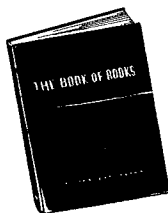


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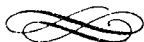
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Highlights of **Dawn**

The Space Age

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him? for Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet."—Psalm 8:3-6

WHEN the first atomic bomb was exploded more than twenty years ago it was announced that the world had entered "the atomic age." When, on October 4, 1957, Russia sent Sputnik I hurtling beyond the atmosphere of the earth it was said by scientists that this launched "the space age." This was the first time that man had been able to break away from the atmosphere of the earth, and to a large extent from the gravitational pull of the planet on which he lives.

However, the eyes of many here on earth had for centuries past been glancing up into the heavens with a growing longing and determination to explore the unknown worlds which prior to our generation have been beyond the realm which human wisdom and skill could reach. Man was limited for long centuries in his knowledge of outer space by the restricted vision of the naked eye. But what could be seen without the aid of a telescope enraptured the studious and reverent. David wrote, "The heavens declare

the glory of God, and the firmament showeth his handiwork."—Ps. 19:1

Perhaps some watched the flight of birds, and wondered if the time might one day come when humans could "take wings" and break away from earth to soar into the wonderlands of the skies. We know that many were tremendously impressed by what they could see of the sun, the moon, and the stars. There were sun worshipers, and moon worshipers. To the worshipers of the sun its shining rays were a token of its friendship and love. When the clouds hid its face, and storms buffeted them, it meant that their god was angry.

But not all the knowledge of the heavens was associated with religious worship. Wise men noted the regular movements of the stars, and of the sun and the moon. They took notice also of the changing shape of the moon. From these they were able to establish a definite measurement of passing time, of days, and months, and years. It is not unreasonable to suppose that some even in ancient times may have had dreams of visiting the moon, and perhaps some of the stars.

Indeed, in A. D. 160, a Greek named Lucian wrote a story of a flight to the moon on artificial wings. Lucian did not know that the atmosphere around the earth which makes the flight of birds possible, and which would make possible the use of his dreamed-of artificial wings, did not reach to within nearly a quarter of a million miles of the moon. Indeed, it was many centuries after his day before this knowledge became available.

Rockets

The ancients did not realize that the way man would reach the moon way by the use of rockets. Indeed, they knew nothing about rockets. It was from the tenth to the twelfth century that the principle of rocketry was first de-

veloped, and this came about through the use of gunpowder. Gunpowder was then a mixture of sulfur, charcoal, and potash. When this mixture was set on fire it burned rapidly. As this fast-burning mixture become standardized it was discovered to be a source of power. Experimenters, by confining the burning gases in a tube, found that gunpowder could be used to propel an iron ball, not only fast, but very straight. A dangerous weapon thus came into being which could be used for defense, for war, and even for hunting.

As time went on it was discovered that this form and use of power could be employed to hurtle arrows through the air. Seemingly this discovery was not confined to one country, for reports came to hand indicating "arrows of flying fire" were being used in China and in various parts of Europe. These newly developed weapons were used against the British in India. Rockets were used extensively in London, Paris, and Rome in various celebrations and festivals. These developments occurred during the eighteenth century.

There were further developments of the rocket principle during the nineteenth century, and it was put to many and varied uses, even to the saving of stranded sailors on ships which had been wrecked on the rocks near the shore. Further progress was made during the twentieth century, finally leading to the much desired flight to the moon. In the nineteenth century a great step forward was taken by implementing a suggestion made by a little known Russian teacher of mathematics, K. E. Tsiokovski, that liquid propellants could be used, and thus a much greater rocket thrust be realized.

In the Second World War

The majority of our present generation will remember the wide use of rockets by Germany in World War II. The

German V-2 rockets were launched first against Paris, and thousands were later directed at England, and they became the dread of the British people. They carried a one-ton warhead of high explosives which struck the ground at supersonic speed, and with the added horror of not giving any audible warning.

