

a herald of Christ's presence

THE **DAWN**

"MANY SHALL RUN
TO AND FRO, AND
KNOWLEDGE SHALL
BE INCREASED."

Daniel 12:4

November 1958



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WANT TO SERVE?

From time to time we have openings for service at The Dawn. At present we can use qualified office help with ability to use a typewriter. We also have openings for young or middle age brethren, particularly if they have printing experience, or are mechanically inclined and would like to learn some branch of printing or bookbinding work. If you are fully consecrated to the Lord, unencumbered, and would like to serve the truth in this manner, we will be glad to hear from you.

ADDITIONAL "FRANK AND ERNEST" OUTLETS

Since publishing the list of stations last month carrying the "Frank and Ernest" programs, the following stations have been added. All time shown is on Sundays.

Baltimore, Md.	WWIN 1400 9:30 a.m.
Louisville, Ky.	WTMT 620 10:00 a.m.
Washington, D. C.	WOL 1450 11:00 a.m.
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ERRATA

In June, 1958 Dawn, page 32, the third line from top of first column should read, "the son of Izhar" instead of "one of the sons of Aaron."

In September, 1958 Dawn, page 38, in lines eight and nine from top of second column, the Scripture citation should read, Matt. 25:31, instead of Matt. 25:33, 34.

Studies in the Scriptures

Volume I—The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each, paper, 30 cents, ten or more 23 cents each.

Volume II—The Time Is at Hand, cloth, 50 cents each.

Volume III—Thy Kingdom Come, cloth, 50 cents each.

Volume IV—The Battle of Armageddon, cloth, 85 cents each.

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

Volume VI—The New Creation, cloth, 85 cents each.

Question Books for Volumes 1-3, 10 cents each; Volumes 4-6, 15 cents each.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

When God's Glory Fills the Earth

"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

ONE of the qualities with which the Creator endowed man was the desire to worship a higher power, a deity. Basically it is a manifestation of humility, a recognition of weakness and a dependence upon a source of superior wisdom and strength. It is also blended with the urge to praise and give glory to the fountain of life and blessings. This desire to worship deity, when properly exercised, leads to rich and lasting blessings.

But this God-given trait of the human species has, because of the fall, provided an opening for many satanic deceptions, and through these deceptions man has been misled into worshipping devious sorts of false gods, and has adopted many false practices in connection with the worship and service of deity. Even the true God of the Bible has been so grossly misrepresented that his true character and purposes are almost entirely unknown by

those who profess to love and serve him.

For example, Jehovah said, "Their fear toward me is taught by the precept of men." (Isa. 29:13) The god of torment has been formed by the "precept" of men, with Satan's help. Those who worship and serve the god of torment do not know the true God of the Bible, the God of wisdom, justice, love and power. They may read the Bible. They may profess to believe the Bible, but their god is not the great Eternal One of the Bible who so loved the world that he gave his only begotten Son that through his work of redemption all the families of the earth might be blessed with the opportunity of attaining everlasting life.

So far as the professed Christian world is concerned, some of the most blighting errors of belief and practice are distortions of the Bible's teachings. One of the prom-

inent themes of the Bible is that the Creator would send a Messiah and King who would establish a world-wide governmental control over mankind. Concerning this great One Isaiah wrote, "Of the increase of his government and peace there shall be no end."—Isa. 9:6, 7

The entire professed Christian world believes that Jesus came as the One to fulfil this prophecy. Jesus revealed, and later his apostle confirmed, that before the establishment of his kingdom in power and great glory there would be selected from the world of mankind a "little flock" who were to have the privilege and honor of reigning with him. In order to prove worthy of this high position in the future kingdom of the Messiah, these were given the opportunity of suffering and dying with Jesus.

The teachings of Jesus and of the apostles are all directed to those who accept this invitation to follow in the Master's footsteps of self-sacrifice unto death. They applied the Old Testament promises of divine guidance and help almost exclusively to this "little flock" of sacrificing disciples. Indeed, the apostles Peter and Paul wrote that whatsoever things were written aforetime were written for our admonition; that not unto themselves did the prophets minister, but unto "us," meaning the disciples of Christ in this age.— I Pet. 1:10-12; Rom. 15:4; I Cor. 10:11

In his parable of The Wheat and Tares Jesus foretold that after

"men slept,"—an evident reference to the death of the apostles, who were the spiritual guardians of the Early Church—an "enemy" would sow "tares" in the field where the "Son of man" had sowed "wheat." The "wheat," Jesus explained, were the "children of the kingdom," and the "tares," "the children of the wicked one."—Matt. 13:24-30; 36-43

The "wheat," the "children of the kingdom," were, originally, the apostles and other faithful members of the Early Church. These were imbued with and inspired by the kingdom promises of the Bible, and entertained the glorious hope of living and reigning with Christ in his kingdom. Tares are imitation, or counterfeit wheat, hence what happened was that the "tares" began to proclaim and promote a new concept of the kingdom of Christ. This new concept was that the kingdom promised in the Bible was really set up at Pentecost, and that it would continue to spread its influence until it embraced the whole earth. Since the Bible taught that Christ's kingdom would become universal, this deception seemed plausible and scriptural.

But from this point on, the distortions became even more serious. The "tares" did not hesitate to use the power of civil governments to spread the influence of their pseudo kingdom, and thus their brand of Christianity was imposed upon one country after another by the power of the sword. And when it was, the entire populations of those coun-

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tries were considered to be Christian.

Eventually, after much strife of arms and bloodshed, practically all of Europe came under the domination of the "kingdom" power as it was headed up in Rome. To maintain control there was no hesitancy in resorting to war, to the torture rack, the inquisition, and to the cruelty of burning "heretics" at the stake. All of this was done in the name of Christ and of the God of the Bible. It is evident, however, that the prelates of that which by then was an apostate church, had an entirely different conception of Christ and of God than is presented to us in the Bible. Actually they were the devotees of false gods to whom they had attached the name of Christ and of Jehovah.

This situation continued throughout the Dark Ages. The Reformation brought about some changes, but the erroneous theory that the kingdom of Christ was established at Pentecost, and that all the people in so-called Christendom were the subjects of that kingdom, largely continued to prevail. With this view has come the notion that the exceeding great and precious promises of the Bible apply to everyone who might wish to claim them.

This erroneous concept of truth, associated with the inherent desire to worship a deity and to trust in a higher power, has, for example, led the politician to believe the statement of the Psalmist, "The Lord is my shepherd, I shall not want," applies to him. Indeed, the thought is

that this and other promises of the Bible apply to almost anyone who may wish to quote and use them in times of expediency and emergency. It is responsible for the general practice among those in high positions in the so-called free world to call on God to help them in the carrying out of their designs, and to use his name freely in their political and patriotic speeches.

Today the God who is so frequently mentioned, and whose guidance and help are so often sought, is considered to be the champion of liberty, and to stand for the individual rights of man. He is also supposed to be committed to the principle of "religious liberty," which means, it is claimed, that every individual has the inalienable right to worship whatever sort of a god he wishes, and to serve his god, or gods, as he may please.

Today, of course, as was true throughout the Dark Ages, the god of the western world is claimed to be the God of the Bible. It would seem that not many stop to think, certainly not to ask, why the God of the Bible suppressed all freedom of religion during the Dark Ages, and now champions the cause of religious liberty. It is perhaps little considered among the general public that the God of the Bible is unchangeable, that with him there is no "variableness, neither shadow of turning"; and, as with Jesus, that he is the same, "yesterday, and today, and forever."—James 1:17; Heb. 13:8

The Great Deception

Surely we should be sympathetic toward all who have been caught in the labyrinth of religious confusion that exists throughout the world today. We should not blame the people, but recognize that it is a result of the master deception that the kingdom of Christ was established nineteen centuries ago, and that all who are not avowedly worshipers of heathen gods, or are atheistic communists, are a part of that kingdom and therefore are entitled to think of God as their benefactor, their guide, their rescuer, and that they are entitled to call upon him in any and every emergency which may arise.

This confused viewpoint leads to many paradoxes. Basically, the real power that all the western nations depend upon today, even as in the past, is military might. So, actually, in calling upon God to bless their efforts to preserve the free world they are asking him to bless their armies, their atom and hydrogen bombs; their long range missiles, and their atomic submarines.

In this there is little change since the days of the Dark Ages, except that now the nations have weapons of war which are more destructive. The decision is reached that the aims of the western world are sanctioned by God, and that he will bless their armies in attaining and maintaining those aims. The fact that billions of dollars are spent to bolster governments in countries like Greece and Spain, which deny

religious liberty to their people, is considered to be proper since these governments will help to fight the common enemy, communism.

And atheistic communism is an enemy. Every authenticated report reaching us from behind the Iron Curtain indicates that it is a system of tyranny and oppression which is surging forward by its military might to conquer the world. President Eisenhower, in a recent nation-wide speech over the radio and television concerning the Formosa crisis, spoke of the pressures which were being exerted by communism against the free world, first in one place and then in another. It is no wonder that the statesmen and rulers in the western world are apprehensive!

Just as we should be sympathetic toward those of the free world who are confused in their religious thinking, even so as Christians we should also try to understand the viewpoint of the atheistic communists. One of the main reasons they are atheists and opposed to the western world's version of Christianity is that they recognize the evils which have been associated with it and, indeed, are a part of it. The communists in Russia today have never heard of the true God of the Bible and his loving plan of salvation for a lost and dying race.

Some time ago, Nikita Krushchev expressed his viewpoint concerning the god of the western world, and why atheist communists were not impressed by him. We quote from

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his comments, as reported by Frank Conniff, in the Greensboro, North Carolina, **Daily News**:

"God is but a mask those people put on. Their acts are contrary to humanism. They lean on the Word of God and then violate it. How can we understand it when churchmen, clergymen, throw holy water on guns that are intended to kill people. . . . The colonialists, with their armies, came in and brought the church and God with them. . . . They brought the cross and the Bible to colonial countries. They left the people their religion and took all the people had."

In his comments Krushchev also spoke of the War of the Crusades. And while a prejudiced viewpoint is very apparent in these observations, they are not without foundation in fact. In the first World War German soldiers were told that they would go immediately to heaven if they died on the battlefield fighting Britain and her allies. American soldiers were recruited by the clergymen of this country in the name of Christ—recruited to kill the Germans who were going to heaven for fighting the Americans.

And these paradoxes go back further even than the first World War. In Volume IV of *Studies in the Scriptures*, an article by Wong Chin Foo is presented, which was published in the **North American Review** in the latter years of the nineteenth century. Mr. Foo was an educated Chinaman, and a graduate of one of our New England colleges. We quote the following from his article:

"Christians love the heathen; yes, the heathen's possessions; and in proportion to these the Christian's love grows in intensity. When the English wanted the Chinaman's gold and trade, they said they wanted 'to open China for their missionaries.' And opium was the chief, in fact the only, missionary they looked after when they forced the ports open. And this infamous Christian introduction among Chinamen has done more injury, social and moral, in China, than all the humanitarian agencies of Christianity could remedy in two hundred years. And on you, Christians, and on your greed of gold, we lay the burden of the crime resulting; of tens of millions of honest, useful men and women sent thereby to premature death after a short, miserable life, besides the physical and moral prostration it entails even where it does not prematurely kill! And this great national curse was thrust on us at the point of Christian bayonets. And you wonder why we are heathen? The only positive point Christians have impressed on heathenism is that they would sacrifice religion, honor, principle, as they do life, for—gold. And they sanctimoniously tell the poor heathen: 'You must save your soul by believing as we do!'"—p. 255, middle of page.

Mr. Foo was not a communist, but he clearly recognized, even as Krushchev does, the shameful way the names of God and of Christ were used in support of the selfish aims of professed Christian nations. However, he did not realize that the religion and the religionists he was criticizing were not Christian. He did not know that the "enemy" had sowed "tares" in the "wheat field," resulting in an almost complete choking out of the "wheat."

In the portion of Mr. Krushchev's statement which we did not quote,

he complained of religionists' interference in the affairs of the government. He does not know that true disciples of Christ would not wish thus to interfere with civil governments, that they are not commissioned to impose their beliefs and their way of life upon the world today. His judgment is formed entirely by observing the ways of those who claim that they now compose Christ's kingdom, and who believe that it is their duty to overthrow wicked atheistic governments.

Not only are the educated communists of today aware of situations such as that described by Mr. Foo, but they also know how the teaching of eternal torture, and the cruel methods of persecution employed during the Dark Ages, were used to keep the people in subjection to the unholy rule of the

church-state systems. Yes, they know all this, but they have no knowledge of the true God of the Bible.

In Due Time

The people of the world are not to be blamed for their confusion. Doubtless most of those who still claim to put their trust in God do not associate their God with the atrocities and malpractices of the past or present. They simply like to think that there is a higher power who somehow, and at some time, will help them. In this they are right. The true God of the Bible, the Creator of heaven and earth, does love them. He loves the atheists also, and is working out his designs to bless them in his own due time.

One of God's promises reads, "Wait ye upon me, saith the Lord,

Hear

"FRANK AND ERNEST"

ON THE TOPIC

"THE BIBLE HELL"

WOR SUNDAY, NOVEMBER 16
710 kc, 10:30 A. M.

Traditionally hell is a place of torment, but this tradition is not supported by the Bible. The truth on this subject will increase your love for God. Send for a free copy of the booklet, "The Truth About Hell." Address:

"FRANK AND ERNEST"

Box 60, Dept. N. General Post Office
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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.

DECEMBER TOPIC: The "Frank and Ernest" topic for the third Sunday of December will be, "The Prince of Peace." As usual, special circulars will be available for advertising this timely broadcast. Order as many as you can use. They are free. The distribution of these circulars is an effective method of bearing witness to the truth. You may order your supply direct, or through your class secretary.

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until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." (Zeph. 3:8) Then follows the promise contained in our text, that the Lord would turn to the people a pure language, or message.

The fact that the people are still here on earth after the Lord pours out his fury upon the kingdoms and nations, and after the symbolic "earth" is thus devoured by the "fire" of his jealousy, denotes clearly that the foretold devouring of the earth is not literal. Briefly, this is a figurative description of the overthrow and ultimate complete destruction of all selfishly constituted human authority in the earth, preparatory to the full establishment of Christ's real kingdom.

We are not to understand from this that human efforts have accomplished no good. There have been in the past, and are now, noble

men and women who have done their utmost to stem the tide of human selfishness. Some of these have been associated with governments, and some have not. The point is that the best of human efforts come far short of visualizing, much less establishing, a worldwide social order that would be for the highest and best interests of all mankind. It is just such a governmental arrangement that the Apostle Peter describes symbolically as the "new heavens and a new earth, wherein dwelleth righteousness."—II Pet. 3:13

And it will be in this new world, after all man-made governments have been set aside, that the Lord will turn to the people a "pure language." The word "language" is used here in much the same way as when we say, for example, that one scientist knows the language of another scientist. God will speak to the people in a language which they will be able to understand, and thus he will reveal his glory to them.

