Obispo KVEC 920 6:30 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

CONNECTICUT

Waterbury WWCO 1240 11:00 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Eau Gallie WMEG 920 12:30 p.m.
Orlando WABR 1440 8:15 a.m.
St. Petersburg WLCY 1380 9:45 a.m.

GEORGIA

Atlanta WGUN 1010 12:00 noon
Albany WALB 1590 12:30 p.m.
Brunswick WGIG 1440 12:30 p.m.
Columbus WPNX 1460 12:30 p.m.
Savannah WCCP 1450 12:15 a.m.
Thomson WTWA 1240 11:00 a.m.

IDAHO

Burley KBAR 1230 11:30 a.m.

ILLINOIS

Canton WBYS 1560 11:30 a.m.
Chicago WLS 890 12:15 p.m.

INDIANA

Bloomington WTTS 1370 12:15 p.m.
Vincennes WAOV 1450 10:00 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KENTUCKY

Bowling Green WLBj 1410 10:00 a.m.
Lexington WBLG 1300 9:00 a.m.
Louisville WTMT 620 10:00 a.m.
Madisonville WTTL 1310 11:45 a.m.
Newport WNOP 740 9:45 a.m.
Paintsville WSIP 1490 10:00 a.m.
Somerset WSFC 1240 11:00 a.m.
Winchester Wwky 1380 10:30 a.m.

THE DAWN

LOUISIANA

Baton Rouge WYNK 1380 12:30 p.m.
Shreveport KRMD 1340 12:05 noon

MASSACHUSETTS

Lynn WLYN 1360 7:30 a.m.
New Bedford WBSM 1420 10:45 p.m.
Springfield WTXL 1490 8:45 a.m.

MICHIGAN

Detroit WXYZ 1270 10:00 a.m.
Flint WTRX 1330 1:05 p.m.
Grand Rapids WMAX 1480 9:05 a.m.
Ludington WKLA 1450 12:45 p.m.
Saginaw WSGW 790 10:30 a.m.
Muskegon WMUS 1090 12:00 noon

MINNESOTA

Austin KAUS 1480 10:00 a.m.
Duluth WQMN 1480 10:00 a.m.
Wadena KWAD 920 10:00 a.m.

MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.
Vicksburg WQBC 1420 10:00 a.m.

MISSOURI

Jefferson City KWOS 1240 10:00 a.m.
Joplin WMBH 1420 9:00 a.m.
Kansas City KCMO 810 9:30 a.m.
Mexico KXEO 1340 6:00 p.m.
St. Louis KXOK 630 8:15 a.m.

NEVADA

Reno KBET 1340 10:30 a.m.

NEW JERSEY

Atlantic City WLDB 1490 11:00 a.m.
Newark WNTA 970 11:00 a.m.

NEW MEXICO

Alamogordo KALG 1230 9:00 a.m.
Albuquerque KHAM 1580 11:30 a.m.
Hobbs KWEW 1490 9:00 a.m.

Roswell KGFL 1400 8:30 p.m.
Silver City KSIL 1340 11:15 a.m.

NEW YORK

Albany WOKO 1460 12:05 noon
Jamestown WJOC 1340 12:15 p.m.
Malone WICY 1490 11:00 a.m.
New York WNTA 970 11:00 a.m.
Niagara Falls WHLD 1270 11:45 a.m.
Ogdensburg WSLB 1400 12:15 p.m.
Plattsburg WIRY 1340 11:00 a.m.
Syracuse WJMK 1220 8:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
Belmont WCGC 1270 11:00 a.m.
Durham WTIK 1310 12:30 p.m.
Fayetteville WFLB 1490 12:30 p.m.
Gastonia WGNC 1450 12:30 p.m.
Greensboro WGBG 1400 12:30 p.m.
Leaksville WLOE 1490 12:00 noon
Mt. Airy WSYD 1240 12:15 p.m.
Reidsville WFRG 1600 12:30 p.m.

NORTH DAKOTA

Devils Lake KDLR 1240 10:00 a.m.
Minot KLPM 1390 10:00 a.m.
Valley City KOVC 1490 10:00 a.m.

OHIO

Cincinnati WNOP 740 9:45 a.m.
Ironton WIRO 1230 11:00 a.m.
Lima WIMA 1150 12:30 p.m.
Piqua WPTW 1570 12:45 p.m.
Toledo WOHO 1470 11:00 a.m.

OKLAHOMA

Ada KADA 1230 12:20 p.m.
Ardmore KVSO 1240 1:15 p.m.
Enid KCRC 1390 12:15 p.m.
Lawton KSWO 1380 12:30 p.m.
Oklahoma City KTOK 1000 10:00 a.m.
Ponca City WBBZ 1230 10:00 a.m.
Tulsa KTUL 1430 10:00 a.m.

OREGON

Astoria KAST 1280 10:30 a.m.