After the Second World War, Dr. Wernher von Braun, who was instrumental in developing the V-2 rockets for the Germans, was brought to this country, where he directed the building of huge military rockets. In 1958 he was put in charge of the new civilian space agency, the National Aeronautics and Space Administration, which is more simply known as NASA. This German scientist, together with a team of NASA experts, designed and developed the Saturn rocket for the Apollo moon program, which has already placed four men on the moon and brought them back to earth.

Meanwhile there have been many unmanned flights into outer space, all made possible by the rocket. And what does it all mean? Already there is talk of journeying to Mars, and even to Venus—two other planets in our solar system. But if this is done it will be some time in the future, for the present plans of NASA are to first thoroughly explore the moon.

The Planets

In our solar system there are nine planets, the smallest of which is Mercury, and the largest Jupiter. Earth is the fifth largest planet, and so far as scientists now know, is the only one which has an atmosphere suitable for sustaining plant and animal life such as we have on earth. The word "planet" means "wandering star" for they appeared as such to the ancient astronomers who first noted them among the stars.

Planets, unlike the sun and stars, have no source of light of their own. They appear to shine among the stars by virtue of the reflected light of the sun. Stars are actually suns with their own source of light and heat. What is known as the Milky Way contains over two billion stars. It is but one of billions of galaxies in the universe. Our sun would appear as but a grain of sand in this vast ocean of suns which have been created by the handiwork of God.

The landing of men on the moon is properly considered to be a marvelous achievement, but how insignificant it is when we consider the extent of the whole universe of God, and how long it would take for human ingenuity to explore it all. And this seems especially true when we consider that man thus far has been unable to solve the problems he has created for himself right here on earth. One wonders at the wisdom of sending men to the moon at a cost of billions of dollars, when right here in the United States alone, fifteen million Americans go to bed hungry every night because they have no money to buy food.

The Earth, Man's Home

So far as we know, there is nothing in the Bible to indicate that it is contrary to the Creator's will that man should endeavor to travel to the moon or to the other planets for exploration purposes. However, the Bible does make it plain that the great Creator of the universe designed and made Planet Earth for the habitation of man. When first he was created God said to man, "Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1:28

In our text David echoes this same great truth: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man,

that thou art mindful of him? and the son of man, that thou visitest him?" Since the sun, in size, is but as a grain of sand in the Milky Way galaxy of stars, and as the earth is much smaller than the sun, what can we say of man who lives on the earth?

True, size is not always the important consideration when making comparisons, but is the comparison any more favorable if we consider man's ability as compared to the handiwork of God as we see it on display in the heavens? No wonder David asked, "What is man, that thou art mindful of him?" When David meditated upon what God had wrought he was overwhelmed with the realization that such a wise and powerful Creator was interested in puny man.

This interest was deep-seated and genuine. It was displayed by the fact that the Creator had indicated his plan to visit man—not personally, of course, but by sending his special agent, his beloved Son, to earth on behalf of mankind. Man needed this visit. While he had been created in the image of God, and had been given dominion over the earth and the things of the earth, he had transgressed divine law, and was now fallen from divine favor and on his way to destruction.

A star, or a planet, or the moon, has no choice but to obey the law of the Creator; but man did have a choice, and he had chosen to disobey, and was in trouble—on a collision course, we might say, which, unless it could be changed, would lead to his complete and everlasting destruction. But God proposed to do something about it. He had created man in his own image, and appointed him king of earth. This made him important in the Creator's sight, so he devised a plan whereby man could be given an opportunity to return, like the lost sheep, to the Creator's fold.

This plan involved a "visit" to the earth by a representative of the great Creator, and this representative, as we have noted, is God's beloved Son. Jesus said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) In harmony with this, Jesus first came to earth to lay down his acquired earthly life in sacrifice that thereby sin-cursed and dying man might be redeemed.

Lower Than the Angels

Among God's creatures the Bible speaks of "angels." These are invisible to the human eye, and are not confined to the atmosphere of the earth. The Bible informs us that man was created "a little lower than the angels," and we know that his life, apart from cumbersome and artificial means of survival, is confined to the earth. And it was this earthly, or human creature, which disobeyed divine law, and brought upon himself the penalty of death, and a "corresponding price" to rescue him involved the sacrificial death of another human, the perfect "man, Christ Jesus."