WEEKLY PRAYER MEETING TEXTS

NOVEMBER 6—"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1 (Z '00-170 Hymn 8)

NOVEMBER 13—"Your Father knoweth what things ye have need of."—Matthew 6:8 (Z '04-90 Hymn 12)

NOVEMBER 20—"If ye do these things, ye shall never fall."—II Peter 1:10 (Z '97-148 Hymn 126)

NOVEMBER 27—"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance."—Ephesians 6:18 (Z '01-80 Hymn 78)

Through that "language," or message, the people will learn that the true God is not a torment deity. They will discover that many of the things they supposed to be true concerning him are not true at all. They will learn that he provided redemption for them through our Lord and Savior Jesus Christ; not from a hell of torment, but from death, and that by accepting this provision of his love, and obeying the righteous laws of Christ's kingdom, they can live forever on an earth made perfect.

Then all the darkness and superstition which have confused the minds of the people throughout the long reign of sin and death will be swept away. With their minds cleared of the cobwebs of error concerning God and the ways of God, they will be able to understand and appreciate the true significance of the "pure language" which will then be "turned" to them.

With Satan, the great deceiver of all nations bound, the true knowledge of God will quickly fill the earth as the waters cover the sea. And that true knowledge will reveal the glory of God, that glory of character which is made up by the perfect blending of his wisdom, justice, love, and power. It will be then that the people will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9

There will then be religious liberty. Everyone will have the privilege of pouring out his devotions to God as he desires. But the desires of all will be the same. Without dictatorship or oppression; and without the restraint and obedience impelled by fear, the people will all call upon the name of the Lord "to serve him with one consent," or as the marginal translation suggests, "with one shoulder." They will all worship and serve together.

AN UNSEEN POWER

Dear Sirs: Will you please send me twelve copies of your publication, "Behold Your King." I intend sending some of these copies to some of our most prominent newscasters and commentators. I have been on radio and TV myself for many years and know many of our

commentators. I do not expect them to broadcast about your publications, but I will ask them to read the book very carefully, and keep in their minds that there is a great and very real unseen power at work in the world today—a fact that cannot be ignored. I hope that you will forward these books at your earliest convenience.—New York

The Galilean Ministry Begins

GOLDEN TEXT: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel."
—Mark 1:15

MARK 1:14-22

IN OUR Golden Text two aspects of the Gospel are presented. (1) "The time is fulfilled, and the kingdom of God is at hand"; and (2) "Repent ye, and believe the Gospel." Time is a very important element in the outworking of God's plan. There is a "due time" for every feature of his plan. The first advent of Jesus was in the time appointed. The same is true of the second advent. In Ephesians 1:10 we read of the "dispensation of the fulness of times," when all things will be gathered together in Christ. This is one of the time features of the divine plan yet to be accomplished.

God has revealed some of the time features of his plan. Others he still holds in his own power. The time of the first advent of the Messiah was foretold in the prophecy of Daniel, chapter 9, verses 24-27.

In this prophecy a period of "seventy weeks" is mentioned, which, actually is 490 years. It was

at the beginning of the seventieth week that the Messiah would come; seventy weeks, that is, from the issuing of a decree authorizing the rebuilding of the city and walls of Jerusalem following the nation's captivity in Babylon. This time measurement reached, not to the birth of Jesus, but to "Messiah the prince," and Jesus did not become the Messiah [meaning anointed] until he was anointed by the Holy Spirit at the time of his baptism.

So, as our Golden Text states, the time was now "fulfilled," and the kingdom of God was at hand. The Greek text emphasizes that it was the King in this kingdom who had appeared. But this meant also that the kingdom was at hand in the sense that its preparation had commenced. For example, Jesus there began the selection and calling of his apostles. The completed kingdom is pictured in Revelation as a "holy city," with twelve foundations, "and in them the names of the twelve apostles of the Lamb."

—Rev. 21:2, 14

In today's lesson, mention is made of the selection of some of these apostles. But they all had to be selected and trained for the high position designed for them in the kingdom—and not only the apostles, but all the footstep followers of Jesus. They are all promised joint-heirship in his kingdom. They are all to live and reign with him, and the work of selecting and proving all these was assigned to the Gospel age. It is still in progress, but it began with Jesus, when he, as the King, came at his first advent.

The Gospel of the kingdom called upon the people to repent and to believe. First this Gospel was confined to the Jewish nation, but later it was extended to all nations. In his sermon on Mars' hill Paul said, "God . . . now commandeth all men everywhere to repent." (Acts 17:30) Repentance means a change of heart or mind, a determination to lead a new life. In the case of the Israelites who were under the bondage of the law, it meant to cease trying to justify themselves through the works of the Law, and to turn to Christ, by faith accepting the merit of his shed blood to cover their sins and make them acceptable to God.

To the Gentiles, repentance implied a change of heart or mind, turning from their idols and their sinful revelries, to seek to serve the true and living God. With both Jew and Gentile repentance means the acknowledgment of sin—that,

QUESTIONS

What two aspects of the Gospel are mentioned in our Golden Text?

In what sense was the kingdom of God at hand in Jesus' day?

What is involved in full repentance and belief?

through Adam, the whole world is born in sin, and misshapen in iniquity. It means a recognition of Jesus as the great sin-bearer, the One who has provided atonement through his blood. And true repentance means not only the recognizing of these truths, but a hearty acceptance of them.

True repentance is closely allied to belief. But full belief in Jesus and his atoning blood is more than a mental assent to this great truth. It is through faith that one believes, and faith without works is dead. In other words, where there is full belief there is a complete surrender of oneself to all the conditions upon which the merit of the Redeemer is made available. In this Gospel age those conditions are to deny self and follow in the footsteps of the Master.

These are the terms of discipleship. This is what the Gospel of the kingdom implies to those who would be Jesus' disciples in the present age. Jesus made this plain in his own ministry, and later his disciples continued with the same message. It is later on that the blessings of the kingdom will flow out to all mankind.

Jesus Describes Discipleship

GOLDEN TEXT: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid."—Matthew 5:13, 14

MATTHEW 5:1-12

OUR LESSON for today brings to our attention what is familiarly known as the Beatitudes. These set forth the heart qualifications of the followers of Jesus who, as his ambassadors are, as stated in the Golden Text, the "salt of the earth" and the "light of the world." The high standards of righteousness set forth in the Beatitudes were not given by Jesus as a guide to mankind in general during the present age, for this is not the time for the conversion of the world. They will, nevertheless, be expected of mankind during and after the kingdom age.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven," Jesus said. (vs. 3) To be "poor in spirit" is to recognize the sense of one's own need of God and of the spiritual blessings which he alone can supply. One might be wealthy according to the standards of this world, yet feel extremely

dependent on the Lord, and long for guidance by and fellowship with him. The self-sufficient cannot be used by God.

"Blessed are they that mourn: for they shall be comforted." All who have mourned have not been comforted. The thought here seems to be that of sympathy toward others. Jesus was a "man of sorrows, and acquainted with grief," because he sympathetically felt the sorrows of the people with whom he associated. (Isa. 53:3) Those in this attitude of heart who, as Jesus did, seek to help others, will themselves be refreshed and blessed.

"Blessed are the meek: for they shall inherit the earth." To be meek is to be teachable. This is a very necessary qualification for all those whom the Lord will use to teach others. Those who are not meek will not give due heed to the Word of God, hence will not acquire a proper understanding of his plan. Not knowing the truth themselves, they could not be the "light of the

world." The inheritance of the "meek" will be to live and reign with Christ for the enlightenment and blessing of all the families of the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "Hunger" and "thirst" symbolize a genuine desire for righteousness, a "panting after God," so to speak. It is not just an outward profession. Those who have this genuine desire for righteousness will be "filled."

"Blessed are the merciful: for they shall obtain mercy." Mercy is a quality which leads to the forgiveness of others. Jesus, amplifying this, said that unless we do forgive others their trespasses against us, our Heavenly Father will not forgive us our trespasses against him. (Matt. 6:14, 15) This makes the quality of mercy most important, for only the merciful will obtain mercy.

"Blessed are the pure in heart: for they shall see God." The emphasis here is on heart purity in contrast with a mere outward profession of righteousness. The pure in heart "see" God now in the sense that to these God reveals himself through the truth of his Word. If they continue pure in heart, and prove faithful along other lines, they will later, in the resurrection, be exalted to the divine nature and see him face to face.

"Blessed are the peacemakers:

QUESTIONS

Quote each of the Beatitudes, and the conditions attached to them.

Are these blessings enjoyed by Christians now, or in the future?

for they shall be called the children of God." Every true follower of Jesus will radiate peace and good will wherever he goes. Besides, as ambassadors of Christ, we are all constituted ministers of reconciliation to make peace between God and men on the basis of Christ's redemptive work. Every child of God and follower of Christ is commissioned to this high service.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." True disciples will, by their faithfulness, attract a certain amount of persecution, but they will never be persecutors. If they are, they will not inherit the kingdom with Jesus.

These eight Beatitudes do not suggest that there will be eight classes in the kingdom, each having one or another of these characteristics. No, all of these qualifications must be possessed by all who will live and reign with Christ, and be used of the Lord as the "light of the world." In turn, the entire group of disciples who qualify to live and reign with Christ, enjoy the blessings of all eight Beatitudes. It is a glorious heritage, much of which is enjoyed even now, and will be entered into in its fulness in the "first resurrection."

Jesus' Healing Ministry

GOLDEN TEXT: "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people." —Matthew 9:35

MATTHEW 8:5-17

JESUS' miracles were designed to show forth the coming glory and blessings of his kingdom, as well as evidence of his messiahship. (John 2:11) Through the agencies of his kingdom Christ will heal all the sick, and even death itself will be destroyed. (I Cor. 15:25, 26) During the brief period of Jesus' earthly ministry a few of the sick were healed, and some were awakened from the sleep of death, but, as history clearly reveals, this did not signal the beginning of a general and world program of healing and of resurrection.

After Pentecost Peter healed a lame man, and explained that when Jesus returned there would be "times of restitution [or restoration] of all things," which, Peter declared, had been spoken "by the mouth of all his [God's] holy prophets since the world began." (Acts 3:19-21) "Ye are the children of the prophets," Peter said to his Jewish audience, "and of the covenant which God made with our

fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed."—Acts 3:25

In other words, when God promised that the "seed" of Abraham would bless all the families of the earth, the blessings of restoration represented in healing and resurrection are what he meant.—Acts 4:1, 2

The specific instance of healing brought to our attention in today's lesson is that of the servant of a centurion, or captain of the Roman army, a Gentile. In response to the request by the centurion, Jesus said, "I will come and heal him." The centurion explained, based upon his own experience in directing those under him, that it would not be necessary for Jesus to make the trip to his home, that he would simply need to direct that his servant be healed, and he would be healed.—vss. 7-9

Jesus "marvelled" at this and said, "I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall

sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."—vss. 10-12

In Luke 13:28, where Abraham and Isaac and Jacob are mentioned as being in the kingdom, the statement is added, "and all the prophets." This statement by Jesus means that when his kingdom begins to function for the blessing of the people, the "fathers" of Israel will have been raised from the dead, and will be looked up to as the representatives of the kingdom, the ones from whom instructions will come, and by whom the blessings of the kingdom will be dispensed. (Ps. 45:16) The centurion believed that Jesus could heal his servant. We wonder if his faith was great enough to believe what Jesus said about the return from the dead of Abraham, Isaac, and Jacob. Few now are able to believe this.

Jesus said further that with the return of the ancient prophets as the ones to be recognized by the world—from the east and the west—the "children of the kingdom" would be cast out "into outer darkness," and that on their part there would be "weeping and gnashing of teeth." This statement has been misconstrued to mean eternal torture for the wicked, but this is not the thought at all.

The "children of the kingdom" were the Israelites who believed, and properly so, that they would

QUESTIONS

For what purposes were the miracles performed by Jesus?

When, in the plan of God, will be the general work of healing?

Who will be the human representatives of the kingdom?

Who are the "children of the kingdom" who are cast out?

When and under what circumstances will they be saved?

be the channel of divine blessings when the messianic kingdom became operative. But through their lack of faith they failed to qualify for this high position. When the kingdom is established, these will recognize the high position they lost, and it will result in a very "dark," disappointing experience for them. The weeping and gnashing of teeth symbolizes their chagrin.

However, the Israelites who rejected Jesus will not lose the opportunity of gaining everlasting life. Of that time Paul wrote, "All Israel shall be saved," for God will show mercy to them. Paul further explains that the return of Israel to the favor of God will mean "life from the dead."

Just as the prophets will need to be resurrected in order to be in the kingdom, so also will the Israelites in order to recognize their loss and turn to the Lord and receive the salvation which God provided for them through the death and resurrection of their Redeemer and Messiah. Great indeed, is the healing ministry of Christ.

Jesus Arouses Opposition

GOLDEN TEXT: "Blessed is he, whosoever shall not be offended in Me."
—Matthew 11:6

MARK 2:18-28

THE common people of Jesus' day heard him gladly. It was this which displeased the religious rulers of Jesus' day. After Jesus had raised Lazarus from the dead they said, "If we let him thus alone, all men will believe on him." To hide their own motive of jealousy, they added, "and the Romans shall come and take away both our place and nation."—John 11:48

Jesus was, to a large extent, a nonconformist, both in teaching and in practice. This, of course, gave the scribes and Pharisees the excuse they wanted to oppose him. Jesus did not violate the Law as given by Moses—not when properly interpreted—but he did not hesitate to break with the traditions of the elders, many of which were set forth in the Talmud. The religious leaders of the time made little distinction between the Law and tradition, so that the people generally probably did not know that there was a difference.

One of the points raised by the

scribes and Pharisees in today's lesson concerned fasting. They asked Jesus why he and his disciples did not fast as they did, and as John the Baptist and his disciples fasted. The Law did not demand fasting. It seems to have been first practiced by the Israelites during the period of the judges, and in times of distress and sorrow. It was a sign of penitence and humiliation.

The reason Jesus gave for not fasting was certainly logical and true. He said, "Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days." (vss. 19, 20) Jesus, of course, was the "bridegroom," and while he was with his disciples they were joyous and therefore it was no time to be fasting.

Jesus continued by presenting two parables, both of which illustrated why he did not believe it

wise to conform to the customs of his day. The first parable showed the unwisdom of sewing a new patch on an old garment; the other of putting new wine in old wine-skins. (vss. 21, 22) Jesus did not attempt to "patch up" Judaism. Under the leadership of the scribes and Pharisees too much had become wrong with it. Nor was the religious setup of his day capable of receiving and containing his teachings, the "new wine" which he was presenting. His work was to begin building something new, even the kingdom of heaven, so there was no point in trying to conform to the old typical arrangement, especially since it had become corrupted with the traditions of the elders.

Jesus' enemies continued to oppose, asking why he permitted his disciples to break the sabbath by plucking corn and eating it on the sabbath day. Jesus' reply to his enemies reveals that they had failed to grasp the real spirit of this commandment. First he reminded them of the time when, in dire necessity, David broke the law pertaining to eating the showbread in the tabernacle, which only the priests were ordinarily allowed to eat. Then, answering the scribes and Pharisees specifically, Jesus said, "The sabbath was made for man, and not man for the sabbath."—vs. 27

This was simple enough. The basic purpose of the sabbath was to afford man an opportunity to rest and thus to conserve his strength

QUESTIONS

What was one of the main reasons for opposition to Jesus?