BROADCAST SCHEDULE

Eugene	KASH	1600	10:30	a.m.	Waco	KWTX	1230	10:00	a.m.
Portland	KGON	1520	12:45	p.m.	Wichita Falls	KWFT	620	10:15	a.m.
Roseburg	KRXL	1240	10:30	a.m.	UTAH				
Salem	KSLM	1390	10:30	a.m.	Provo	KIXX	1400	11:30	a.m.
The Dalles	KODL	1230	9:15	a.m.	VIRGINIA				
PENNSYLVANIA					Charlottesville	WCHV	1260	11:00	a.m.
Altoona	WRTA	1240	12:30	p.m.	Lynchburg	WLVA	590	12:30	p.m.
Lock Haven	WBPZ	1230	11:00	a.m.	Marion	WMEV	1010	12:10	p.m.
Pittsburgh	KQV	1410	9:15	a.m.	Norfolk	WLOW	1400	12:30	p.m.
St. Mary's	WBKI	1400	11:00	a.m.	Richmond	WMBG	1380	12:30	p.m.
Washington	WJPA	1450	11:00	a.m.	Waynesboro	WAYB	1490	12:00	noon
Wellesboro	WNBT	1490	11:00	a.m.	WASHINGTON				
Wilkes-Barre	WILK	980	12:30	p.m.	Bellingham	KPUG	1170	11:15	a.m.
Williamsport	WMPT	1450	1:00	p.m.	Centralia	KELA	1470	10:30	a.m.
SOUTH CAROLINA					Longview	KEDO	1400	10:30	a.m.
Anderson	WANS	1280	11:00	a.m.	Olympia	KGY	1240	10:30	a.m.
Bennettsville	WBSC	1550	11:00	a.m.	Seattle	KNBX	1050	1:15	p.m.
Charleston	WOKI	1340	12:30	p.m.	Tacoma	KTNT	1400	10:00	a.m.
Clinton	WPCC	1410	12:30	p.m.	Walla Walla	KTEL	1490	10:30	a.m.
Columbia	WCOS	1400	11:00	a.m.	WEST VIRGINIA				
Conway	WLAT	1490	11:00	a.m.	Bluefield	WKOY	1240	12:15	p.m.
Dillon	WDSC	800	10:30	a.m.	Charleston	WHMS	1490	12:30	p.m.
Greer	WCKI	1300	12:30	p.m.	Fairmont	WTCS	1490	12:30	p.m.
Georgetown	WGTN	1400	11:00	a.m.	Huntington	WPLH	1470	11:00	a.m.
SOUTH DAKOTA					WISCONSIN				
Mitchell	KORN	1490	10:00	a.m.	Beloit	WGEZ	1490	10:00	a.m.
TENNESSEE					Eau Claire	WBIZ	1400	10:00	a.m.
Fayetteville	WEKR	1240	10:00	a.m.	Fond du Lac	KFIZ	1450	10:00	a.m.
Jackson	WTJS	1390	12:30	p.m.	Janesville	WCLO	1230	10:00	a.m.
Memphis	WHHM	1340	12:00	noon	Manitowoc	WOMT	1240	10:00	a.m.
Nashville	WNAH	1360	10:45	a.m.	Reedsburg	WRDB	1400	11:45	a.m.
TEXAS					Sparta	WCOW	1290	10:00	a.m.
Abilene	KWKC	1340	10:00	a.m.	Waupaca	WDUX	800	11:30	a.m.
Dallas	WFAA	570	11:30	a.m.	WYOMING				
Houston-Baytown	KWBA	10:30	a.m.		Cheyenne	KVWO	1370	9:00	a.m.
Lampasas	KCYL	1450	12:45	p.m.	CANADA				
Lubbock	KDAV	580	9:45	a.m.	Calgary, Alta.	CKXL	1140	10:45	a.m.
Nacogdoches	KEEE	1230	11:30	a.m.	Hamilton, Ont.	CHML	900	9:45	a.m.
Pompa	KPDN	1340	10:00	a.m.	Prince Albert, Sask.	CKBI	900	10:30	a.m.
Port Arthur	KPAC	1250	10:00	a.m.	St. John's N'fld.	VOCM	590	10:30	a.m.
San Antonio	KMAC	630	9:45	a.m.	Vancouver, B. C.	CJOR	600	9:00	a.m.
Sherman-Dennison	KRRV	910	10:00	a.m.	Dauphin	CKDM	730	10:30	a.m.

Tensions Lessened

"Should the study of the Bible, and a better understanding of God's plans acquired thereby, lessen the tensions which result from the chaotic conditions which surround us in this fear-filled world of today?"

MOST certainly! However, a basic requirement in this connection is that one have faith in the teachings of the Bible, faith that these teachings actually reveal the plans and purposes of the great Creator of the universe toward his human creatures. If one has faith in the Word of God, and is dedicated to the doing of his will, then the promises of the Bible will do much to allay fear and to relieve tensions.

"In quietness and in confidence shall be your strength," the Word says. (Isa. 30:15) Again, "I will never leave thee, nor forsake thee." (Heb. 13:5) And how reassuring is God's promise, "My grace is sufficient for thee."—II Cor. 12:9

Throughout the Bible there are many, many promises of this sort assuring the people of God that he cares for them, and even in their trials and difficulties he causes "all things" to work together for their good. (Rom. 8:28)

These promises should and do relieve tensions in proportion to our ability to exercise faith in them.

An understanding of the plan of God for the redemption and recovery of the human race from sin and death should also take away our anxieties with respect to our friends and relatives. Certainly the whole world is in a chaotic and distressed condition today. The future is very uncertain for most people. But it is not uncertain for those who understand the plan of God, for they know that the conditions all around us are evidences of the near approach of the kingdom of Christ.

Some say that unless God intervenes to save us, the world is doomed. This is true, and those who understand the plan of God know that the Lord will intervene. So, in confidence they can peer into the future, knowing that tomorrow belongs to God. This not only relieves their tensions, but it enables them to speak words of assurance and comfort to those with whom they are associated. Those who understand the Bible, and have faith in the plan of God revealed therein, should be the happiest people in the world.

EFFECTIVE PRAYING

"How can I be sure that God will answer my prayers?"

PRESUMABLY anyone who is interested in praying believes in God and is desirous of doing his will. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7) This is not an unconditional promise that all prayers will be answered. Indeed, the conditions attached to this promise are very exacting. First of all, one must abide in Christ. This means the acceptance of his headship over our lives, the renouncing of our own will and ways, that we might do the will of God as expressed through Christ. And then, the Word of the Lord must abide in us, meaning that we are being governed by that Word.