It has been a human custom throughout the centuries to "visit" the needy and the ailing to show interest and render possible help. This is the background thought of the statement, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Man had been created in the image of God, but through his own disobedience he found himself in serious trouble. He was sick and dying, so the plan of the great Creator called for a "visit" by One so interested in man that he was willing to lay down his life to bring about his recovery.

Helpers

When Jesus came he not only sacrificed his life to provide for man's recovery from sin and death, but he began

the selection of a small group of humans who, when they learned about the divine plan, would themselves be desirous of participating in it, even to the extent of laying down their lives as Jesus did. These are the ones who take up their cross and follow Jesus into sacrificial death, that they might prove worthy to be associated with him later on in the actual recovery of mankind from sickness and death.

This facet of the Creator's grand design has been progressing now for nearly two thousand years; but there is good reason to believe that it will soon be completed, and then it will be the time for the great work of restoring mankind to life and to his lost dominion to begin. The Apostle Paul quotes from our text, and adds words of explanation: "One in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—Heb. 2:6-9

"We see not yet all things put under" man, Paul says, but "we see Jesus." We see that Jesus, in his initial "visit" to man, gave his life in preparation for man's recovery of dominion and life. Thus we have the fact of the Creator's interest in his human creatures confirmed. The initial step in the "visiting" phase of his grand design has already taken place.

(Continued on page 62)

The BIBLE ANSWERS

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.
Montgomery WKAB-TV Channel 32
Sundays, 4:30 p.m.

ALASKA

Anchorage KTVA-TV Channel 11
Sundays, (Time to be announced.)

CALIFORNIA

El Centro KECC
Sundays, (Time to be announced.)
Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Los Angeles KTTV Channel 11
Sundays, 6:30 a.m.
Palm Springs KMIR-TV Channel 36
Saturdays, (Time to be announced.)
San Jose KGSC Channel 36
Mondays, (Time to be announced.)

CONNECTICUT

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

DISTRICT OF COLUMBIA

Washington WFAN-TV Channel 14
Sundays, 5:30 p.m.

FLORIDA

Palm Beach WPTV-TV
(Day and time to be announced.)
Sarasota CATV-TV
(Day and time to be announced.)

GEORGIA

West Point CATV-TV
Wednesdays, (Time to be announced.)

ILLINOIS

Kankakee CATV
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INDIANA

Terre Haute WTHI-TV Channel 10
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NORTH CAROLINA

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Cambridge WHIZ-TV Channel 80
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Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.
Cashocton WHIZ-TV Channel 71
Sundays, 8:15 a.m.

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Zanesville WHIZ-TV Channel 18
Sundays, 8:15 a.m.

PENNSYLVANIA

Glassport CATV
Tuesdays, (Time to be announced.)

SOUTH CAROLINA

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PANAMA

Panama City HOQ 1250
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Porto Miramar Radio Miramar
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PUERTO RICO

Mayaguez WTL 1300 8:00 a.m.

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Corpus Christi KCCT 1150 9:30 a.m.
Eagle Pass KEPS 1270
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URUGUAY

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810 kc. Fridays, 2:15 p.m.