Explain Jesus' reasons for not conforming to the customs of his day.

Explain Jesus' statement, "The sabbath was made for man."

In what way is Jesus Lord of the sabbath?

and lengthen his life. Why, then, should it be a sin for the disciples, when hungry, to pluck a few ears of corn for their sustenance on the sabbath? The answer was obvious.

Jesus then explained that he was "Lord also of the sabbath." The literal sabbath day of Israel was a period of rest from the works which provided the needs of life. Eternal life has been provided through Christ and those who put their trust in him cease from their own faulty works of righteousness and receive life from Christ. (Heb. 4:1, 3) Besides, Jesus is Lord and king of that thousand-year day of the kingdom when all who will, may obtain rest and life through him.

Our Golden Text is associated with Jesus' reply to John the Baptist, in which he offered proofs of his messiahship; that is his miracles and his message of good news to the poor and to all. In the Golden Text, instead of the word "offended" the Revised Version reads, "no occasion for stumbling." This does not pertain to opposition to Jesus, but failure to understand his message and work.

Teaching by Parables

GOLDEN TEXT: "Be ye doers of the Word, and not hearers only, deceiving your own selves."
—James 1:22

MARK 4:1-12

TO THE multitudes, the general public, Jesus presented the Gospel in parables. Later, in most instances, he would explain the significance of these parables to his disciples, to whom he said, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."
—vss. 11, 12

This statement by Jesus clearly indicates that the divine plan for this age is not the conversion of the whole world, for he says that he spoke in parables for the express purpose of preventing "them that are without" from understanding and being converted. Other scriptures show that this applies only to the present age, that eventually the way will be made plain for all.
—Isa. 11:9; 35:8

If all the unconverted were to be tormented in a hell of fire forever this statement by Jesus would

surely seem strange, for it would imply that the Lord had purposely designed the prevention of the conversion of "them that are without" in order that they would be sure to spend eternity in torture. But, thank God, this is not what Jesus meant! In the first place, the punishment for sinners is not eternal torture. "The wages of sin is death." (Rom. 6:23) Besides, Jesus did not say that "them that are without" would forever be kept from knowing the truth and being converted.

Beginning with Jesus, and throughout the Gospel age, God has been conducting a program of selection—not the predestination of a few to be saved, and the remainder of mankind to be lost—but the calling and training of a class so determined to know and to do God's will as to be willing to suffer and die with Jesus—willing to follow in the footsteps of Jesus, regardless of the cost. These are referred to in the Bible as the "called, and chosen, and faithful."
—Rev. 17:14

It is in the "calling" of these that a certain degree of selectivity is exercised by the Lord. Jesus said that no one could come unto him

unless drawn by the Father. (John 6:44) The truth is the principal means used by the Heavenly Father to "draw" individuals to Christ, and if the truth were now made so plain that everyone could understand it, and there would be no differences of opinion throughout the world concerning it, practically all would respond.

But the Heavenly Father knows that the vast majority of mankind would not be willing to pay the cost of discipleship. If they were enlightened and converted from their sinful ways to serve the living God, and then turned aside because the "narrow way" of sacrifice was too "narrow" for them, their position would be a regrettable one.

So our Heavenly Father, who knows the end from the beginning, designed that the proclamation of the Gospel should be in such a way that only those of the right heart condition, and of the necessary fortitude of character to stand the trials that would come upon Jesus' footstep followers, would be able to understand it.

Jesus gave The Parable of the Sower as an illustration of how this principle operates. The "seed"—which Jesus explained to be the "Word"—when sown falls on four kinds of ground—by the "wayside," on "stony ground," "among thorns," and on "good ground." The birds carried away what fell by the "wayside." The sun destroyed the growth which sprang up on the "stony ground." The "thorns"

QUESTIONS

Why did Jesus teach the multitudes by parables?

Explain the manner in which God's program of selection is carried out.

Relate The Parable of the Sower and explain its meaning.

choked out the young plants that tried to grow among them. Only that seed which fell upon "good ground" matured and brought forth fruit.

In verses 14-20 Jesus explains this parable to his disciples. In the explanation they are shown the workings of the Devil; the persecution that comes upon those who accept the truth; the complete separation the truth makes between believers and the things of this world in that it leads one to run counter to the desires of the flesh and the spirit of the world. They could see from the explanation that only a small portion of the seed fell on "good ground" and matured to the glory of God.

From this they would surely realize that to go on to know and serve the Lord after hearing the Gospel would be a costly thing. Only those who are truly enthusiastic and willing to sacrifice would take this step. Thus by the truth, and the varying circumstances under which it is heard, the "you" class is separated from the others. But, thank God, in the age of blessing to follow, all will be enlightened and given an opportunity for salvation.

"The Intents of the Heart"

"The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do."
—Hebrews 4:12, 13

THE Scriptures make it crystal clear that the great God of the universe, our Heavenly Father, is able to know our every thought and motive, that there is nothing which can be hidden from him. Even without the Bible to confirm it, reason alone would tell us that the Creator of that marvelous mechanism which we call the brain would be able to read the thoughts which it records, and understand thoroughly just what motives inspire those thoughts.

We are unable to know what is in the mind of another except as it is revealed by word or deed. Much less are we able to know the motives which prompt another to speak or act as he does. In general we can at best gain only a superficial understanding of others, as we note what they say and do.

Because of this limitation, fallen humanity has passed many wrong judgments, which in turn has led to much that has been unjust and frequently unkind.

When Samuel was sent by the Lord to anoint a king for Israel to take the place of Saul, he was reminded, as he was making the selection from among the sons of Jesse, that he was not to be guided by outward appearance, for the Lord, who would indicate his choice, looked upon the heart. (I Sam. 16: 7) David was the Lord's choice, a man who at the time was considered the least likely prospect of all the sons of Jesse. (I Sam. 16: 15-22) But the Lord knew David's heart. It was this knowledge of David's true heart loyalty that caused the Lord later to be merciful to him when, through the

weakness of the flesh, he committed gross sins.

We should never overlook the fact all our thoughts and motives are "naked" before the Lord, that there is nothing we can do to hide them from him. The realization of this will on the one hand, help us to scrutinize our thoughts and motives very carefully; and at the same time be an encouragement as we realize that our mistakes and failures are not of the heart, and that He with whom we have to do knows this and is dealing with us accordingly.

The encouraging aspect of this is mentioned particularly by Paul in the verses following our text. He writes, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:14-16

From God's standpoint we can "come boldly" to the throne of grace because we know that through the blood of his Son we can plead mercy and forgiveness for all our unwilling sins. From our own standpoint this bold approach to the throne of grace is possible if we know that our motives are pure in all we say and do.

Not only do we need to keep our

motives unselfish and pure, but we also have a responsibility in training our desires in keeping with the expressed will of God as it is clearly set forth in his Word. Our text declares that God's Word is "a discernor of the thoughts and intents of the heart."

It is not enough that we be sincere in what we say and do. Saul of Tarsus was sincere in persecuting the disciples of Jesus, but he was wrong. As we progress in the Christian way, various situations will arise in which we will need to take action. It would be quite possible to decide on a certain course which, according to our imperfect reasoning, would seem quite proper, but would it be pleasing to the Lord? Doubtless there are times in every Christian's life when the simple question, "what would the Lord have me do in this situation?" would suggest an outcome much more to the glory of the Lord.

"Thou Knowest"

Jesus is our true and perfect Exemplar. His heart was pure in the sight of his Heavenly Father, and his perfect humanity responded with ready obedience to every holy impulse of his heart. His thoughts were "naked," completely uncovered, before his Heavenly Father, and he was glad to have it that way. Prophetically Jesus is represented as saying in prayer to his Father, "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest."—Ps. 40:9

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Here Jesus particularly mentions his faithfulness in bearing witness to the kingdom message, and through this message declaring the "righteousness" of his Heavenly Father. Jesus knew that he had been faithful in this service. He realized that his Heavenly Father also knew this. "Thou knowest," he said to Jehovah. Can we be this confident?

In the light of what we have done today to preach "righteousness in the great congregation," can we with confidence sincerely look up into the face of our Father in heaven and say "Thou knowest"? He knows, of course, whether or not we acknowledge it. But are we glad that he knows, glad because deep down in our hearts we are confident that we have done the very best we could? Can we go to the Lord in prayer tonight and say, "Search me, O God, and know my heart: try me, and know my thoughts"?—Ps. 139:23

Peter's Testimony

When Jesus was on earth he was able to read the thoughts and intents of the hearts of others. This in part was due to his perfection, but more particularly it was through the power of the Holy Spirit. He knew that Judas was plotting against him. He knew the thoughts and heart condition of Zacchaeus, referring to him as a "son of Abraham," and to Nathaniel as an "Israelite indeed."—Luke 19:2-10; John 1:47

How much the apostles as a

whole realized before Jesus' death and resurrection this miraculous power which their Master possessed is not clear; but Peter certainly became convinced of it, and so testified after Jesus was raised from the dead. This was when Jesus appeared to them early one morning on the shore of Galilee. The apostles had decided to return to their fishing business, and had been out in their boats with their nets all night, but had caught no fish.

In the morning they saw a "stranger" on the shore, to whom, upon questioning, they confided their lack of success. The "stranger" suggested that they drop their net on the other side of the boat, which they did, and to their great surprise it was quickly filled with fish. A similar miracle had occurred when Jesus first called them to follow him, so they knew that this again was Jesus on the shore. Peter swam ashore in haste to meet and fellowship with the Master.

They ate a meal together there on the shore, and after that Jesus entered into a very personal conversation with Peter. He "saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?" Peter's reply was, "Yea, Lord; thou knowest that I love thee." Jesus asked the same question again, and received the same reassuring reply."

Again, the third time, Jesus asked, "Simon, son of Jonas, lovest thou me?" We read that then Peter was grieved, "And he said unto him, Lord, thou knowest all things;

thou knowest that I love thee." (John 21:1-17) What a wonderful confession of faith in the Master's ability! And Peter's realization that Jesus did know all things, and could read his heart, made him wonder why he had been asked the same question three times.

Peter's confidence in the Master's ability to read his thoughts, yes, even his heart intentions, was based on experience. On the night before the crucifixion Peter had assured Jesus that even though others might forsake him, he would not, that he would gladly die for him. Peter sincerely meant this. But Jesus knew something which Peter did not as yet even suspect. He knew that when the test came Peter would deny him.

That Jesus knew this in advance, and foretold it, evidently made a very vivid impression on Peter's mind. When Peter said to Jesus, that morning on the shore of Galilee, "Thou knowest all things; thou knowest that I love thee," it seems reasonable to suppose that his mind was reverting to those experiences of the night before the crucifixion. Jesus had then demonstrated that he did know "all things" in so far as Peter's thoughts and reactions were concerned. And Peter was assured that Jesus still knew every thought and intent of his heart.

Nor was Peter ashamed to have Jesus know what was in his heart. This was the important consideration for Peter. Previous to the crucifixion Jesus rebuked Peter, "Get thee behind me, Satan." In Geth-

semane he commanded him to put up his sword. Thus Jesus had thwarted Peter's efforts to save him from the hands of his enemies. Considering Peter's impetuous nature, this could easily have left a wound in his heart, perhaps even a trace of resentment. But not so.

By now Peter realized that he could hide nothing from his Lord and Master, hence his outburst, "Lord, thou knowest all things; thou knowest that I love thee." You can look down into the deepest recesses of my heart. You know every motive and emotion that is there. Knowing this, you know that I love you more than I love life itself.

Yes, Jesus did know what was in Peter's heart, and he knows what is in our hearts. In the resurrection Jesus was exalted to the divine nature and to the express image of the Heavenly Father's person! and it is as true of him as it is of Jehovah that all our thoughts, and the very intents of our hearts, are open and naked before him. In fact, he knows and understands us better than we do ourselves. This would be a terrifying thought if we did not know that he is sympathetic and compassionate, and that as our Advocate he is representing us before the Heavenly Father, not according to our imperfect fallen flesh, but according to the intents of our hearts.

"I Know Thy Works"

On the Isle of Patmos the resurrected and glorified Jesus com-

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municated with the Apostle John, presenting to him the marvelous visions recorded in the Book of Revelation. Notable among the truths conveyed to John are the messages to the "seven churches" of Asia Minor which are recorded in chapters 2 and 3 of the book. These seven churches, we believe, are also symbolic of seven stages in the development of the professed Christian church throughout the age.

However, it is also evident that many of the conditions described in these seven churches, and certainly the promises made to each of them, are true of all. In each of the churches mentioned both faithful and partially faithful disciples are described, the promised rewards applying only to those who are faithful—faithful unto death. One thing common with respect to all seven of these churches is Jesus' statement, "I know thy works." Whether it was the Early Church, or the church at this end of the age; whether the true disciples, or the nominal believers, it was and is true of Jesus, as he said, "I know thy works."

To the first of the seven churches Jesus said, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them that are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars. And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." (Rev. 2:2, 3). These words of commenda-

tion were spoken of a group of faithful disciples. Are we sure that they would be true of us as individuals?

Can we say to Jesus, "You know my works. You know my labor and my patience. You know, dear Lord, that I cannot bear that which is evil. You know how zealous I am in doing my part in upholding the high standards of doctrine and righteousness of those whom I support or condone as teachers in the church. You know that by thy grace I have not become weary in well-doing. You know all things, dear Lord; you know that I love thee.

Would Jesus reply to us, "Yes, I know thy works. I realize that you are very sincere in all that you say. I know that you cannot bear that which is evil. Nevertheless, I have somewhat against thee, because thou hast left thy "first love." He knew this about the church at Ephesus, and it could be true of us even though we may not realize it concerning ourselves. In searching our hearts we are confident that they are pure, that we are harboring no selfish motives and no roots of bitterness. But what about our "first love"?

We can all look back to the time when we first knew the Lord in the light of present truth, and remember our great enthusiasm. As the scales of darkness fell from our eyes, and through the truth we saw the Lord "high and lifted up," the "vision" was so entrancing, so all-compelling, that we would permit nothing to stand in our way of

serving him and praising his name. There was no task too difficult, no sacrifice too great to undertake for the Lord.

The dull, drab cares of life took on a brightness we never before knew. "Sweet prospects, sweet birds, and sweet flowers" all gained new sweetness. Through the truth—the mysteries of the kingdom which the Lord gave us to understand—the love of God and the joy of the Lord filled our hearts.

We loved the Lord's people and longed to be with them—not once a week merely, at the Sunday meeting, but as often as we could. They were the Lord's people, and we were the Lord's, and we wanted to be with the members of the Lord's family, for they were our people, our family.

We eagerly sought out every possible opportunity to be in the service of the Lord, either ministering to the brethren in some manner, or bearing witness to the glorious Gospel of the kingdom. If there were tracts to be distributed, we wanted to share in that work. If there was follow-up work to be done we wanted to participate in that also. We regretted only that there were not more time, more hours in the day, that could be devoted to the Lord, to his people, and to the truth.

This was our "first love." Today, as the Lord looks down into our hearts and lives, what does he find? Can we say to our Lord, "Thou knowest that I love thee," love thy people, and love the truth

today more than I ever did before. Thou knowest I have lost none of my enthusiasm, none of my "first love" zeal. Thou knowest that today, even as when thou didst reveal thyself unto me through the truth, I have the same consuming zeal to serve thee and to tell the whole world the glad tidings of thy kingdom as I had then. No, dear Lord, I have not lost my "first love."