Those in whom these conditions exist may indeed ask "what they will," for they will ask only for those things which the Lord is pleased to give to them. Certainly all such prayers are favorably answered. And this emphasizes a very important fact concerning prayer, which is that God did not design this wonderful opportunity of talking to him in order that everyone might go to him and request whatever his heart might fancy.

Prayer is communion with God to be enjoyed fully only by those whose chief aim in life is to know and to do his will. God wants his people to seek his guidance, his strength, his companionship through his Word. Prayers for spiritual blessings of this sort are sure to be answered. But prayers for a new automobile, a better job, or for better health, may go unanswered unless the Lord sees that these good things would accrue to our spiritual blessing and draw us closer to him.

There is one prayer that is sure to be answered favorably, which is, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) God's kingdom will be established in the earth in his own due time, and it will bring rich blessings of peace, joy, health, and life to all mankind. But in offering this prayer it is well to consider the importance of having God's will done now in our own hearts.

IDENTITY IN THE RESURRECTION

"Will we see and know our loved ones in the resurrection?"

YES! The word "resurrection" means a restanding, or a restoration. The Apostle Peter used the word "restitution," and declared that "times of restitution" had

been foretold "by the mouth of all his [God's] holy prophets since the world began." (Acts 3:19-21) Isaiah was one of God's holy prophets, and he wrote that "the ransomed of the Lord shall return [from death], . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

There is much sorrow and sighing in the world today resulting from the separation of loved ones by death. If the awakening of these loved ones from death will cause sorrow and sighing to flee away, it must be that they will know each other, and rejoice in the fact that they have been reunited. If this is not true, then there would be no point in the resurrection. It is because the dead will be restored as the same personalities that they will not only know themselves, but each other also.

Ezekiel was another of God's holy prophets who foretold the coming time of restoration. In chapter 16, verse 55 of his prophecy we find a promise of resurrection for the Israelites, and also for the Sodomites and Samaritans. In verse 61 of this chapter, it is explained that when the Israelites are restored to their "former estate" they will "remember" their former ways. This is proof that in the resurrection people will know who they for-

merly were, and will remember the various experiences of their past lives.

PROVE ALL THINGS

"Is it wrong to question what we are being taught?"

IT WOULD be wrong if we did not examine the Scriptures carefully in order to ascertain whether or not what we are being taught was supported by the inspired Word of God. If we did not do this we would be shirking our responsibility before the Lord. We should appreciate those who help us to understand the Bible, but we should not accept their teachings without proving them by the inspired Word of God.

Paul was one of the inspired servants of God. He spoke and wrote under the inspiration of the Holy Spirit, yet he did not expect anyone to accept his teachings without proving them by the Word of God. In connection with Paul's ministry in Berea, we read, "These were more noble than those in Thessalonica, in that they received the word with readiness of mind and searched the Scriptures daily, whether those things were so." (Acts 17:11) This is the only proper attitude to take if we would be truly taught by God.

HOPE FOR THE UNCONVERTED DEAD

"According to the teachings set forth in your radio and television programs, and in your literature, it is your opinion that those who die in unbelief are not necessarily lost. Does not the Bible teach that no opportunity to believe will be given to sinners after death?"

NO, THE Bible does not thus limit the opportunity to believe! This restricted viewpoint of God's grace is based solely on human tradition. From God's standpoint, those who die merely fall "asleep," and from this "sleep of death" there is to be an awakening. Falling asleep in death does not change God's attitude toward a person any more than going to sleep at night.

"As in Adam all die, even so in Christ shall all be made alive," wrote the Apostle Paul. (I Cor. 15:22) The vast majority of the adamic race have died in unbelief, yet they are to have the opportunity of being made "alive in Christ." Those who do believe in this life, and undertake to follow in the footsteps of Jesus, are the only ones who will not have a further opportunity beyond the

grave. This is because they are sufficiently enlightened to make them responsible.

The Bible assures us that even such wicked people as the Sodomites are to be awakened from death and given an opportunity of entering into covenant relationship with God. (Ezek. 16:53-63) Jesus said that it would be more "tolerable," or favorable, for the Sodomites in the day of judgment than for those of the Jewish nation who rejected him.—Matt. 11:23, 24

The Apostle Paul, writing concerning those who rejected Jesus, assures us that mercy will be shown to them when they are awakened from the sleep of death. He said that "God hath concluded them all in unbelief, that he might have mercy upon all." (Rom. 11:32) In this chapter Paul wrote of the time when God's favor will again be upon Israel, and he explained that this will involve the resurrection of the dead.—vss. 15, 25-27

Thus the Bible clearly teaches that both Gentiles and Jews who have died in unbelief will have mercy shown to them when they are resurrected. No wonder the Apostle Paul wrote, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33

Stedfast and Abounding

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

—I Corinthians 15:58

THE Church of Christ at Corinth was not without its problems. Judging from the warnings, exhortations, and instructions contained in Paul's letters to this group of Christians, there was a measure of carnality among them. Some did not grasp the real spirit of the Memorial Supper, and some did not believe in the resurrection of the dead. Faithfully Paul endeavored to correct these faulty situations, and to show these early disciples the way of the Lord more perfectly.

The climax of this presentation of truth comes in the 15th chapter, in which Paul presents the glorious hope of the resurrection, and associates the fruition of this hope with the kingdom reign of Christ, a reign which is to continue until all enemies are put under his feet, and the great enemy Death destroyed. This outline of the divine plan contains the basic fundamentals of the message which has been given to us to proclaim; and Paul's admonition to the brethren of Corinth, and to us, to abound in the work of the Lord, is related to our commission to proclaim this Gospel.