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Leaksville	WLOE	1490	12:05	p.m.	VIRGINIA			
OHIO					Richmond	WLEE	1480	10:45 a.m.
Cincinnati	WNOP	740	9:10	a.m.	WASHINGTON			
Cleveland	WHK	1420	9:45	a.m.	Bellingham	KPUG	1170	9:30 a.m.
Columbus	WBNS	1460	10:15	a.m.	Centralia-Chehalis			
Piqua	WPTW	1570	11:30	a.m.		KELA	1470	10:35 a.m.
Zanesville	WHIZ	1240	6:40	a.m.	Olympia	KGy	1240	10:35 a.m.
OKLAHOMA					Quincy	KPOR	1370	10:35 a.m.
Oklahoma City					Seattle	KAYO	1150	10:30 a.m.
	WNAD	640	8:10	a.m.	Spokane	KUDY	1280	9:30 a.m.
OREGON					Tacoma	KMO	1360	9:45 a.m.
Lebanon	KGAI	920	9:00	a.m.	Yakima	KUTI	980	7:30 a.m.
Portland	KLIQ	1290	9:30	a.m.	WISCONSIN			
The Dalles	KODI	1440	9:15	a.m.	Fond du Lac	KFIZ	1450	11:05 a.m.
PENNSYLVANIA					Milwaukee	WEMP	1250	8:45 a.m.
Allentown	WHOI	1600	10:45	a.m.	Milwaukee	WYLO	540	7:45 a.m.
Connellsville	WCVI	1340	12:05	p.m.	Neillsville	WCCN	1370	9:15 a.m.
Pittsburgh	WARO	540	12:00	noon	WYOMING			
Pottstown	WPAZ	1370	12:45	p.m.	Cheyenne	KVWO	1370	10:05 a.m.
PUERTO RICO					CANADA			
Aguadilla (Fri)	WGRF		8:00	p.m.	Calgary, Alta.	CKXL	1140	10:30 a.m.
SOUTH DAKOTA					Corner Brook, Nfld.			
Yankton	KYNT	1450	11:05	a.m.		CFCB	570	10:30 a.m.
Yankton	WNAX	570	11:00	a.m.	Dauphin, Man.			
TENNESSEE						CKDM	730	10:30 a.m.
Clinton	WYSH	1380	12:45	p.m.	Oshawa, Ont.	CKLB	1350	9:45 a.m.
TEXAS					Prince Albert, Sask.			
Lubbock	KDAV	580	9:45	a.m.		CKBI	900	10:30 a.m.
Pampa	KPDN	1340	12:00	p.m.	St. Thomas, Ont.			
Pleasanton	KBOP	1380	7:15	a.m.		CHLO	680	10:45 a.m.
San Antonio	KMAC	630	12:00	noon	Vancouver, B. C.	CJOR	600	7:15 p.m.
Shamrock	KBYP	1580	10:00	a.m.	VIRGIN ISLANDS			
Sherman	KRRV	9:10	11:45	a.m.	St. Croix	WSTX	970	9:00 a.m.
Wichita Falls	KWFT	620	10:15	a.m.	MALDIVES ISLANDS			
Woodville	KVLL	1220	8:45	a.m.	Radio Maldives		4740	9:00 p.m. Tue.
UTAH					AUSTRALIA			
Logan	KBLW	1390	10:06	a.m.	Geelong	3GL	222m.	10:00 a.m.
Ogden	KVOG	1490	10:35	a.m.	CYPRUS			
Salt Lake City					Nicosia (Mon.)		602 kc.	10:00 p.m.
	KSOP	1370	9:30	a.m.				

RADIO TOPICS FOR FEBRUARY

1—"Many Mansions"

15—"Where are the Dead?"

8—"Days of Creation"

22—"When there is no Peace"

Bible Study

LESSON FOR FEBRUARY 1

Jesus Teaches God's Judgments

MEMORY VERSE: "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

—Revelation 19:1, 2

MATTHEW 13:24-30, 36-43

OUR lesson passage outlines Jesus' Parable of the Wheat and the Tares, together with his explanation. Jesus said that the "good seed" of the parable are "the children of the kingdom," and "the tares are the children of the wicked one." Tares are imitation wheat, so the contrast in the parable is not between believers and unbelievers, but between true believers and those who profess to believe, but whose viewpoints and conduct are not the true Christian's way of life.

Another important lesson of the parable is that the seed which is sown is not the truths of the Gospel, as in the case of the Parable of the Sower, but people—"children of the kingdom" and "children of the wicked one." True, the "children of the kingdom" are such

because they are imbued with the Gospel of the kingdom, while the tares are "children of the wicked one" because they are begotten of the false doctrines of Satan relative to the kingdom of Christ. As is the case with essentially all of Jesus' parables, they relate to his kingdom, and in this one he portrays the true kingdom class and also a counterfeit kingdom class.