How grand and reassuring it is to think that we can go to our loving Heavenly Father, through our Advocate Christ Jesus, realizing that in knowing all things they know that our love for them is supreme, and that it in no way has abated. It would be cause for correction should the situation be otherwise. Surely we would not want to say to the Lord that while we did still love him, for some reason our enthusiasm, our zeal, had somewhat cooled.

Would we want to say to the Lord that while we still enjoyed fellowshiping with his people, it was not too difficult to find an excuse not to attend the meetings. And, as for the things we enjoyed doing in his service, well, there were others now who could do those things. In matters of conscience we sometimes hear people say, Well, you know, I have to live with myself. Even more important with the Lord's people is the fact that we have to live with him before whom the very thoughts and intents of our hearts are uncovered, naked.

To the angel of the church in

THE DAWN

Thyatira, the Lord said, "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." (Rev. 2:19) Here is a wonderful commendation! He who knows everything about his people, who understands every innermost thought and intention, could say to these faithful brethren that they had increased in their "works," "charity," "service," "faith," and "patience," that the "last" was "more than the first." Can he say this of us?

How much more encouraging it is when he who knows our works is able to say that instead of losing our first love, we now have more than at first. If we were enthusiastic in the beginning, why should we not be more enthusiastic now? If we had "charity," or love, in the beginning of our discipleship, why should not that love continually increase, filling and controlling our lives more and more completely as the days go by?

If in the beginning the "service" of the Lord brought joy, why should it not bring more joy to our hearts today?

In the beginning we had "faith"—in the Lord, in the truth, in the brethren. Should not that faith be stronger today? We see the plan of God progressing, the prophecies being fulfilled. Should we not now lift up our heads with more faith and assurance than ever before?

And "patience"! Surely we would not want to confess to the Lord that we had lost our patience wait-

ing for the fulfilment of his promises. Neither would we want to admit that we could no longer with faith lean upon the Lord and thus patiently endure the trials which his wisdom sees are necessary to prepare us for the place in the kingdom to which we have been called.

How much better it is to be able to go to the Lord and say, Thou knowest all things, so thou knowest that with thine aid in my every time of need, and as a result of the encouragement thou hast given me, I find more joy in thy service now than ever before. I find also, dear Lord, that my love for thee, for thy people and for thy cause is becoming more and more the all-consuming power in my life. I do not love my family less, but I love thee more. I love thy people more, and find greater joy in their fellowship. I love thy truth more than at the beginning. It is a melody in my heart that is daily becoming sweeter, and an ever increasing delight.

Yes, Lord, since "thou knowest all things" thou wilt, when searching my heart, realize that my "faith" and "patience" are also increasing. In the beginning I had faith, but like Peter on the storm-tossed sea, when the billows of trouble would begin to mount around me, I was fearful. But thou hast helped me through my trials so many times that my faith is now stronger than at the "first."

I can trust thee now, Lord, even though I do not always understand the meaning of thy providences. Now I would rather walk in the

dark with thee than go alone in the light. My faith in thy truth as well as in thy providences in my own life is daily increasing. And with that increasing faith, made possible by thy great love for me and thy patience in dealing with me, I am learning more clearly the meaning of patient endurance.

"Thou knowest all things," Lord, and dost therefore know that I have much progress yet to make. But I know that thou wilt continue to work in me to will and to do thy good pleasure, and I gratefully and expectantly ask for thy help in every time of need. I know that if I have this help nothing can separate me from thy love as long as I keep my heart emptied of self and wholly sincere toward thee.

A "Little Flock"

As we have noted, the messages to the angels of the seven churches apply in part to the true believers, and in part to the mere professing Christians. To the angel of the church at Sardis, Jesus said, "I know thy works....I have not found thy works perfect before God." But because Jesus knew the works of this church he could also say, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." (Rev. 3:1-4) Whether in the Sardis epoch of the church, or at this end of the age, those who "defile their garments" will not walk with the Lord "in white," for they will not be "worthy."

So now when the Lord says to us, "I know thy works," does he know that we have not defiled our garments? James wrote that "pure religion and undefiled," is "to visit the fatherless and widows in their affliction," and to keep our garments "unspotted from the world." (James 1:27) The "fatherless and widows in their affliction" might well be symbolic of those in need and to whom we can minister, particularly with the truth, while the world and the pursuits of the world reflect the defiling spirit of selfishness.

Jesus overcame the world, and he wants us to be overcomers. The selfish, pleasure-mad lusts of the world have no rightful place in the hearts and lives of Jesus' disciples. Participating in the things of the world will defile our "garments," and with garments defiled we will not be able to walk with our Lord in "white." Any yielding to the selfish ambitions engendered by the world would make a "spot" on our garment. The way of love, trusting in the merit of the precious blood of Christ, is the only way to keep our garments undefiled.

As in the days of the "Sardis church," so now, it is only the few, a "little flock," who keep their garments unspotted from the world. Am I in that "little flock"? When today the Lord says, "I know thy works," I know there are some who are "worthy" because they keep their garments undefiled, does he include me? Does he see in me that purity of heart and life, that un-

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selfish devotion to him and to his cause that keeps me completely separated from the world and the spirit of the world?

In our earnest desire to please him, and to be "worthy," should we not go to him and say, Dear Lord, "thou knowest all things," even the thoughts and intents of my heart. Help me to overcome any selfish spirit I may have. Help me to detect the smallest beginnings of defiling sin in my heart. "Cleanse thou me from secret faults," dear Lord, for I want to walk with thee in white. And, since thou knowest all things, thou dost know that the greatest desire of my very being is to hear thee say, "Thou art worthy," and know that thou art speaking to me!

I know, dear Lord, that you were found worthy—worthy to receive your "portion with the Great" Jehovah, your Heavenly Father and mine. You were found worthy "to open the book, and to loose the seals thereof." You overcame the world and proved worthy to sit down with your Father in his throne. You were worthy to be exalted to the right hand of the Majesty on high—to glory and honor and immortality. And you are now the express image of the Father's person.

And now, dear Lord, I want your help, and the help of my Heavenly Father, that I also may be found worthy—not in my own righteousness, but in yours. I want to be worthy for worthiness' sake. I want to be worthy that I may be with

you and with our Heavenly Father. Yes, Lord, I want to hear you say to me, because you have proved me to be an overcomer, "I will give you to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7

Help me, Lord, that I may not lose my "first love," but continue patiently and rejoicingly on in the narrow way, enduring every trial which thy wisdom sees best for me, serving thee faithfully, "even unto death." I know that only thus will I be "worthy" to receive the "crown of life."—Rev. 2:10

Dear Lord, give me an "ear to hear" "what the Spirit saith unto the churches"—the words of encouragement, of warning, of rebuke. Help me to take heed that I may love thee more at the last than at the first. Thus, by thy grace, may I be an overcomer, and hear you say to me, "Thou art worthy," and I will give to you "to eat of the hidden manna," and I will give you a "white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Rev. 2:17

I realize, dear Lord, that proving "worthy" is the work of a lifetime. I know you appreciated my "first love," and by thy grace I want it to be an abiding love, a love that is in me as a burning, deathless force impelling me to give, to serve and to suffer, as daily I take up my cross and follow thee. Increase my joy in service, and thus my joy in thee, who loved and served unto death, the cruel death of the cross.

I want to be worthy because it means being like thee. I want to keep thy works "unto the end," and to be given "power over the nations," not just to rule them, but to bless them, even as you have received of your Father, and my Father.—Rev. 2:26, 27

Another reason, dear Lord, why I want so much by thy grace, to be "worthy" is that I might be "clothed in white raiment," and not have my name blotted out of the "book of life," but instead may experience the ineffable joy of hearing you "confess" my name "before my Father, and before his angels." "O Lord, thy promised grace impart, and fill my consecrated heart," that I may be found "worthy" to be there before the Father's throne, face to face with him, and with thee, and hear you "confess" my name.—Rev. 3:5

And then, dear Lord, you have set another joy before me by your promises which gives me added incentive to be "worthy." You have promised that if I overcome, you will make me a pillar in the temple of your God, and my God, and that then there will be no danger of falling away. You have also promised, "I will write upon" you "the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God." You have also promised to write upon me your "new name."—Rev. 3:12

These, dear Lord, are joys which my finite mind cannot comprehend. But I know that the "new Jerusa-

lem" which will come down from God out of heaven will be prepared as a "bride adorned for her husband," and I know that one of the angels said that this "new Jerusalem" was the "bride, the Lamb's wife." From this, dear Lord, I know that if I am to be a part of that "bride" I am to be made ready for it, and that in this also I will need to be faithful. Help me to be faithful, that I may have written upon me the name of our Father, the name of the "new Jerusalem," and your own new name, dear Lord.—Rev. 19:7; 21:2, 9, 10

And now that we are in the end of the age, when thou art again present with thy people, I have heard thy "knock," and I have heard thy voice, dear Lord. I have heard thee say, "I will come in, and will sup" with thee. I am rejoicing in this feast of present truth. It is through this feasting that I have learned to know thee so intimately. More than ever this makes me want to be an overcomer, and when I have been faithful unto death, hear you say to me that I may sit with you on your throne, even as you overcame and are now set down with our Father in his throne.—Rev. 3:20, 21

Help me, then, dear Lord, indeed to hear and obey "what the Spirit saith unto the churches." Since the thoughts and intents of my heart are naked before thee and before our Father, help me to be sincere and pure of heart, and cover my imperfections with the robe of thy righteousness until I prove worthy.

"The Time of the End"

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." —Daniel 12:4

DANIEL'S prophecy was written while, together with his people, he was an exile in Babylon. From a material standpoint Daniel did not suffer as many of his countrymen doubtless did, yet the fact that the people of Israel were deprived of their national independence and were held as captives in a foreign land, brought pain to Daniel's heart, as well as to all the Israelites who shared the captivity with him. The visions given to Daniel by the Lord during this time revealed that further suffering was coming upon the Lord's people, and while he did not understand the details involved, he earnestly desired to know when the "end" of these things would be.

It is in this context of inquiry on the part of Daniel that we find the expression, "time of the end," denoting, not "the" end, but a period of time during which certain events would culminate, marking the full end of the reign of evil and of evil persons dominated by Satan. This, in turn, would mean the full deliverance of Daniel's people, the Lord's people, and would mark the time when righteousness would triumph in the earth. It was the assurance that there would be this "end" of oppression and evil that Daniel was seeking, and although he did not understand much of the answers the Lord gave to him, this was because the "vision" was sealed until "the time of the end," when it would be given to the "wise" to understand.—Dan. 12:8-10

The "end" which according to the prophecies was finally to be

reached in the "time of the end," is mentioned in Daniel 7:25, 26. We quote, "He shall speak great words against the most High and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." In the 28th verse Daniel was also told, "Hitherto is the end of the matter."

In our previous study we found that the reference in this prophecy is particularly to the great Antichrist system, papal Rome. It was this system that wore "out the saints of the most High." This, as the prophecy explains, was to continue until "a time and times and the dividing of time." We have also previously noted that this time measurement began in A. D. 539 and ended in A. D. 1799. It was then that the "dominion" of this Antichrist system was taken away, as the prophecy mentions.

But as we know, this did not immediately result in the full destruction of the system. Rather, it was merely the beginning of its downfall. As the prophecy explains, it was to be "consumed" and "destroyed" "unto the end," the final end that is, of "the time of the end." So far as we know there are no prophecies in the Bible which inform us when this final "end" will be, but one of the events which will mark it will be the complete destruction of Antichrist.

The taking away of the Antichrist's dominion in 1799 is definitely established in history so we are furnished with a firm date from which to reckon other time prophecies relative to the time of the end. Since the prophetic length of Antichrist's reign was to be 1,260 years, this gives us its definite starting date as A. D. 539. This is confirmed by history. But the date A. D. 539 can be considered definitely established by the prophecy itself, and therefore from this date we reckon two other time measurements given us in the 12th chapter of Daniel.

The 1,260 year period is mentioned in verse 7. The Antichrist was the "abomination that maketh desolate" which was "set up" at the beginning of the 1,260 symbolic "days," or A. D. 539. Verse 11 explains that from this date there would be a period of 1,290 years, at the conclusion of which many would be purified, made white, and tried, and the further information is given that "none of the wicked

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The Indwelling Spirit

"Submitting yourselves one to another in the fear of God."—Eph. 5:20

WHERE the spirit of joy and thankfulness reigns pride finds no place, but each, in lowliness of mind and in the fear of God submits himself to the other for helpful, loving counsel or criticism, to the end that so, by mutually taking heed to the Word of the Lord and seeking to measure up to all its requirements, the bride of Christ may make herself ready for the marriage. It is in view of the urgent necessity of sober watchfulness and attention to the will of the Lord regarding us that the apostle calls upon all who are to any extent intoxicated and stupefied by the spirit of the world, saying, "awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—Put away the worldly spirit and awake to the importance of being filled with the spirit of God, and look to him for the light that will surely follow, with its blessed, invigorating and health-giving influences. How carefully we must tread this narrow way, because the days are evil! Only by sobriety and the wisdom of meekness shall we be able to walk this narrow way to its glorious terminus. May the

will of God and the joy and peace of God fill our hearts and leave no room for the spirit of the world to intrude upon us!

Our Thankful Heart

"Giving thanks always for all things unto God."—Eph. 5:20

WHILE the world marks and rejoices in, and in some cases returns thanks to God for the truly glorious common blessings which our loving and benevolent Father showers alike upon the evil and the just, let our hearts not only rejoice in these things, but also in the higher spiritual favors bestowed upon the sons of God, giving thanks always for all things unto God the Father in the name of our Lord Jesus Christ. Truly this is a happy frame of mind, and those who can do this at all times and under all circumstances have reached an enviable altitude of Christian character and experience. All about us are trials and vexations on every hand, and the man or woman who has become so superior to these that he takes cognizance only of the end to be gained by this refining process, and who therefore patiently and even thankfully submits to the painful ordeals in hope of the glorious end designed by divine providence, may also confidently rejoice in hope of the final reward of the overcomers.

Favors of God

"Consider how great things He hath done for you."—I Sam. 12:24

GRATITUDE is a keeping power in our hearts, there to repel the suggestions of the Evil One, and to stop our imperfect fleshly mind if it attempts to assert itself. Gratitude is closely akin to love, and where they dwell together in the heart there is little room for the Adversary to get in his work. Surely in any heart in which the love of God has been "shed abroad" ingratitude to him or anybody would be an impossibility. The Lord's consecrated people should daily search their hearts for any manifestations of selfishness or ingratitude, and should look well to the growing development therein of love and thankfulness and appreciation toward the Giver of all good, toward the brethren of the household of faith, yea, toward all with whom we have to do.