But to do this effectively it is essential that we be "stedfast and unmoveable" in the truth and in our stand for the truth. The brethren at Corinth could not abound in the work of the Lord while carnally disputing among themselves as to whom they would choose as their favorite leader. Those among them who did not believe in the resurrection of the dead certainly could not abound in the work of proclaiming the Gospel of the

kingdom, a Gospel which is void of vital meaning if there is no resurrection of the dead.

It is essential that those who work for the Lord know the plans and ways of the Lord, and that they labor in the spirit of the Lord, recognizing the headship of Christ, and enthusiastically believing and witnessing for the Gospel of Christ. One cannot meet these qualifications if tossed about "by every wind of doctrine." (Eph. 4:14) We must be "stedfast and unmoveable." This does not imply bigotry, or the unreasonable adherence to unproved theories and traditions. The truth of the divine plan is not such as this. It is the glorious Gospel of the kingdom, which, in all its aspects, is supported by the inspired Word of God.

Not only are we to be "stedfast and unmoveable" in the truth, but we are also to contend earnestly for it, for the "faith which was once delivered unto the saints." (Jude 3) We are to stand together for the faith of the Gospel. And we are to stand together in keeping with the arrangements the Lord has outlined in his Word. Paul explains this arrangement in the 12th chapter of his First Epistle to the Corinthians. We cannot abound in the work of the Lord and ignore this arrangement.

Christ the Head

IN I Corinthians, chapter 12, and in Ephesians, chapter 4, Paul outlines the working arrangements of "the new creation." Christ Jesus is the Head over his church. As brethren, and members of Christ's body, we all take our direction from the Head. The more devoted each of us is to our Head, the more fervent will be the spirit of unity among us. Any partisan spirit, whether motivated by friendship, personal preferences, or ambition, tends to disrupt true fellowship among the brethren, and to weaken "the tie that binds our hearts in Christian love." These undesirable results are due to a failure to look to the Head.

We may properly think of Christ and his church from two standpoints. There is the all-inclusive viewpoint in which we see the entire church from Pentecost right down to the full end of the age. And then there is the more local viewpoint in which each congregation of the Lord's consecrated people, large or

small, is spoken of in the Scriptures as the church. There was the church at Rome, the church at Antioch, and so forth.

For the church as a whole, special servants were appointed by the Lord. In addition to Jesus, the Head, there are the twelve apostles. These rendered personal service to the brethren of the Early Church, and, through their writings and example, have continued to serve the Lord's people throughout the age. Then there are what we might speak of as dispensational servants. In this category are the "angels," or messengers to the seven churches mentioned in Revelation, chapters 2 and 3. The brethren in this end of the age have been, and continue to be, blessed by the messenger to the Laodicean Church. Unlike the twelve apostles, these dispensational messengers have not been inspired.

The various servants in the local groups are elected by the vote of the brethren. Paul wrote that the Lord sets every member in the body as it pleases him. Certainly this is true of the apostles and of the "seven messengers." And we believe that the Lord, in his own way, overrules with respect to the election of servants in the local congregations. A certain brother may not be elected to an office which he seems well qualified to fill, but perhaps the Lord wants him to learn a valuable lesson from this experience. Or, perhaps there is a lesson for the congregation to learn. There are doubtless times when a brother can serve a congregation more effectively by being "on the shelf" for a while than by actively serving.

No Central Control

A STUDY of The Book of Acts, and of the various epistles of the New Testament, reveals clearly that there was no central authority in the days of the Early Church which governed all the various local congregations. It is clear that each group was autonomous, and had complete freedom to conduct its own affairs. There is no evidence that even the inspired apostles in any way interfered with this complete liberty of action, except to admonish and exhort.

This liberty doubtless resulted in diversified arrangements on the part of the various congregations. No instructions were given by Jesus or by the apostles as to how each local congregation

should conduct its business affairs. Scripturally, there is no right or wrong method. What might work well in a small group, perhaps would not be so satisfactory for a larger congregation. The important consideration is that each group should seek out and apply the methods best suited to its needs, in harmony with the fundamental principles outlined in the divine Word.

When the brethren are emptied of the spirit of self, and filled with the Spirit of the Lord, they find it a great joy to labor together in the service of the Lord, the truth, and of one another. And it was true in the Early Church, even as it is true today, that there was more or less of intermingling on the part of the brethren of the various congregations. And those in the various groups helped their brethren of other groups when there was a need for it. Thus Paul collected funds from various congregations to help their needy brethren in Judea.

Times Change, But Not Principles

IT WAS a small world in which the Early Church existed. To begin with it was only Palestine. Then the work was expanded to Asia Minor, and later to southern Europe. Communication and travel were slow. Individual brethren did not possess Bibles. Indeed, to start with, the Old Testament Scriptures were the only Bibles available, and copies were scarce. Probably most Jewish synagogues had a copy of the Old Testament manuscripts, and probably some of these found their way into the congregations of the brethren. And doubtless additional copies were made as time and circumstances permitted.

Certainly there were no printed Bibles, and no books explaining the Bible. To the extent that the brethren were able to bear witness to the truth it had to be by word of mouth. In such circumstances there was not much that one congregation could do to help another in its missionary work. The Church at Antioch sent Paul and Barnabas, and later Paul and Silas, into the missionary field. Doubtless the brethren at Antioch contributed the necessary funds to make these missionary journeys possible.

How different the situation is today! Essentially every brother and sister in the truth today, the world over, owns a printed copy of the Bible. English, Hebrew, and Greek concordances of the

Bible are available; also Bible dictionaries. In the Lord's providence, we also have "keys" to an understanding of the Bible—"Studies in the Scriptures." The printing press has made available for witness work a generous variety of tracts and booklets.