"The Son of man" sowed the "good seed" of the parable; reminding us that it was Jesus who, through his teaching and the Holy Spirit, established the Early Church. The twelve apostles and those who believed on Him through their word were the original "children of the kingdom." But after the death of the apostles there came a great falling away from the true Gospel of the kingdom,

and in due course a counterfeit kingdom was established through the union of the apostate church and the kings of the earth. This false kingdom came to be known as Christendom.

The prophetic outline of the parable embraces the entire Gospel, or Christian Age, and it is at the end of the age that the separation between the "wheat" and the "tares" takes place. The Son of man sends his angels to bring about this separation. The word "angel" here used is a translation of a Greek word which means "messenger." They could be spiritual or invisible messengers, or they could be human, or visible messengers. The scope of work accomplished in the parable might seem to indicate that both are involved.

The tares are bundled and cast into a great "furnace of fire" to be destroyed. We think this "furnace" is symbolic of the great "time of trouble" (Dan. 12:1) which comes upon the world at this end of the age, and destroys all of its false and selfish institutions in preparation for the full establishment of the kingdom of Christ. The wailing and gnashing of teeth does not mean the eternal torture of sinners, but is symbolic of the chagrin and keen disappointment of those who supposed they were helping God in the spread of his kingdom, but

found that they were not.

The "wheat," "the children of the kingdom," ultimately "shine forth as the sun in the kingdom of their Father." This indicates that in the kingdom, following their resurrection from the dead, they will be part of that wonderful "Sun of Righteousness" which will arise "with healing in his wings." (Mal. 4:2) This is another way of setting forth the glorious Christian hope of living and reigning with Christ.

Our memory verse follows a rather detailed symbolic account of the development, reign, and destruction of that false system which claimed to be Christ's kingdom, but was not. The "whore" of the passage is a reference to the false church which united illicitly with the civil governments of earth, and in this way gained power to foster her unscriptural viewpoints and practices. Under this system true Christians were severely persecuted, but this comes to an end with the establishment in the earth of that "holy city" depicted in Revelation, chapter 21.

QUESTIONS

Set forth the general lesson of the "wheat" and the "tares."

What is the hope of the Christian?

Explain the meaning of the memory verse.

Jesus Offers God's Forgiveness

MEMORY VERSE: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chronicles 7:14

LUKE 7:36-50

IT WAS difficult for the Pharisees of Jesus' day to appreciate the spirit of forgiveness. Their attitude as a whole is well indicated by Jesus in his illustration of the two who were forgiven their debts—one owing five hundred pieces of silver, the other fifty. The Pharisee in whose house Jesus was taking dinner seemed unable to comprehend this spirit of forgiveness and generosity. The consistent practice of the rank and file of the Pharisees of that time was to heap heavy burdens upon the people, apparently without consideration of their ability to pay. But this was not the attitude of Jesus, neither of the Heavenly Father whom he represented.

To be worthy of forgiveness the Lord's people must not only desire it, but also be in the proper heart condition to receive and appreciate it. These

and related conditions of forgiveness are beautifully set forth in our memory verse: "If My people, which are called by My name, shall humble themselves." This shows that the application of the text is to the Lord's people; those who are called by his name. Here we are reminded of James' statement, recorded in Acts 15:14, where he explains that beginning shortly after Pentecost God visited the Gentiles "to take out of them a people for his name."

These are the faithful followers of the Master. No natural Israelite is turned away from this glorious opportunity; but because of their blindness concerning Jesus, very few since the days of the Early Church have accepted the invitation and met the terms of discipleship. The vast majority of those even today who become true followers of Jesus are from the Gentile world.

Since, by nature, all of us are members of the sinful and fallen race, we frequently do those things which cause us to stand in need of forgiveness. But to obtain this forgiveness we must humble ourselves by acknowledging our need. If we are proud, and pretend that we do not need God's mercy, his grace will not be extended toward us.