"Serve Him in Truth"

"Serve Him in truth with all your heart."—I Sam. 12:24

IT IS well that we note the distinction between the outward service and that of the heart, the mind, the affections. Outward service that does not spring from the heart will soon wither away, whether under adversity or prosperity. Hence the

Lord always appeals to our hearts: "Give me thine heart." (Prov. 23: 26) So long as our heart is loyal to the Lord, it will control all of the products of life, because it will lead us to seek to know the Lord's will in everything. This will take us to the Lord in prayer. It will take us to the Word for instruction, and it will assist us in understanding the Word, giving us more and more the spirit of a sound mind. The Lord has made provision for the forgiveness of all our inherited imperfections and weaknesses, and he has also made provision for our growth in grace and knowledge and love. While he is willing to cover our blemishes from his sight through the merit of the precious blood, he insists that we shall develop the character which he has delineated and exemplified, the character of which love is the essence.

"O GOD, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving-kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches."—Psalm 63:1-6

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shall understand, but the wise shall understand." (vs. 10) Reckoning 1,290 years from A. D. 539 brings us to A. D. 1829.

This was to mark the beginning of a time of purification. As we have previously emphasized, generally speaking, the time prophecies of the Bible pinpoint the small beginnings of the events to which they refer. So here we should not expect to find anything except a beginning of circumstances that would lead to purification, and this we do. And we can recognize this only in the light of the series of events with which it is associated; namely, the rise and fall of the Antichrist.

The Antichrist was a counterfeit of Christ's kingdom. The Encyclopedia Britannica, in an article under the caption, "Millennium," explains that the Early Church believed in the return of Christ and the setting up of a world-wide kingdom which would rule over mankind for a thousand years. It further explains that beginning about A. D. 150 the church began to set up its own institution to which the preaching of the second coming of Christ and the establishment of his kingdom would be detrimental. So this teaching of the prophets, of Jesus, and of the apostles, was gradually set aside. By the time the Antichrist came into power in A. D. 539 it had been completely abolished as "unorthodox."

And thus it remained throughout the entire reign of the Antichrist. Even the Reformers, such as Luther and others, did not revive this basic teaching of the Word of God. Instead, they formed their own church-state governments which they hailed as the kingdom of Christ. So it was that throughout all those centuries the teaching and hope that Christ would return and establish a kingdom was completely lost so far as the rank and file of church membership was concerned.

It was about A. D. 1829 when, under the leadership of William Miller, interest in the second coming of Christ was revived. The real purpose of his return was not then understood; but that he would return, and soon, was widely proclaimed and enthusiastically believed by thousands. This was an important beginning in the cleansing from the defiling and desolating doctrines of the Antichrist. After all, it was essential first to believe that Christ would return in order to progress in the understanding of the manner and glorious purpose of his coming.

There was considerable disappointment on the part of those associated with what is known as the "Miller Movement." Due to an incorrect understanding of time prophecy they erred in setting the date for the return of Christ. But many of them clung to their confidence in the prophecies which give assurance that Christ would return. Out of this continuance of faith on the part of the earnest Bible students among them, there developed the "Advent Movement." Our own Brother Russell became associated with these students and together with a number of them, earnestly searched the Scriptures for a more complete understanding of the plans and purposes of God as they relate to the second advent of Christ.

This sequence of events marking progress from dense darkness into the full blaze of light pertaining to the return of Christ and the setting up his kingdom seems to be pointed out in the 12th chapter of Daniel. Immediately following the reference to the 1,290 days, or years, Daniel was told, "Blessed is he that waiteth, and cometh to the thousand three hundred five and thirty days." (vs. 12) Obviously this time measurement would also begin with A. D. 539.

There was a beginning of purification at the close of the 1,290 "days," but there was also disappointment. Further waiting was necessary. Many did not wait. Some gave up their faith. The majority were satisfied merely to continue on with what had been learned, more or less closing their minds to further light; but not all. And, as the promise is, "blessed" would be those who waited, waited until the end of the 1,335 "days," or years. This measurement marks the date A. D. 1874.

The emphasis this prophecy places upon the blessedness to be enjoyed by the faithful watchers at the close of the "thousand three hundred five and thirty days," would indicate that the main event for which the Lord's people previously had been watching and waiting would then actually take place, that the days of waiting would be over, that then the Lord would return. There is ample scriptural reason to believe that this is actually what did occur, and that it was and is the blessedness of this assurance to which the prophecy refers.

In Luke 12:37 we read, "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." Seemingly the same blessedness

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is here referred to as mentioned in Daniel's prophecy, and in Jesus' prophecy it clearly pertains to the great joy to be experienced by his people when they realized that he had returned, and that the "meat" or truth "in due season" which was given to them in such satisfying portions was being served by their returned Lord.

Further details of the blessedness enjoyed by the "watchers" at the close of the "thousand three hundred five and thirty days" are given in Article III of this series. Here we are merely calling attention to the fact that the return of Christ and the joy experienced by those who are privileged to partake of the "meat in due season" which he is serving are among the events foretold for the "time of the end." Indeed, the return of Christ is the principal event of this prophetic period.

Increase of Knowledge

The 12th chapter of Daniel reveals that certain events due to transpire in the "time of the end" were to be experienced by mankind in general. Thus in verse 4 we read of a great increase of knowledge, and of much running to and fro. These predictions are having a phenomenal fulfilment since the beginning of the "time of the end" in A. D. 1799. Practically every aspect of life has been changed by this foretold increase of knowledge.

Prior to the turn of the nineteenth century, the people lived essentially as they had throughout all the past ages. The printing press had been invented, but its impact on human thinking and behavior had scarcely begun to affect the masses prior to that time. Almost none of the modern inventions were as yet workable. But since that time industry, farming, commerce, communication, travel, lighting and heating have all been revolutionized. In all history there has never been so short a time in which so much happened as in this "time of the end."

Verse 1 of this significant 12th chapter of Daniel forecasts a "time of trouble such as never was since there was a nation." It results from the "standing up" of Michael." Michael is one of the titles the Bible assigns to the glorified Jesus at the time of his return. His coming is a time of blessedness to the faithful watchers among the Lord's people, and eventually will bring joy to all mankind. But to begin with, the world experiences a "time of trouble" as a result of his "standing up," or exercising authority over the nations.

So this "time of trouble" is another of the events of the "time of the end." It is the "increase of knowledge" which contributes largely to this "time of trouble." Man in his selfishness is incapable of using this knowledge wisely, with the result that today the human race stands in fear of self-destruction, so terrible has the "time of trouble" already become. Jesus quoted this prophecy of coming trouble upon the nations, and applied it to the time of his return and second presence. He used the word "tribulation," and said that it would be so great that unless it was cut short no flesh would be saved. (Matt. 24:21, 22) How accurately this is already being fulfilled!

Here, then, is further confirmation that we have already reached the point in the "time of the end" when our Lord has returned and brought blessedness to his people, and when the foretold "increase of knowledge" and "time of trouble" are vivid realities. This should bring joy to the hearts of all believers, for it means that soon the great Antichrist system of iniquity will be completely destroyed, and the true kingdom of Christ fully established and reigning for the blessing of "all the families of the earth."

That will be the fulfilment of the longings of Daniel's heart. The Lord said to him, "At that time thy people shall be delivered, every one that shall be found written in the book." (ch. 12:1) This was the information Daniel was seeking, but he did not understand what was meant by the expression, "that time." While the Lord did mention the three time measurements, the 1,260, 1,290, and 1,335 "days," Daniel did not comprehend. Instead the Lord said to him, "Go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."—vs. 13

When the Lord said to Daniel, "At that time thy people shall be delivered," he may have assumed that the reference was to the deliverance of the Israelites from their exile in Babylon. But the prophecy was much more comprehensive than this. Daniel's people were the Lord's people, and it is in the "time of the end" that all the Lord's people are delivered from death and given their rewards in the kingdom of the Messiah then established. "Many of them that sleep in the dust of the earth shall awake," the Lord promised, and Daniel is among these.

Daniel was told that he would stand in his "lot at the end of the days." The Hebrew word here translated "lot" symbolically denotes

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"portion," or "destiny." Among the Lord's people throughout the ages of the divine plan two principal groups have been developed for service in the messianic kingdom—that kingdom by which all the families of the earth are to be blessed. One of these groups, or classes, is made up of the faithful ones from Abel to John the Baptist. Daniel is among these. The other class, under the headship of Jesus, began with the New Testament apostles.

These two classes of servants in the kingdom are mentioned in verse 3 of this chapter. Verse 2 assures us of an awakening from the sleep of death, and verse 3 adds, "They that be wise shall shine as the brightness of the firmament." This is the "little flock" of the present Gospel age, the "children of the kingdom" referred to by Jesus in Matthew 13:43 who will "shine forth as the sun" in the kingdom of their Father. And then there is another class which will "shine as the stars." They will be lesser lights. This is the group in which, in the kingdom, Daniel will be privileged to serve as one of the "princes in all the earth."—Ps. 45:16

Truly this was a grander, a much more comprehensive answer to Daniel's concern over the sufferings of his people than he was then able to comprehend. All he could do, as the Lord suggested, was to go his way, for the words were "closed up and sealed till the time of the end." (vs. 9) Now we are in the "time of the end" when the "vision" can be understood, not by all the people, but by the "wise," those who are of that class which, when they have fully proved their faithfulness, will "shine as the firmament" in the messianic kingdom.

But "none of the wicked shall understand." This does not refer to the moral degenerates of the world, but to those who are associated with and under the influence of Satan's evil counterfeit kingdom. These are blinded by the false theory that they are now a part of Christ's kingdom. They do not expect Christ to return to set up a kingdom, so are totally unprepared to understand, or even to take an interest in the prophecies pertaining thereto.

This contrast between those who understand and those who do not is mentioned by the Apostle Paul in I Thessalonians 5:1-5. We read, "Of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall

say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness."

The particular reference in this prophecy is to the great "time of trouble" foretold in Daniel 12:1. It comes "suddenly," or as the Greek text shows, "unexpectedly," upon those who are in darkness. These are the ones mentioned in Daniel's prophecy who do not understand. But "the wise shall understand." Or, as Paul states it, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." How "blessed" it is not to be in darkness in this "time of the end," and to know the significance of the world-shaking events that are transpiring throughout the earth!

Paul's prophecy explains that the "time of trouble" would come in spasms, as "travail upon a woman with child." We have already witnessed some of these "seizures" which are destroying Satan's empire, and more are threatened. The world is crumbling, and without doubt we are very close to the full end of the "time of the end." May the knowledge and assurance of this cause us to "look up and lift up our heads," knowing that our deliverance into the kingdom, and mankind's deliverance from death by the kingdom is near, even at the door.—Luke 21:28

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Walking With God

AS CONSECRATED people of God, we have learned from the Scriptures that in order to have a close walk with God there are at least three outstanding requirements: (1) Agreement with God by manifesting a living faith and an implicit obedience to his will as revealed through his Word. (2) Separation unto God by full consecration to him; and (3) An intelligent appreciation of his purposes, which he has been pleased to reveal to his children, as recorded in the Holy Scriptures.

It is generally agreed that the first two requirements are very necessary, but erroneously, some think that the last one is not so important, that it does not matter much whether we have an intellectual understanding of our Father's plan so long as we are in agreement with him and separated unto him. The inspired Word of the Lord, however, makes it quite clear that growth in grace must be accompanied by a growth in knowledge. If we would walk with God and have fellowship with him, we must, through his plan, have some knowledge of his character.

This principle can be illustrated by picturing a home where there

is a little boy who has only just begun to walk. In the evenings his father comes home, fatigued, maybe, by the toil of the day, and the young child learns that his father is pleased when he toddles away and brings him his slippers. He has gained a little knowledge of what is pleasing to his father, and, acting on it, there is fellowship between father and child. But suppose as the child grows up, he never learned to do anything but fetch father his slippers—never understood whether there was anything else that would also be a service—we can imagine how very little fellowship there would be between the father and his son.

On the other hand, suppose that as the child grows in stature he also grows in knowledge and intelligence. Gradually he learns that his father has some particular interest in life, and so he becomes active in that also. In this way the father and the growing lad come closer together. As the years pass, the son further learns that his father has burdens and responsibilities that sometimes weigh heavily upon him, and the young man begins to enter into these and share them sympathetically. Thus they come even closer together and the fellowship is stronger. The son is now capable of shouldering with his father the cares and responsibilities of life;

and so they walk hand in hand together.

When we first came into the wonderful family of God our knowledge of the Father's plans was very limited indeed—just like the little boy who began by fetching father his slippers. The healthy child in the Christian way, however, grows in knowledge as the years pass. And as that knowledge of the Father's character and plans increases and there is obedience to that growing understanding, so also the closeness of the walk and communion with the Father increases. "O for a closer walk with God," should be the earnest desire of the heart.

This growth was the fervent prayer of the Apostle Paul: "That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (Col. 1:9, 10) Alas, that so many today should err in believing that it does not really matter what we believe; or, how much or how little we know, so long as we are sincere!—II Pet. 3:18

A beautiful picture, illustrating the value and importance of a growth in knowledge, is recorded in the account given of the two disciples who walked from Jerusalem to Emmaus on the Sunday of our Lord's resurrection. (Luke 24: 13-32) These two men were loyal,

devoted, and sincere. For them it had been a very wonderful experience to enjoy the companionship of their dear Master. But now he had been taken from them and crucified. This event had completely put them "off balance." They had trusted that it was he who should have redeemed Israel. They understood that certain scriptures had already had their fulfilment in Jesus; and they had fondly hoped that other holy prophecies were just about to be fulfilled. But now all was changed. Jesus had definitely been put to death, and their hearts were full of sorrow.

But unknown to these two disciples, the Lord Jesus was quite near them. He knew all about their difficulties, and was close at hand to help. We can picture that before Jesus was crucified he had walked and talked with these two disciples, and that this fellowship had been sweet. Now, in their present dilemma and lack of understanding, they could not experience so close a fellowship as Jesus could have desired.

And why was this? It was because the plan of God had advanced a step forward. Calvary was now in the past. The man Christ Jesus had laid down his life as a ransom price. He had been raised from the dead a great spirit being, and had been given all power in heaven and in earth. But these were facts still unknown to those two loyal, devoted, and sincere disciples.

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They were deficient in knowledge, and so the Lord knew that his first move was to be their teacher, to lead them into a knowledge of God's plan of redemption. He knew that when this was accomplished there could be a closer walk and fellowship with them than ever before. Certainly the Lord did not conclude that their loyalty and devotion and sincerity alone were basis enough for the fullest fellowship. Instead, his course of action confirmed the fact that knowledge of God's plans and purposes is indispensable to closer fellowship.

Next we find Jesus himself drawing near to them, on that Emmaus road. He appeared to them as a complete stranger. In a beautifully sympathetic manner he inquired the cause of their apparent disappointment. They informed him of their troubles, doubtless quoting various scriptures which they felt sure had been fulfilled in Jesus of Nazareth. Then Jesus said to them: "O foolish men; and slow of heart to believe in all that the prophets have spoken. Behoved it not the Christ to suffer these things; and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself." (Luke 24:25-27, R. V.) What an opening of the Scriptures that was to these two travellers! How their hearts burned within them as they walked and talked with the Stranger whom

later that day they identified as their risen Lord!

There was a time when we, too, walked along life's pathway: loyal, devoted and sincere. But, alas! like these two disciples, sadly lacking in intelligence respecting our Father's plans. Like these disciples we also had learned to love God, and we knew something of his character and something about the Scriptures. But we were sad because there were many perplexing problems which we were unable to solve; and the explanations which came from religious leaders were anything but satisfactory.