The personal testimony is still effective, and without doubt results in the richest of blessings to those who use all such opportunities that come to them. But now, this method of proclaiming the truth to which the brethren in the Early Church were limited, can be and is augmented by the printed message. There are many today throughout the world who are rejoicing in present truth who have never met a truth brother or sister. These have learned the truth simply by reading.

Today, also, we enjoy the benefits of those two most modern mediums of communication, radio and television. The use of these mediums furnishes additional opportunities for the brethren to "abound" in the work of the Lord. There is the advertising of the programs, and the "follow up" of the interested by means of public meetings, personal calls, and through the mail. A number of brethren today are finding an opportunity of service in contacting radio and television station managers with the view of interesting them in putting on the programs.

Obviously, these present-day methods of disseminating the truth offer opportunities for the brethren to work together in a general witness work. But this is being done without in any way abridging the independent status of local ecclesias. Indeed, it is this that forms such a solid basis upon which a general ministry of the truth is made possible.

The co-operative ministry of the truth offers privileges of service also to the Lord's people who are isolated. There are thousands of these dear ones, and the fact that they have the opportunity of working together with their brethren in a general ministry of the truth, through their prayers, distribution of literature, and assisting financially, gives them a deep sense of being a part of the "body," although they seldom, perhaps never, see anyone of "like precious faith."

A "City"

THUS it is that the Lord's people throughout the earth today

are continuing to be, as Jesus illustrated it, like "a city that is set on an hill which cannot be hid." (Matt. 5:14) They are "the light of the world"—the only true light of the Gospel that is in the world. The fact that Jesus mentioned light in association with the city illustration implies a night-time setting. There would be some light emanating from a city by night, even in Jesus' day—lights that could be seen at some distance. But certainly the whole countryside would not be made light in this way.

So it has been throughout the ages, and it is so today. The church has not enlightened the world, but from the Lord's true people has shined the only light that has been in the world, and this light has attracted those whom the Lord has designed to "call." And what a joy it is to be a part of the symbolic "city" on the hill! But to continue to be light-bearers we need to be "stedfast" and "unmoveable." Otherwise we will not be displaying a constant light, but one which, at best, will be wavering and intermittent.

To be "stedfast and unmoveable" in the truth, and in harmony with the Lord's arrangements for his people, is one of the primary requisites for "always abounding in the work of the Lord." If we turn aside from the truth to human theories, our abounding will cease. If we are "hurt" because the ecclesia does not give us the recognition we think we deserve, we will not be so likely to "abound" in the work of the Lord.

When the Israelites left Egypt to go to the Promised Land, they encountered many difficulties in the wilderness. These experiences were not pleasant, but a strong faith in the Lord, and complete resignation to his will, could have changed their outlook, and they would have had "rest." Paul uses this situation to illustrate our "wilderness journey," and admonishes us to seek that "rest" of faith which can be ours amidst all the unpleasant experiences of life. (Heb. 4:1-3) If we do enjoy this "rest," then we can give our minds and hearts to "abounding in the work of the Lord."

"Always"

WE ARE reminded of one of the severe tests of Christian faithfulness by Paul's use of the word "always." This suggests

a zeal for the Lord and his work which is constant and unremitting. It is of little account that we were zealous yesterday, if we are listless and half-hearted in our service today. It is an encouragement to note how wonderfully the "always" principle is manifested among the Lord's people as a whole, even though the fruition of our hopes has been delayed much longer than many of us expected.

We have a good example of the "always" principle at work in connection with network broadcasting of the truth. In the year 1949 the opportunity arose for the truth to be broadcast over a national network of stations. The cost seemed at first to be out of reach of the Lord's people. But faith rose to the occasion, and it was decided to accept the opportunity offered. The general thought among the brethren was that this enlarged effort should be undertaken even though it might not be continued; that meanwhile by so doing an effective witness would be given.

The first year's contract was carried through, and then another year, and another, even until now. The brethren did not become weary with this extra opportunity, but continued "always abounding in the work of the Lord." We feel confident that the same constancy of zeal will be manifested in connection with the television work which is now developing. We know that whatever the Lord's will is in connection with the television witness work will be accomplished. And we know that the Lord's people, watching his leadings, and filled with zeal for his cause, will gladly be used by him for the accomplishment of his design in this, as well as in all other aspects of his service.

"Not in Vain"

"FORASMUCH," Paul wrote, "as ye know that your labor is not in vain in the Lord." The preaching of the Gospel of the kingdom has never been in vain. This was true with respect to Peter's pentecostal sermon, and it has been true of every witness for the truth which has been given since, whether to a multitude, or to an individual. Yes, this has been true even though the witness as been given with a lisping, "stammering tongue."—Isa. 28:11; 33:19

We may not always see tangible results from our individual efforts. We know, however, that it has been the "always" work of the Lord's people throughout the entire age that will eventually result, by the Lord's grace, in the "bride" making herself "ready" for union with the heavenly Bridegroom, Christ Jesus. (Rev. 19:7; 21:2) And every consecrated child of God who has been "beheaded for the witness of Jesus, and for the word of God," has contributed something toward the accomplishment of this grand design for the Gospel age. (Rev. 20:4) It may be that the greatest result of our sacrifices in the Lord's service will turn out to be our own heart preparation, the making of ourselves ready for the kingdom. What a glorious result this will be!