But there was "One" at hand, even our returned and glorified Lord, who sensed our difficulties, and knew that we needed further knowledge if we were to walk closer in fellowship with him and his Father. And it was while we reasoned and struggled with the perplexing questions respecting God that "Jesus himself drew near." He broke upon our astonished minds the vision of the divine plan of the ages in all its wondrous beauty and simplicity. That was a never to be forgotten experience! Darkness fled away! Superstition vanished! Scriptures were opened! Our hearts did surely burn within us.

Going back to the "Emmaus" incident, we learn that when the three travellers reached the home of the two disciples the Stranger made as though he would have

gone farther. But one who had so opened the Scriptures, and set their hearts burning in such a manner, was not to be parted with easily. They constrained him to abide with them, for it was toward evening. The three entered the house and a meal was prepared. They sat down to meat; the Stranger lifted up his voice and gave thanks. What a familiar voice, and what a familiar giving of thanks that was! As they sat at meat their eyes were opened. They recognized the Stranger to be the Lord, and then he vanished out of their sight.

Have we not noticed that the experiences of many of us today have been somewhat similar? It was after we had received a knowledge of the divine plan of the ages that we found the truth to be like a meal, and we sat down to eat, to digest, and to assimilate it. This has been, and still is, a feast indeed. But perhaps the most wonderful feature of all has been that, as we have appropriated to ourselves the life-giving energizing "food," like those at Emmaus, we also have had our eyes opened to see and recognize the One at the table as none other than our dear Lord himself, now returned at his second advent, as promised to gather his own unto himself.

This has been a very special revelation indeed, and it is granted only to those who, having had the Scriptures opened, continue to investigate the matter until at length they realize they have close fellow-

ship with Jesus. "He shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Luke 12:37

Again returning to the "Emmaus" account, we find that when the Lord had vanished, the two disciples, their hearts still burning and their eyes of understanding now opened, rose up the same hour and returned to Jerusalem. There they sought out the rest of their number who had gathered that Sunday night behind closed doors for fear of the Jews.

It is ever the same with all who contact the Lord and are taught of him. The effect of intelligent understanding is to bring all those enlightened into fellowship with each other, where they can assist and build one another up in the most holy faith. As we do so, Jesus himself draws near with his message of peace to us just as he did on that Sunday night behind those closed doors in Jerusalem.—Luke 24:36

In this scriptural account there is an order of events which we cannot afford to disregard, as it contains a precious lesson. When these two disciples walked and talked and were sad, and when Jesus came near and walked with them, their first experience was that of having the Scriptures opened to them. Suppose they had been quite satisfied to let the matter rest there, and to let their blessed Teacher go on his way—how much they would have missed! They

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would have had the Scriptures opened to them, and perhaps for a time, burning hearts, but with still "closed" eyes they would not have recognized their Teacher as their risen Lord. So, too, with many today. They have rejoiced to know of the Scriptures opened to them, and to have had the many perplexing questions answered. Their hearts have burned, too!—but they have neglected really to "sit down to meat" and to appropriate these precious truths to themselves, and consequently they miss the blessings of "opened" eyes, and living contact with the Lord. Let us rejoice, however, that not only have we had the Scriptures opened; not only have our hearts burned; but we have had the blessed experience of sitting down to meat at a richly spread table. And above all, the eyes of our minds have been opened and we have recognized our dear Teacher as our beloved Lord and Head, who, true to his promise, **has returned** and has come forth to serve us.—Luke 12:37

We are, by divine grace, a greatly privileged people. Let us count our many blessings! We have been brought into "agreement with God," through faith, obedience, and the justification which is in Christ Jesus. We have been, and are being, sanctified, "separated," set apart, by him to be his holy brethren, partakers of the heavenly calling. We have been graciously granted an "intelligent appreciation" of the

Father's plans and purposes. Now we can earnestly pray: "O for a closer walk with God."

This is a companionship in which we can take to our Heavenly Father every joy, and every sorrow. We can take our every problem and have his advice and counsel. It is in and through the name and merit of Christ that we have this precious "walk" with God. Indeed, as day by day we faithfully walk and have sweet fellowship with Jesus, along the "Emmaus" road, we also "sit down to meat" with him at the richly spread table of truth. Thus we also have communion with the Father, for they are both abiding with us. "If a man love me," said Jesus, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John 14:23

This is a wondrous "walk," or way of life. And we can rest in the assurance that nothing but what is good and best for us as "new creatures" is being planned. So that whether the path be rough or smooth, it is always acceptable to us, since we have this marvelous companionship.

Our walk is to be constant, not spasmodic, but an unchanging, patient enduring pace—a holy habit, not an odd duty. And if we are faithful, our walk with God and with his dear Son will terminate in the glorious eternal home of our Father.

"This Earthly House"

"For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens."—II Cor. 5:1

You tell me I am getting old, but that's not really so;
The house I live in may be worn, and that of course I know.
It's been in use a good long while and weathered many a gale,
I'm therefore not surprised to find it's getting somewhat frail.

You tell me I am getting old, you mix my house with me;
You're looking at the outside, that's all that most folk see.
The dweller in the little house is young and bright and gay,
Just starting on a life that lasts through long, eternal day.

The colour changing of the roof, the windows looking dim;
The walls a bit transparent and getting rather thin.
The foundation's not so steady as once it used to be,
And that is all that YOU observe, but it's not really me.

I patch the old house up a bit to make it last the night;
But soon I shall be going to my house of endless light.
I'm going to live forever there, my life goes on, it's grand,
How can you say I'm getting old? You do not understand.

These few short years can't make me old, I feel I'm in my youth;
Eternity lies just ahead, full life and joy and truth.
We will not fret to see this house grow shabby day by day,
But look ahead to our new home which never will decay.

I want to be made fit to dwell in that blest house above;
Cleansed in the precious blood of Christ, and growing still in love.
The beauty of that glorious home no words can ever say,
'Tis hidden from these mortal eyes, but kept for us some day.

My house is getting ready in the land beyond the sky;
Its Architect and Builder is my Savior now on high.
But I rather think he's leaving the furnishing to me,
So it's "treasure up in heaven" I must store each day, you see.

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SPEAKERS' APPOINTMENTS

J. LESLIE MC KEOWN

Belfast	November	9
London		15

W. E. PAMPLING

London	November	15
Liverpool		30
Dewsbury	December	1
Kettering		2
Guildford		14
Southend		28

CONVENTION: Denison Hall, Denison House, 296, Vauxhall Bridge Road, London, S. W. 1, near Victoria (main) Railway station, Saturday, November 15, 3:30 p. m. and 6:00 p. m. Speakers: Brothers W. E. Pampling and J. Leslie McKeown. For further details post Mr. J. H. Murray, 148 Cranbrook Road, Ilford, Essex.

We regret that additional speakers' appointments are not available at time of printing. Apparently they were lost in the mail.

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Must All Die?

The Apostle Paul wrote, "As in Adam all die." (I Cor. 15:22) He also wrote that life will come to the people through Christ. I understand that this will be by means of a resurrection which will take place during the thousand years of Christ's reign. Will it be necessary for every individual member of the human race actually to die before the full establishment of the kingdom?

NO! Paul's statement that "all in Adam die" simply means that it was through Adam's transgression of divine law that death entered into the world. But through Jesus all are to be released from this penalty and given an individual opportunity to live forever. Actually the penalty that came upon Adam was not dying, but death—eternal death had it not been for the fact that redemption was provided through Christ.

Adam and his race will be raised from the dead, not because they paid the penalty for sin through the process of dying, but because another paid it for them, even Jesus, who gave his flesh, his humanity, for the life of the world.

While waiting for the outworking of his plan of redemption on behalf of the human race, God in his wisdom permitted each generation to

fall asleep in death until his due time would come for their release from the penalty imposed upon them through Adam. With the full establishment of the kingdom and the application of the blood of Christ upon the mercy seat for them, they will be awakened and put on probation for everlasting life.

Obviously the generation living when the times of restitution begin will not need to go into death in order to pay the penalty for sin, for Jesus died for them as well as for all the previous generations. To say that they do have to die would be to imply that divine justice required more than the payment of the penalty by Jesus, "who gave himself a ransom for all."—I Tim. 2:3-6

Saved by Baptism

Concerning Noah and his family who were brought through the waters of the Flood, Peter wrote that this was "a like figure whereunto even baptism doth also now save us." (I Pet. 3:20, 21) Since Jesus likened the days of Noah to the time of his second presence and establishment of his kingdom, are we to understand Peter to mean that by immersion in water one may now be saved from destruction in the great "time of trouble," or Armageddon?

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THERE would seem to be no connection between Jesus' reference to the "days of Noah" and Peter's use of the experience of Noah and his family in being saved through the Flood. The context to Peter's statement, beginning particularly with verse 18, reveals clearly that he is discussing the privilege of suffering and dying with Jesus in order that we may live and reign with him. Baptism is one of the scriptural symbols of thus being "planted together" in the likeness of Jesus' death.—Rom. 6:3-5

The real "baptism" is our burial into Christ. There is only this "one" baptism and it is symbolized by immersion in water. (Eph 4:5) Peter's assertion that we are saved by baptism is, we understand, a reference to our real baptism into Christ, not to water immersion. Jesus set us the example for this real baptism, which is a baptism into death. Although Jesus symbolized his death baptism by water immersion, he knew that that which was pictured by his immersion in the river Jordan would not be accomplished until he had been faithful to his vows of consecration even unto death.—Luke 12:50

When James and John, through their mother, asked to sit, one on his right hand and the other on his left hand in the kingdom, Jesus asked them if they were able, or willing, to be baptized with his baptism. (Matt. 20:20-23) Jesus knew that his "baptism" would be

successfully completed only by his faithfulness even unto death. Thus, when Peter endeavored to dissuade him from going to Jerusalem where his enemies were lying in wait to put him to death, Jesus replied, "Get thee behind me, Satan." Continuing Jesus said to his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."—Matt. 16:22-25

In Mark's record of this incident Jesus is reported as saying, "Who-soever shall lose his life for my sake and the Gospel's, the same shall save it." (Mark 8:35) For a Christian to lose his life sacrificially is the same as being planted together with Jesus in death baptism. Having given ourselves to die with Jesus, an effort to hold back from sacrifice would result in tragedy, possibly even the "second death." On the other hand, faithfulness to our vows of consecration—even unto death—will lead to salvation, the "great salvation" which began to be spoken by our Lord.—Heb. 2:3

It is very evident that this is what Peter refers to as being saved by baptism. "Not," he says, "the putting away of the filth of the flesh, but the answer of a good conscience toward God." (I Pet. 3:21) John's baptism was in a sense a symbol of the putting away of the filth of the flesh. But this is

not the Christian's baptism, which, as Peter explains, is the "answer of a good conscience toward God." When we recognize all that the Lord has done for us, the only proper "answer" that a "good conscience" could give would be the full dedication of one's self to walk in the footsteps of Jesus even unto death.

Peter indicates that this "death baptism" of the Christian was illustrated by the experience of Noah and his family being brought "through" [Greek, *dia*, meaning through; See Diaglott translation] the Flood. In this picture, Noah would represent Christ. To be saved in the Flood it was necessary for him to be obedient to the will of God. So it was with Jesus. Unfaithfulness on his part would have led to eternal death. It was in turn necessary for Noah's family to follow him, and to put their full confidence in his leadership else they would have been lost in the Flood. So we must follow Jesus in death baptism that we might live with him, putting our confidence in him in order to attain with him to the "great" salvation.

In this lesson Peter is not discussing a truth which pertains merely to this end of the age. His lesson has applied to every footstep follower of the Master from Pentecost to the present time. It is still true. It does not refer to being carried alive through the "time of trouble," but to exaltation to "glory and honor and immortality" in the first resurrection.

Destroyed by Fire

II Peter 3:10 reads, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." Does this not teach that just as the waters of the Flood destroyed the entire population of the earth in Noah's day—with the exception of Noah and his family—all the inhabitants of the earth will be destroyed by fire in this present "day of the Lord"?

WE DO not thus understand this prophecy. The Apostle Paul admonished Timothy to "rightly" divide the "Word of truth." (II Tim. 2:15) There are important time divisions in the plan of God which must be taken into consideration in our study of the Bible. What is true of one period of time may not be true of another. There is also much symbolic language in the Bible, while many of its important lessons are set forth in plain and literal phrase. In the study of any text it is important to establish whether or not the language used is symbolic or literal. Otherwise we would be quite likely to reach erroneous conclusions.

This is true of the text under consideration. In addition to stating that the earth and all its "works" are to be burned up, it

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also says that the "heavens shall pass away with a great noise." To understand this statement literally would mean that God intends to destroy the whole universe. This is too illogical to be accepted, so we conclude that this must be symbolic language. And, since Peter's reference to the "heavens" manifestly is symbolic, in order to be consistent in our understanding of his prophecy we must conclude that he is also using the terms "earth" and "fire" in a figurative sense.

Another rule of interpretation is that the testimony of other texts of Scripture must be taken into consideration. In Zephaniah 3:8, 9 the prophet is speaking of the same period in the plan of God that Peter describes. Zephaniah also says that "the whole earth" shall be "devoured" by the "fire" of God's "jealousy," or zeal. But in the 9th verse he quotes the Lord as saying, "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."

Obviously there are to be people living on the literal earth after the symbolic earth is "devoured" with the "fire" of God's jealousy. And this establishes the fact that the "earth" which is destroyed is not the literal planet Earth, but a selfish and sinful social order—in brief, Satan's empire, which must be destroyed to make way for the kingdom of Christ.

Another comparative prophecy is found in Psalm 46. Here we are told

that "though the earth be removed," and "melted," in verse 10 we find the Lord saying, "Be still, and know that I am God: I will be exalted among the heathen [Gentiles], I will be exalted in the earth." Yes, beyond the great time of trouble by which the symbolic earth is removed, many people of the raging nations will still be alive, and to these God will say, "Be still, and know that I am God." This will be accomplished by turning to them a "pure language," or message, by which they will learn to know the true God, and unitedly to serve him.

In the prophecies various upheavals of nature are used to symbolize one aspect or another of the great "time of trouble." In some respects it is like a whirlwind, a flood, an earthquake and, of course, fire. It is like a fire because it will destroy Satan's world. In non-symbolic language Jesus described this time of destruction as a period of "great tribulation," which, if it were not shortened, would result in the destruction of "all flesh." He assured us, however, that the "days" of tribulation would be shortened, thus confirming other prophecies which show that "all flesh" will not be destroyed."—Matt. 24:21, 22

The fact there was literal water at the time of the Flood does not imply that there must be literal fire to destroy the present symbolic earth. In general, the illustrations and types of the Old Testament

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were literal, but their counterpart in the present and kingdom age are all of a vastly different model. The sacrifice of bulls and goats was a type of the sacrifice of Jesus and his church, but how different are these better sacrifices! The "most holy" of the tabernacle was a type of heaven, but how different is the antitype. Elijah's three and one-half years of isolation in the wilderness pointed forward to the church's 1,260 years in the wilderness of the Dark Ages. Again what a difference! So also the Flood is one of the symbols used in the prophecies to represent the destructive elements which bring to an end this present evil world. But as we have seen, other symbols are also employed in order to give us a more comprehensive understanding of what is involved in this time of "great tribulation."

Through the use of atom and hydrogen bombs by the raging nations of earth there will doubtless be much literal fire in the great "time of trouble." But we do not understand that this is what is referred to by the use of the term "fire" in the prophecies which describe the

ending of Satan's world. Through the spasms of destructive trouble millions will be killed, other millions will not. Those who seek righteousness will be more likely to survive because they will endeavor not to be involved in the selfish controversies of the people, and in a measure this will isolate them from the world's troubles. In Zephaniah this class is mentioned, and the statement made concerning them, "It may be ye shall be hid in the day of the Lord's anger."

Zeph. 2:3

This is not a definite promise that the "meek" will be kept alive in the time of trouble. "It may be ye shall be hid," the prophecy states. Many will doubtless be hid from trouble in the sleep of death. After all the real hope of the kingdom is in the assurance that the dead will be restored to life. This is a blessed assurance that we can have for all mankind. With this blessed hope for the world it is not too important just what experiences some may have in the "time of trouble." It will not be a lasting detriment to any who may lose their lives. Indeed, it could be a blessing.—Isa. 57:1



"True courage is shown by performing acts of consecration without witnesses, which another might be capable of doing only when seen of men."

Giving Thanks to God

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high."—Psalm 92:1

IN THE United States the last Thursday of November is set aside as a day of thanksgiving to God. It is fitting that the attention of the people should thus be called to the Great Giver of every "good and perfect gift." It should remind the Lord's people especially of the spirit of thanksgiving which should fill their lives, not merely on one day of the year, but every day, for the life of every devoted follower of the Master should be a continuous song of praise to the loving Heavenly Father who has "begotten us again to a lively hope by the resurrection of Jesus Christ from the dead."—I Pet. 1:3

Paul wrote that we should give thanks in "everything." (I Thess. 5:18) It is not possible to recall "everything" in detail. The Lord's benefactions to his people are so abundant, and manifested in so many ways, that it is beyond the ability of our finite minds to comprehend them fully. The Psalmist wrote, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."—Ps. 40:5

It is appropriate that we give thanks for the Lord, and for the knowledge he has given us of his glorious character. David wrote, "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a moment; in his favor is life: weeping may endure for a night, [margin 'in the evening'], but joy cometh in the morning."—Ps. 30:4, 5

Our knowledge of God's "holiness," which is the sum of all the glorious attributes of his character, is revealed to us through his plan of salvation for the sin-cursed and dying race, and in the

text last quoted David presents a brief outline of that plan. "Sin entered into the world, and death by sin," and this has resulted in six thousand years of suffering and death. But this will terminate in a morning of joy, when, through Christ, God's favor will be turned to the people and they will receive life.

From the 1st chapter of Genesis we learn that there was an "evening" and a "morning"—an obscure beginning and a bright ending—to each of the six creative days. It was at the close of the sixth creative day, or epoch, that man was created. It was a glorious "morning," that then dawned, with man, God's crowning earthly creation, occupying that perfect home "eastward in Eden."

But soon the "evening" of the seventh creative epoch began amidst the darkness of sin and death. And a long "evening" it has been. But, thank God, there is also to be a glorious morning to this day, a morning of joy, or as the marginal translation says, of "singing." It is through the various aspects of the divine plan of salvation which are carried out during this "evening and morning" of the seventh creative "day" that we are able to see, to understand, God's holiness.

Surely this is a great cause for thankfulness. Jesus said to his disciples, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (Matt. 13: 17) Just as it was given to the disciples in Jesus' day to "know the mysteries of the kingdom of heaven," so today there are "blessed people" who "know the joyful sound," the "mysteries of the kingdom of heaven."

It is a blessed privilege to go to the throne of heavenly grace and, through our beloved Redeemer, thank our Heavenly Father for the understanding he has given us of his holiness. It is also a joy to give public expression of our thankfulness. "O give thanks unto the Lord," wrote the psalmist, "call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works."—Ps. 105:1, 2

To give thanks in this manner will mean effort and sacrifice. But in this way the true spirit of thankfulness is manifested. Simply to say thank you to the Lord, while important, and a glorious privilege, is not difficult, not costly. But to express our thankfulness by making known God's holiness to others requires effort, and our

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willingness to make the effort, yea, our joy in doing so, is the measure of the true spirit of thanksgiving that fills our hearts. The Psalmist wrote, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."—Ps. 107:21, 22

Appreciation of Our Brethren

The Apostle John wrote, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." (I John 4:20,21) Our love for the brethren stems from the fact that we see in them some of the glorious traits of character which make up the "holiness of the Lord." If we are thankful that we know God and enjoy his fellowship, we will likewise be thankful for our brethren—thankful that the Lord has given them to us; for through them we can and do enjoy a fuller fellowship with him.

Writing to the brethren at Philippi Paul said, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now." (Phil. 1:3-5) Paul wrote these words while a prisoner in Rome. That "first day" to which he refers must have been a happy one. It was the day that Paul and Silas witnessed to a little group of devout worshippers on the river bank a little outside of Philippi and Lydia, the seller of purple, together with others, accepted the message. Lydia invited Paul and Silas into her home, and there the Philippian ecclesia was formed.

Paul had passed through many trials since that "first day," and had experienced many joys, and the remembrance of these dear ones at Philippi had continued with him, and he thanked God for their fellowship and encouragement. This little group had sent Paul a gift while he was in prison. This was proof to him that they also remembered, and were continuing to do what they could to help and encourage him. Their gift he accepted as though it had been a gift from God, as indeed it was; even as the love which prompted it was the love of God.

Paul wrote to the brethren at Thessalonica in a similar way—"We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and

labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." (I Thess. 1:2, 3) We should indeed be thankful for the "work of faith and labor of love" on the part of our brethren, for their example is an encouragement to us not to become "weary in well-doing." We all need this encouragement which we receive from one another. Thankfulness for our brethren in Christ will be in proportion as we see in them the instruments of the Lord to help and encourage us. To see our brethren in this light means that our own hearts must be pure and filled with the love of God.

An outstanding example of thankfulness for the brethren is given to us by Luke in connection with the experiences of the Apostle Paul. Arrested in Jerusalem to protect him from the murderous designs of his own countrymen, Paul had appealed his case to Rome. The journey to Rome was a long, difficult, and hazardous one. There were long periods in prison, dangerous sea journeys, and a shipwreck. Finally they reached Italy. Some of the Italian brethren, learning that their beloved Paul had arrived on their shores, came to meet him. Writing about this, Luke says, "When the brethren heard of us, they came to meet us as far as Appiiforum, and the three taverns: whom when Paul saw, he thanked God, and took courage."—The Acts 28:15

Symbolically speaking, each one of the Lord's people has his "journeys" to Rome. They are not so dramatic as Paul's was; but nevertheless we all pass through experiences which call for patience and fortitude and love. Often the way ahead is dark and uncertain, but just when we need help the most, the Lord sends an "angel" to give us just the assistance we need. Often that "angel" is actually one or more of our brethren in Christ, who, with a "word fitly spoken," or a loving deed wisely planned and timed, enables us, like Paul, "to thank God and take courage."

And speaking of "angels," we are reminded that the Lord has provided a whole host of holy spirit beings to be the guardian angels of his people as they journey along the "narrow way." Jesus refers to these in a context which helps us to appreciate the Heavenly Father's great love for us. Concerning his true followers Jesus said, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."—Matt. 18:10

THE DAWN

What a wonderful panoply of loving care and protection the Lord has provided for his "little ones," those who are humble and sincere and trustful! He has made this provision because he loves us. Are we truly thankful to him for it, and are we thankful for one another? Are our guardian angels, who always behold the face of our Father in heaven, able to report that we truly love our brethren, and are doing all we can to encourage and help them? Or do they at times find in us a disposition to criticize, or even speak evil of one or more of our brethren?

We have every reason to believe that the Lord is very patient with our shortcomings. He has provided the robe of Christ's righteousness to cover our unwilling imperfections. As children in his family we are very dear to him. He loves and cherishes each and every one whom he has called into his household and begotten with his Spirit, and he wants us to cherish one another even as we love and hold him dear. This being true we can understand his viewpoint as expressed in Proverbs 6:16-19. Here we are told that there are seven things which the Lord hates, the last of which being, "he that soweth discord among brethren."

To engage in activity of this sort would mean that one has taken a position at the opposite pole from that of true thankfulness to God for his people, and for the sweet fellowship we enjoy with them as together we "run" for the "prize of the high calling of God in Christ Jesus." No brother or sister in Christ would willingly and deliberately do things to injure the brethren. But Satan is a shrewd and deceptive foe, and is continually doing all he can to confuse the Lord's people. None of us is exempt from his attacks. But if there is ever any question in our minds as to what course to take with respect to our brethren, a calling to mind of the Lord's viewpoint concerning them, and of how much their love and fellowship means to us, will guide us in the right way.

None of the Lord's "little ones" this side of the veil is perfect. As we mingle with one another in our ecclesias, at conventions, and on other occasions, our imperfections will be an annoyance along one line or another. But may we ever realize that we are members of the one great family, the Lord's family, that we are brothers and sisters in the Lord. A natural family is not without its difficulties, its little problems. But members of a normal, natural

family are loyal to each other, because they love each other, and their little vexations are quickly forgotten. Should it not be even more so among the brethren in the Lord's family?

So, then, are we truly thankful for being members of the Lord's "household," the "household of faith"? We should be, for there never has been, and never will be again, either in heaven or in earth, a family more dearly beloved by our Heavenly Father, or more important in the outworking of his plan. "If children," Paul wrote, then we are "heirs"—"heirs of God, and joint-heirs with Christ." The world knows us not, even as it knew not Jesus. But if we are known by God and acknowledged by him as his children, under the headship of our elder brother, Christ Jesus, we are the most fortunate people in all creation. So let us thank God for our brethren and for their "fellowship in the Gospel."

Thankful for Victory

I Corinthians 15:57 reads, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." The setting of this text is most interesting. Beginning with verse 51, we read, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the Law."

Then follows Paul's thanksgiving to God for giving us the "victory." This, evidently, is the same victory as in "the saying that is written, Death is swallowed up in victory." The "saying that is written" is from Isaiah 25:8 and Hosea 13:14, where the swallowing up of death in "victory" is shown to be one of the glorious accomplishments of Messiah's kingdom, that kingdom which will put down all enemies, with death the last one to be destroyed—a victorious reign indeed.

And now, Paul shows, that the attaining of this glorious "victory" over death by the kingdom of Christ, is to be shared by those who, in the first resurrection, are exalted to immortality to live and reign with him. Surely this should call forth our thankfulness, and especially so since we are now living in the days of "the last trump," when those who die in the Lord do not need to remain asleep in death, but are immediately raised to immortality—"in a moment, in the twinkling of an eye." Truly the "blessed people of God" today have much for which to be thankful; and it "is a good thing to give thanks unto the Lord."

Television Progress Report

THE response of the brethren to the article respecting television, and to the letters to ecclesia secretaries pertaining to this new field of endeavor, has been very enthusiastic. Our letter to the ecclesias consisted largely of questions, the answers to which, we feel, will have an important bearing on our witnessing by television. There has already been further correspondence with many of the ecclesias as together we explore the possibility of having "The Bible Answers" series of television films used in their respective territories.

Important items of information have already been obtained. One of these is that seemingly more stations will be willing to televise our programs without charge than we had anticipated. A good percentage of those thus far contacted by the local brethren have expressed sufficient interest to request a film for

auditioning. As this report goes to press, sufficient time has not elapsed to learn what the attitude of these station managers will be when they see the programs, especially since the truth is so strongly presented in them. This is a matter which the Lord can overrule in any manner he wishes.

Another important point of information we have gleaned is that TV stations have all their programs scheduled well in advance, which means that so far as free programs are concerned we must wait for an opening. A number of the brethren who have interviewed station managers have had this explained to them, and replies we have received to letters we have written to other stations also reveal it.

This is by no means discouraging, for as of now it indicates that eventually "The Bible Answers" programs will be used on quite a

number of stations throughout the nation, free of charge. Meanwhile we will continue to make contact with TV stations, through the local brethren, and where there are no brethren, by mail. We are also considering the possibility of arranging for capable brethren to visit stations outside of their local areas. Possibly later we can arrange to have all the stations visited by person.

We doubt very much, however, if it will be possible to arrange for free programs in many of the larger cities of the country. A number of ecclesias in the larger cities have already indicated their desire to co-operate in putting on the series in their districts, and arrangements are proceeding to this end. As of now, however, it would seem that it will be some time after the first of the year before any of the paid series will begin. We think that this will be an advantage, for thereby

we will avoid the Christmas season. Our experience in the radio field indicates that the Christmas season is not the most fruitful of results.

As we go to press with this report we know of no additional places to those listed in the *October Dawn* in which the truth is being proclaimed over television. Two of these were arranged by our brethren in Chicago. As we learn of additional arrangements maturing we will list the cities and stations.

We wish to emphasize again that we consider witnessing by television as still in the experimental stage. We are carefully and prayerfully studying every aspect of it, even the style of presentation, hoping that as we progress much will be learned which will make the witness more effective. May we all, in earnest prayer, continue to seek the Heavenly Father's guidance and blessing.