In addition to this, however, the Lord frequently encourages his people by permitting them to see others become interested in the truth and dedicate themselves to the divine service as a direct result of their feeble efforts. This is indeed a joyful experience. It is an experience in which we all can rejoice insofar as the radio witness work is concerned, for this is a combined effort of all the brethren. It has been possible only because of the general co-operation of the Lord's people. Because of this co-operation there are hundreds of persons throughout the country, and overseas as well, who today are rejoicing in "present truth."—II Pet. 1:12

Truly this labor has not been "in vain." Nor has any service that has ever been rendered to the Lord in the spirit of true love and devotion to him and to his people, been in vain. Nor will any such service in the future be in vain. And there are so many ways to serve! May each of us continue to be on the alert to use faithfully all the opportunities the Lord may permit us to have and enjoy, "always" abounding in his work, and continuing to be "steadfast and unmoveable."

ATHANASIUS ON THE TRINITY

Whenever he forced his understanding to meditate on the divinity of the Logos his toilsome and unavailing efforts recoiled on themselves; the more he thought, the less he comprehended; and the more he wrote, the less capable was he of expressing his thoughts.—Gibbons, Volume 2, page 488

LETTERS OF APPRECIATION

Joys in Television Work

Dear Brethren: Christian love and greetings in the name of our Lord and Redeemer! We would like to convey some good news to you. We have just completed some negotiations for the showing of the half-hour series of television programs over WBKW-TV here in Buffalo, free. [This station is currently running the fifteen-minute series, free.] The station gave us June 19 as the starting date. We are very happy to have a part in this work, and thrice happy to see how the Lord's hand is in these matters. I had an opportunity to question the man handling the fifteen-minute films as to what the station thought about them. He had nothing but praise, and said they were very happy to have them. I gave him the brochure on the half-hour films, and he said that there would be no need to audition one of these before beginning the series. With much Christian love. —New York

The Lord's Leading

Dear Sir: I have just been listening to your program on the radio. I enjoyed it so very much. I was unable to attend church and had been reading my Bible when your program came on. It was as

if God had told me to turn my radio dial to that station, for your questions and answers were part of what I had been reading, and you explained it so well to me.—Georgia

Error Vanished

Dear Friends: I have been receiving *The Dawn* for about three years and it certainly has brought me many happy moments of sound spiritual reading. There is no doubt that all my childhood teachings have vanished.—Indiana

Wants to Share Truth

Dear Brethren: Enclosed is my check to renew my subscription to *The Dawn*, and for a copy of "God's Promises Come True" for my two little girls. Your suggestion that I send *The Dawn Magazine* to a friend is, I believe, a good one. I have always passed on my old copies and little booklets to anyone I thought would be interested in learning the truth, but very few want to leave their own teachings. I saw "The Bible Answers" program on WEAT-TV, and it was a real thrill to watch the speakers ask and answer the down to earth questions which confront us all. I especially liked the method used in having the

Scriptures read so that all might know that the Bible actually has the answers if we know where to look, and how to rightly divide the sacred Word. I am writing the TV station thanking them for the time allotted. May God keep blessing you in the work.—Kentucky

Needs The Dawn

Dear Sirs: I had thought I would not renew my subscription to The Dawn Magazine again, as I am old (83 last January), and my eyes are so dim I can hardly see to read any more. But I can hardly stand to do without The Dawn, so am enclosing a dollar for another year. May God bless his work.—Louisiana

Helped

Gentlemen: I have received The Dawn Magazine for fifteen years, and have liked every issue. Your literature has certainly helped me to find my way to a good understanding of God and of his Word. May the God of all understanding bless you in your wonderful work.—Maine

Comforted

Sirs: I have just read your booklet, "Hope," and I think it is wonderful. I recently lost a son in a mine accident. He was only twenty-six years old. The booklet, "Hope," has helped me so much. Please send me the booklet, "God and Reason."—Michigan

God's Care

Dear Sirs: I would like to receive the booklet, "God and Reason." I have read the little booklet called, "Hope," and it is wonderful. It is so comforting to know that some day we shall meet our loved ones again. God has planned everything so well for his children. Our love for God and our faith in him are certainly most treasured possessions. May God bless you always.—Michigan

Worry Gone

Dear Sirs: This Sunday morning I happened to listen to your broadcast. It was so interesting. I was really carried away with it as I am grieving over the recent loss of my mother. As I listened to your discussion I was relieved of a deep worry in my heart. Anyone could understand what you presented. It was so simple. Thank you very much. I will be listening for more of your discussions on the radio.—Missouri

God Is Love

Dear Sirs: I heard your program over VOCM yesterday. I hear it every Sunday, and find it very interesting and instructive. The Dawn Magazine is extra good reading. It explains the Bible in a way to reveal that God is love. I could never understand how a loving God could permit billions of people to burn in hell-fire forever.—Canada

CONVENTIONS

For Mutual Fellowship, Edification, and Service

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.

PIQUA, OHIO, May 1—YWCA Building, 418 N. Wayne Street. Mrs. Eva Peddemors, 222 Walker Street. Speakers: Brothers E. K. Penrose; W. N. Woodworth; and Louis W. Zbik.

ROCHESTER, NEW YORK, May 1—YMCA Building, 100 Gibbs Street. Mrs. Ann Fornuto, 27 Candy Lane, Rochester 15. Speakers: Brothers Chester Covers; G. P. Ostrander; and F. S. Wassmann.

SAGINAW, MICHIGAN, May 1—The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street. Speaker: Brother Owen R. Kindig.

STUBENVILLE, OHIO, May 1—YMCA Building, 214 N. Fourth Street. Mrs. Robert Sims, 152 Greenwich Avenue. Speakers: Brothers Mike Balko; Harry Casler; and Edmund M. Jezuit.

***KANSAS CITY, MISSOURI, May 7, 8**—Downtown YMCA, 10th and Oak. For reservations or immersion service, write to Mr. Arthur B. Newell, 5908 N. Howard Street, Kansas City North 18, Missouri. Speakers: Charles M. Chupa; John Y. MacAulay; John A. Meggison; Daniel J. Morehouse; and E. K. Penrose.

ALBANY, NEW YORK, May 8—YWCA Building, 5 Lodge Street. Mrs. Lucy Smith, 87½ Lansing Place, Rensselaer, New York.

MINNEAPOLIS, MINNESOTA, May 8—I. O. G. T. Hall, 2933 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E., Minneapolis 21.

MUNCIE, INDIANA, May 8—YWCA Building, 310 East Charles Street. Mrs. J. Harold Atkinson, 403 Riverside Avenue.

WALLINGFORD, CONNECTICUT, May 8—Masonic Hall, South Main Street. Mrs. S. Wawrzeniak, 49 Scrub Oak Road, North Haven 2, Connecticut. Speakers: Brothers O. D. Deifer; and C. R. Weida.

PHILADELPHIA, PENNSYLVANIA, May 15—YWCA Building, 2027 Chestnut Street. Mr. O. R. Barrall, 42 Fairfield Road, Havertown, Pennsylvania. Speakers: Brothers L. P. Loomis; K. W. Rawson; C. R. Weida; and W. N. Woodworth.

***VANCOUVER, B. C. CANADA, May 21-23**—Vancouver East Community "Y," 788 Commercial Drive, Corner of Adanac Street. Mrs. W. A. McNee, 6569 Argyle Street, Vancouver 15. Speakers: Brothers J. Andrus; K. Barrett; Don Canell; A. Hawkins; Hugh Hanham; L. Kirkham; L. Parsons; G. R. Pollock; W. Price; S. E. Ranger; and T. A. Smith.

***AKRON, OHIO, May 22**—YWCA Building, South High Street. Mrs. W. J. Bordes, 776 Frank Boulevard. Speakers: Brother Samuel Baker; and Charles M. Chupa.

DETROIT, MICHIGAN, May 22—Macca-bees Building, Woodward Avenue at Putnam. Mr. Louis Zbik, 9171 Manor, Detroit 4.

NEW YORK, NEW YORK, May 22—Henry Hudson Hotel, 353 West 57th Street. (Tu-

(Continued on page 64.)

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

The services of the lecturers here scheduled are furnished upon request, and free of charge. If you would like to have one serve in your community, simply address a request to the Dawn Bible Students Association, Pilgrim Department, East Rutherford, N. J. A visit will be arranged when possible.

<p>HENRY E. ANDERSON New Haven, Conn. May 15 Waterbury, Conn. 15</p> <p>SAMUEL BAKER St. Louis, Mo. May 1 Mattoon, Ill. 2 Champaign, Ill. 3 Clinton, Iowa 4 Rockford, Ill. 5 LaSalle, Ill. 6 Batavia, Ill. 9 Gary, Ind. 10, 11 So. Bend, Ind. 12 Elkhart, Ind. 13 Detroit, Mich. 15 Toledo, Ohio 18 Elyria, Ohio 19 Cleveland, Ohio 20 Akron, Ohio 22 Warren, Ohio 23 Erie, Pa. 24 Buffalo, N. Y. 25 Rochester, N. Y. 26 Syracuse, N. Y. 27 Pulaski, N. Y. 29</p> <p>MIKE BALKO Akron, Ohio May 8</p> <p>NICK BARACOS Duquesne, Pa. May 1 Washington, Pa. 15</p> <p>O. R. BARRALL York, Pa. May 8 Lancaster, Pa. May 8</p>	<p>JULIUS BEDNARZ Milwaukee, Wis. May 8</p> <p>W. C. BERTSCHE Charleston, W. Va. May 10 Roanoke, Va. 11 Lynchburg, Va. 12 Richmond, Va. 13 Washington, D. C. 15 Philadelphia, Pa. 18 New York, New York 22 Allentown, Pa. 23</p> <p>EUGENE BURNS Pottstown, Pa. April 30</p> <p>BERTRAM C. COOPER Ventura, Calif. May 8</p> <p>EDWARD E. FAY Sonora, Calif. May 15</p> <p>JOSEPH FENCHAK, JR. Duquesne, Pa. May 8</p> <p>EARL L. FOWLER Riverside, Calif. May 15 Ontario, Calif. 15</p> <p>THOMAS HICKS Boston, Mass. May 8 Wilkes Barre, Pa. 15</p> <p>JOHN G. HULL, JR. Phoenix, Ariz. May 8</p>	<p>STANLEY W. JEUCK St. Petersburg, Fla. May 8</p> <p>L. JEZUIT Covert, Mich. May 15</p> <p>G. F. JUDSON Groton, Conn. May 14, 15 New London, Conn. 14, 15</p> <p>RUSSELL L. JURD Santa Ana, Calif. May 22</p> <p>DANIEL KAZIAK London, Ont. Can. May 8</p> <p>PETER KOLLIMAN Baltimore, Md. May 8</p> <p>ARTHUR H. KRUMPOLT Sayville, L. I., N. Y. May 1 Albany, N. Y. 8</p> <p>RAYMOND J. KRUPA British Isles May 1-11 Rome, Italy 12 Pescara, Italy 13-15 Naples, Italy 16, 17 Cittanova, Italy 18 Messina, Sicily 19 Palermo, Sicily 20 Agrigento, Sicily 21, 22 Venice, Italy 23 Zurich, Switzerland 24 Copenhagen, Den. 26, 27 Ilford, Essex, Eng. 29</p>
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C. S. LIVERMORE	CLIFFORD R. MILES	Parkers Prairie, Minn.	11
Bridgeport, Conn. May 15	Chico, Calif. May 1	Minneapolis, Minn.	15
EDWARD G. LORENZ	ADAM MISKAWITZ	Withee, Wis.	16
San Jose, Calif. May 1	LaSalle, Ill. May 1	Appleton, Wis.	18
J. Y. MAC AULAY	ROY E. MITCHELL	J. I. VAN HORNE	East Liverpool, Ohio May 8
Topeka, Kans. May 1	Paterson, N. J. May 15	GEORGE M. WILSON	Chicago, Ill. May 1
St. Joseph, Mo. 3, 4	HARRY PASSIOS	Muncie, Ind.	8
Kansas City, Mo. 7, 8	Akron, Ohio May 15	W. N. WOODWORTH	Chicago, Ill. May 8
Kirkville, Mo. 10	G. R. POLLOCK	New Albany, Ind.	29
Birmingham, Iowa 11, 12	San Bern'd'o, Calif. May 1	IRWIN WYSOCKI	Connellsville, Pa. May 1
Barnes City, Iowa 15	RAYMOND RAWSON	HOWARD YOUNG	Steubenville, Ohio May 8
Cedar Rapids, Iowa 16	Flint, Mich. May 1	Monessen, Pa.	22
Monona, Iowa 18	GEORGE P. RIPPER	LOUIS W. ZBIK	Adrian, Mich. May 15
Ostrander, Minn. 19	San Diego, Calif. May 8		
Austin, Minn. 20	STEPHEN ROSKIEWICZ		
Minneapolis, Minn. 22, 25	Milwaukee, Wis. May 8		
Parkers Prairie 23, 24	Austin, Minn. 10		
Owen, Wis. 26			
Wausau, Wis. 27			
Appleton, Wis. 29			
Plover, Wis. 30, 31			