Encouraging Letters

OVERJOYED

Dear Brethren: Christian love and greetings to you! This is in answer to your very kind letter, which uplifted me very much. It is grand to receive such truly Christian kindness and encouragement from you. I am also pleased with the way you have dealt with the small donation I sent you. I

have wondered how I could put what money I could spare to the service of the Lord in a really good cause. I now know that I can do this by helping to sponsor the "Frank and Ernest" broadcasts. I told you before how overjoyed I was to discover your programme, which I believe is the only one which gives out the truth. Yes, brothers, you are doing a grand work and my heart is with you. May the Lord bless you in all things.—England

FROM DARKNESS TO LIGHT

Dear Brethren in Christ: I do thank and praise God, whom I believe has led me to you. To him be all the praise and the glory! He has called me out of darkness into his marvelous light, and I pray that he will continue to lead me into all righteousness and truth. I pray that he will fulfil his purpose in my life, that he will take me and use me in his service. Thank you also for sending me "The Divine Plan of the Ages." I pray God that accompanied by the reading of his Holy Word it will be richly blessed in my life. The Holy Bible is the one and only authority for the Christian, not the traditions of men and church doctrines, which in the light of this authority are, and have been, teaching falsehoods concerning the Gospel. May I confess that I was one of these believers until God shed forth his light to me, through you. To him be the praise! Thank you also for informing me of the Bible study group not far distant.—England

RECORDED LECTURES APPRECIATED

Dear Brethren: As secretary of our little ecclesia I was asked to convey our sincerest thanks for the first two recorded tapes which you sent to us. The brethren here enjoyed them so much, and are looking forward to future ones. They have been deeply impressed with your method of distributing them

free of charge, just for the joy of spreading the beautiful message of truth, and asked that I specially thank you for this service. May this form of preaching the "good tidings" continue.—L. C., Colorado

Dear Brethren: My son bought me a tape recorder, and I would like to have the recorded lecture service. I have not been able to go to any of the meetings for the last five years. A sister brought me one of her tape recordings and I played it yesterday—Sunday. It was just like being at meeting. I enjoyed it so much.—P. H. V., Indiana

Dear Brethren: I wish to thank you for the tape on the Memorial, which was used to good advantage. I had the privilege of traveling one hundred and twenty-seven miles to help conduct a Memorial Service. There were eleven of us present. I played Brother Wassmann's talk on the tape, and all joined in the singing. Each one expressed pleasure at being there and said how much they had enjoyed the service. I had the privilege of playing the tape, "God's Great Gift," to the Nurses Christian Movement in their chapel. It was very well received. I think I have found another home where I will be able to play the tapes. They seem to be hungry for truth of the Bible. If the Lord sees fit to use me in this way, I will feel grateful for the privilege.—E. C., Australia

LETTERS OF APPRECIATION

WANTS MORE KNOWLEDGE

Dear "Frank and Ernest": As a regular listener to your programme I am deeply interested in acquiring more knowledge about the Bible. Therefore, I enclose postal order to cover the cost of literature and "The Divine Plan of the Ages."—Northern Ireland

INSTRUCTIVE

Dear "Frank and Ernest": I listen every week to your inspiring broadcasts, and each week they become more inspiring and interesting. These programmes give me great interest in the Scriptures. Would you be kind enough to send me your booklet, "Reincarnation Versus Resurrection." Wishing you all the blessings of God in Jesus Christ.—England

ACCURATE MEANING

Dear "Frank and Ernest": I do enjoy your Sunday radio broadcasts. I like to hear teachings from the Bible, but it is heartbreaking to be "preached at" as though all is lost. You give such accurate meaning to the Bible, and it is encouraging. That is what I need, and I feel that it is what Jesus intended.—Colorado

PLEASED

Dear Sirs: A couple of weeks ago I picked up your program on WLS, Chicago, and heard you say that the Bible does not teach eternal torment. I was very pleased to

hear this. I was a member of the Methodist Church for years, but my mind just could not accept this doctrine. It is easy to accept God as love, but hell-fire and brimstone just doesn't fit.—Illinois

COMFORTED

Dear Sirs: You sent the booklet "Hope" to my father. He in turn let me take it. I would like to thank you for the comfort it has given to me, and the understanding. I would appreciate it if you would send me another copy of "Hope," and also the booklet, "God and Reason."—Michigan

WHILE WAITING

Dear Sirs: My first knowledge of your magazine, The Dawn, was a short time ago while waiting in one of our hospitals. I picked up the June 1958 issue and looked through it. I was very much impressed with the article, "The Bible, the Word of God." What is the yearly cost of The Dawn Magazine?—Michigan

"VERY COMFORTING"

Dear Sirs: My husband died in July, and I wrote to you and asked for the little booklet called "Hope." It was so very comforting. I read and reread it. Now I am asking you to please send me the booklet, "God and Reason." May God bless you in the way you have of sending comfort to those who need it. Thanks to you all.—Missouri

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON

Wallingford-Bridgeport, Conn. . November 16

SAMUEL BAKER

Seattle, Wash. Oct. 31-Nov. 2
 Wenatchee, Wash. 3
 Spokane, Wash. 4, 5
 Kalispell, Mont. 6
 Havre, Mont. 9
 Lockhart, Minn. 10, 11
 Parkers Prairie, Minn. 12, 13
 Fergus Falls, Minn. 14
 Minneapolis, Minn. 16-18
 Withee, Wis. 19, 20
 Wausau, Wis. 21
 Plover, Wis. 23
 Appleton, Wis. 24, 25
 Milwaukee, Wis. 26
 Rockford, Ill. 28
 Albany, Ill.—Clinton, Iowa 30

GEORGE BALKO

Connellsville, Pa. November 2

MIKE BALKO

Monessen, Pa. November 9

NICK BARACOS

Monessen, Pa. November 23

WALTER BLICHARZ, JR.

Adrian, Mich. November 9

J. BURTON BROWN

Phoenix, Ariz. November 9

TRACY S. BUNDY

Albany, N. Y. November 9

CHARLES M. CHUPA

Saginaw, Mich. November 2

JENS COPELAND

Orlando, Fla. October 30
 Jacksonville, Fla. 31
 Augusta, Ga. November 2
 Charlotte, N. C. 3
 Greensboro, N. C. 4
 Richmond, Va. 5
 Baltimore, Md. 9
 Roanoke, Va. 10
 Knoxville, Tenn. 11
 Hendersonville, N. C. 12, 13
 Columbia, S. C. 14

ORLANDO D. DEIFER

Wilkes Barre-Hazleton, Pa. November 16

IRVING C. FOSS

Santa Ana, Calif. November 23

THEODORE HACK

Minneapolis, Minn. November 9

GEORGE O. JEUCK

Lakeland, Fla. November 9

SPEAKERS' APPOINTMENTS

EDMUND JEZUIT

Aurora, Ill. November 9

ARTHUR H. KRUMPOLT

Philadelphia, Pa. November 2
New Brunswick, N. J. 16

LUDLOW P. LOOMIS

Wilmington-Seaford, Del. November 9
Reading, Pa. 23

EDWARD G. LORENZ

Riverside-Ontario, Calif. . . November 16

JOHN Y. MAC AULAY

Washington, D. C. November 2
Connellsville, Pa. 4, 5
Monessen, Pa. 6, 7
Pittsburgh, Pa. 9
Steubenville, Ohio 10, 11
East Liverpool, Ohio 12
West Newton, Pa. 13
Ebensburg, Pa. 14
York-Lancaster, Pa. 16
Reading, Pa. 17, 18
Hazleton, Pa. 19, 20
Wilkes Barre, Pa. 21
Catawissa-Quakake, Pa. 23
New York, N. Y. 30

CLIFFORD E. MILES

San Jose, Calif. November 9

MARTIN C. MITCHELL

Groton-New London, Conn. November 15, 16

N. MOLENAAR

Ventura, Calif. November 9

D. J. MOREHOUSE

Milwaukee, Wis. November 9
Covert, Mich. 16

KENNETH M. NAIL

San Francisco, Calif. November 30

ROY E. POLAND

Zephyrhills, Fla. November 23

RAYMOND RAWSON

London, Ont. Can. November 9

GILBERT L. RICE

Yuma, Ariz. November 9

GEORGE P. RIPPER

San Diego, Calif. November 9

ALBERT SHEPPELBAUM

Gary, Indiana November 16

W. STROMBERG

La Salle, Ill. November 2

J. I. VAN HORNE

East Liverpool-Steubenville, Ohio . . Nov. 9
Washington, Pa. 16

F. S. WASSMANN

Allentown, Pa. November 2

H. YOUNG

Duquesne, Pa. November 2

LOUIS ZBIK

Toledo, Ohio November 16

CONVENTIONS

The following conventions are sponsored by local ecclesias. Full information concerning room reservations and the convention program can be obtained by writing to the name listed:

AKRON, OHIO, October 26—YWCA Building, 146 South High Street (Sixth floor). Mrs. Bonnie Bordes, 776 Frank Boulevard, Akron 13. Speakers: Brothers E. K. Penrose and W. N. Poe.

CHAMPAIGN, ILLINOIS, October 26—Painters and Decorators Hall, 212 South First Street. Mrs. Jennie Boley, 506 East Illinois Avenue, Urbana, Illinois. Speakers: Brothers D. J. Morehouse and Everett Murray.

MILWAUKEE, WISCONSIN, November 1, 2—YWCA Building, 610 North Jackson Street. (Across the street from the U. S. Post Office.) Mrs. Edward Conrad, 7135 West Cold Spring Road, Milwaukee 19, Wisconsin. Speakers: Brothers R. R. Hollister, Peter Kolliman, G. R. Pollock, and John T. Read.

JACKSON, MICHIGAN, November 2—YWCA Building (Gymnasium) 298 West Michigan Avenue. Mrs. Luella M. Crawford, 322 North Dwight Street. Speakers: Brothers Julius Bednarz and C. A. Sundbom.

POTTSTOWN, PENNSYLVANIA, November 2—I. O. O. F. Building (Basement Room) 260 King Street. Mrs. W. S. Geisinger, 835 North Hanover Street. Speakers: Brothers Eugene Burns, Levi Jacobs, R. J. Krupa, and W. N. Woodworth.

STOCKTON, CALIFORNIA, November 8, 9—Saturday evening service will be held at 310 East Pine Street. On Sunday, services will be held at the Philomathean Club, 1000 North Hunter Street. Mrs. W. E. Wheeler, 310 Pine Street. Speakers: Brothers Bertram Cooper, L. Paul Davis, Edward E. Fay, and G. R. Pollock.

COLUMBUS, OHIO, November 9—The Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 South Algonquin Avenue.

NEW HAVEN, CONNECTICUT, November 9—YWCA Building, 42 Howe Street. Mrs. Richard Suraci, 184 St. John Street. Speakers: Brothers E. K. Penrose, G. R. Pollock, and G. M. Wilson.

SAGINAW, MICHIGAN, November 9—Women's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

MINNEAPOLIS, MINNESOTA, November 9—I. O. G. T. Hall, 2922 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E.

CLEVELAND, OHIO, November 16—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. Ian Cipperley, 1539 Genessee Road, Euclid, Cleveland 21. Speaker: Brother William Harp.

ONTARIO, CALIFORNIA, November 16—Ontario Women's Club, 738 North Euclid Avenue. Mrs. A. B. Dickey, 1228 North Third Avenue, Upland. Speakers: Brothers Edward G. Lorenz and Gilbert L. Rice.

SALEM, OREGON, November 16—2339 State Street. Mrs. Jerry Andrus, 3745 June Ave. **STEUBENVILLE, OHIO, November 16**—YMCA Building, 214 North 4th Street. Mrs. Robert E. Sims, 199 Canterbury Boulevard. Speakers: Brothers Charles M. Chupa and Edmund M. Jezuit.

CHICAGO, ILLINOIS, November 23—912 North LaSalle Street. Mr. Albert Sheppelbaum, 5739 South Normandy Avenue.

MIAMI, FLORIDA, November 23—Simpson Memorial Club, 55 S. W. 17th Road. Mrs. Adolph Obenland, 4784 S. W. 6th Street. Speakers: Brothers George O. Jeuck and Clarence F. George.

WACO, TEXAS, November 28-30—Hotel Raleigh, Austin Avenue and Eighth Street. Mrs. J. B. Hillhouse, 3532 Frederick Avenue.

DETROIT, MICHIGAN, November 30—Maccabees Building, Woodward Avenue at Putnam. Mr. Daniel Kaziak, 20171 Binder Avenue.

ORLANDO, FLORIDA, November 30—Colonialtown Woman's Club, 1204 North Fern Creek Avenue. Mrs. S. W. Jeuck, 1910 Hillcrest. Speakers: Brothers Jens Copeland and George M. Wilson.

NEW YORK, NEW YORK, November 30—Henry Hudson Hotel, 353 West 57th Street. Mr. Russell Dean, 166-05 89th Avenue, Jamaica 32, New York.

BIBLE PROPHECY BOOKLETS

Israel in History and Prophecy—64 pages, 10 cents.
 Christ's Thousand-Year Kingdom—64 pages 10 cents.
 Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cts.
 Our Lord's Return—48 pages, 10 cents.
 A Royal Nation—10 cents.
 God and Reason—96 pages, 10 cents.

DOCTRINAL BOOKLETS

Reincarnation vs. Resurrection—32 pages, 5 cents.
 Your Adversary the Devil—32 pages, 5 cents.
 The Light of the World—32 pages, 5 cents.
 The Church—32 pages, 5 cents.
 Born of the Spirit—32 pages, 5 cents.
 What Can a Man Believe?—32 pages, 5 cts.
 The Blood of Atonement—32 pages, 5 cents.
 The Day of Judgment—32 pages, 5 cents.
 Divine Healing—32 pages, 5 cents.
 Spiritualism—32 pages, 5 cents.
 Jesus, the World's Savior—32 pages, 5 cents.
 Father, Son, Holy Spirit—32 pages, 5 cents.
 Does God Answer Prayer?—32 pages, 5 cents.
 The Truth About Hell—64 pages, 10 cents.
 The Grace of Jehovah—64 pages, 10 cents.
 Creation—112 pages, 10 cents.
 Hope Beyond the Grave—96 pages, 10 cents.
 God's Plan—48 pages, 10 cents.
 When a Man Dies—48 pages, 10 cents.
 Hope—With envelopes, 12 for 25 cents.

OTHER PUBLICATIONS

Tabernacle Shadows—50 cents.
 Hymns of Dawn—With music, cloth, \$1.00; without music, 25 cents.
 Daily Heavenly Manna—cloth, \$1.00.
 Book of Books—cloth, \$1.00.
 "Behold Your King"—cloth, 50 cents.
 God's Promises Come True—For children. Cloth, \$2.00.

IN FOREIGN LANGUAGES

GERMAN: The Divine Plan of the Ages; The Time Is at Hand; The New Creation; Tabernacle Shadows; Daily Heavenly Manna; "Behold Your King"—50¢. God and Reason; Spiritualism; When a Man Dies; Chosen People; Our Lord's Return; The Grace of Jehovah—10¢. What Can a Man Believe?; Armageddon; Light of the World; Jesus, the World's Savior—5 cents. Hymns of Dawn, without music—25 cents.

ITALIAN: The Divine Plan of the Ages; The Time Is at Hand; Daily Heavenly Manna—50¢. Hymn Book, cloth, \$1.00, flexible. 50¢. God and Reason; Our Lord's Return; God's Plan; When a Man Dies—10¢

FRENCH: Divine Plan of the Ages; "Behold Your King"; Daily Heavenly Manna—50 cents. God and Reason; God's Plan; God's Remedy; Our Lord's Return; Jesus, the World's Savior; Father, Son, and Holy Spirit; When a Man Dies—10¢.

LITHUANIAN: "Behold Your King"—25¢. Daily Heavenly Manna—50¢. Spiritualism—5¢.

GREEK: The Divine Plan of the Ages; The Time Is at Hand—50 cents. "Behold Your King"—25 cents. Hymns of Dawn, without music—25 cents. God and Reason; Hope Beyond the Grave; Creation—10 cents

DANISH: God and Reason—10¢. Hope—5¢. Manna—50¢. It Shall Come to Pass—10 cts.

POLISH: The Divine Plan of the Ages—cloth, \$1.00, paper 50¢. Daily Heavenly Manna—\$1.00. "Behold Your King"—50¢. God's Kingdom—10¢.

ROMANIAN: Where Are the Dead?—10¢.

HUNGARIAN: Chosen People—10¢. Armageddon; What Can a Man Believe?—5¢.

HEBREW: God's Plan in Brief—75¢.

SLOVAK: God's Kingdom; The Day of Jehovah—5¢.

FINNISH: Grace of Jehovah—10¢.

SPANISH: Hope Beyond the Grave—10¢.

SWEDISH: God and Reason—10¢ Armageddon, Then World Peace—5¢

All 5 cent booklets, 25 for \$1.00; 10 cent booklets, 12 for \$1.00

DAWN PUBLICATIONS, East Rutherford, N. J. Orders not acknowledged unless requested.

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