"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrews 10:25

WEEKLY PRAYER MEETING TEXTS

MAY 5—"If ye through the spirit, do mortify the deeds of the body, ye shall live."—Romans 8:13 (Z. '03-172 Hymn 1)

MAY 12—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."—

II Corinthians 7:1 (Z. '03-408 Hymn 125)

MAY 19—"We that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Romans 15:1 (Z. '97-75 Hymn Appendix K)

MAY 26—"Knowledge puffeth up, but love buildeth up."—I Corinthians 8:1 (Z. '97-277 Hymn 165)

CONVENTIONS—Continued From Page 61

dor Room) Mrs. Russell Dean, 166-05 89th Avenue, Jamaica 32, New York. Speakers: Brothers W. C. Bertsche; Chester Covers; and W. N. Woodworth.

SAN FRANCISCO, CALIFORNIA, May 27-30—Convention to be held at Asilomar Convention Grounds, Pacific Grove, California. Mrs. C. Blong, 2716 Clement Street, San Francisco 21.

CHICAGO, ILLINOIS, May 28-30—Central Masonic Temple, 912 N. LaSalle Street. Mr. D. J. Morehouse, 2617 N. Springfield Avenue, Chicago 47. Speakers: Brothers Eugene Burns; C. S. Livermore; E. K. Penrose; W. N. Poe; and E. G. Wylam.

FLATWOOD, PENNSYLVANIA, May 29—Flatwood Grange Hall. One mile from Clover Leaf Route 51. East on No. 711. Mrs. Raymond Siesky, R. F. D. 2, Box 497, Connellsville, Pennsylvania.

NEW ALBANY, INDIANA, May 29—The Amalgamated Building, 1614 E. Spring

Street. (Ground Floor) Miss Nellie K. Goodbub, 620 Culbertson Avenue.

ALLENTOWN, PENNSYLVANIA, June 12.

MONESSEN, PENNSYLVANIA, June 12—Sponsored by Monessen and West Newton Ecclesias.

CHARLOTTE, N. C., June 18, 19.

YORK, PENNSYLVANIA, June 18, 19—

PITTSBURGH, PENNSYLVANIA, June 26.

FOURTH OF JULY CONVENTIONS: Detroit, Michigan; Los Angeles, California; and New Brunswick, New Jersey.

KIRKNESS, MANITOBA, CANADA, July 2-4.

CANORA, SASK. CANADA, July 9, 10.

VICTORIA, B. C. CANADA, July 30, 31.

GENERAL CONVENTION, BLOOMINGTON, INDIANA, August 13-18. It is not too early to commence making plans to attend.

"GOD HAS A PLAN"

To be discussed by

"FRANK AND ERNEST"

KCMO—810 kc.—9:30 A. M.

Sunday, May 15

All human plans are failing but God has a plan which soon will bring peace and happiness to all mankind. Tune in this program, and send for a free copy of the booklet, "God's Plan." Address:

"FRANK AND ERNEST"

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New York, N. Y.

For Your Newspaper

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

JUNE TOPIC: On Sunday, June 19, the "Frank and Ernest" radio topic will be, "Where Are the Dead?" An abundant supply of circulars will be available to advertise this broadcast, and you are invited to send for as many as you can use. They are free, and are suitable for distribution from door to door, for mailing, and for handing to friends and relatives. Please order your supply of June circulars as soon as possible.

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GOD'S PROMISES COME TRUE

This is a book of Bible stories for children—forty-eight illustrated stories, many in two colors. The stories, beginning with creation and including the more important episodes recorded in both the Old and New Testaments, are told in a style which makes them easily understood by children, and also interesting to grown-ups. Above all, they are free from the traditional errors of the Dark Ages. This Gospel-pure book is appropriate for every gift occasion.

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. The Time Is at Hand, cloth, 50 cents each.

. Thy Kingdom Come, cloth, 50 cents each.

. The Battle of Armageddon, cloth, 85 cents each.

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

. The New Creation, cloth, 85 cents each.

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Volumes 4-6, 15 cents each.

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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