Another condition of forgiveness, according to our memory verse, is that we pray. The Lord has made a wonderful provision through Christ whereby we might approach him in prayer to seek forgiveness. Paul speaks of this as going to "the throne of grace." We quote, "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. 4:16

Our memory verse also emphasizes that we must seek our Heavenly Father's "face" if we would obtain his grace and forgiveness. There is no richer experience for the Christian than for the Father to lift up his countenance upon him and give him peace.—Num. 6:24-26

But this experience is ours only if we diligently seek for it, and our memory verse suggests one of the ways in which we are to seek: it is that we turn from our wicked ways which caused the Father to hide his

face from us in the first place. The Lord does not forgive wilful sin—for these we must atone through stripes. But our unwilling imperfections are covered by the robe of Christ's righteousness, and if we seek the Lord's face through prayer, and earnestly endeavor to keep our imperfections under control, we will enjoy his grace and fellowship at all times.

The Lord had "a people for his name" in ancient times and, as we have seen, he also has a people for his name at the present time. And we thank God that provision has been made in his plan of salvation also to have a people for his name in the ages to come. These, however, will be dealt with upon a different basis, for upon conditions of obedience they will be restored to actual human perfection. We read of that time, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." As a result, there will then be no more pain and death, and all tears shall be wiped away.—Rev. 21:3, 4

QUESTIONS

Upon what basis may God's people obtain his forgiveness?

Who will be the people of God in future ages?

God's Mighty Acts Through Jesus

MEMORY VERSE: "Hearken unto this, O Job: stand still, and consider the wondrous works of God."—Job 37:14

MATTHEW 8:5-17

THE accounts of the many miracles performed by Jesus never lose their interest and charm. The true believer accepts these accounts as being literally true, and those who understand the divine plan for human redemption and recovery from sin and death see in Jesus' many miracles marvelous illustrations of what will be done for all mankind during the coming thousand-year reign of Christ, when all sickness, pain, and death will be destroyed, and all the dead awakened to enjoy the blessings of the millennial kingdom on conditions of belief and obedience.

We see in the miracles of Jesus a display of what our memory verse refers to as "the wondrous works of God." The centurion, whose servant was sick of the palsy, sensed from what he had heard of Jesus' mighty works that he must be endowed with great authority and power. While Jesus offered to go to the centurion's home to heal his servant, the centurion expressed his belief that with Jesus this would not be neces-

sary, that all he needed to do was to issue the command from where he was, which was in Capernaum, and the servant would be healed.

When Jesus heard this man's expression of faith he marveled, and said, "I have not found so great faith, no, not in Israel." Based upon this implied lack of faith on the part of the Israelites in general, Jesus said, "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 ["but those who should have belonged to the kingdom"—Phillips] shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

Here again is a reference to the exercise of mighty power in accomplishing an important feature in the plan of God. That the people should come to Abraham, Isaac, and Jacob—other accounts add, "and all the prophets"—means that they will then be awakened from the sleep of death. These to whom the people come are the ones referred to in Psalm 45:16 as

the "fathers" of Israel, with the information that they are to be made "princes in all the earth." Paul referred to this class as being brought forth from death in what he describes as a "better resurrection."—Heb. 11:35

These will, in the messianic kingdom, be the human representatives of the divine and invisible Christ. They will be the rulers in the earthly phase of that kingdom. Those here referred to by Jesus as "the children of the kingdom" to whom the high honor of a place in the spiritual phase of the kingdom was first offered, will, in the resurrection, find themselves "cast out" of this high position, because of their lack of faith and obedience. The weeping and gnashing of teeth on the part of these simply denotes their great disappointment and chagrin.

This expression occurs in various contexts in the New Testament, but never does it imply that those to whom it applies are to suffer eternal torture in a fiery hell. No one will thus suffer. This is one of the unholy superstitions which has come down to us from the Dark Ages. Concerning the Israelites who rejected Jesus the Apostle Paul wrote, "All Israel shall be saved." (Rom. 11:26) How glad we are for the extension of God's mercy toward these, and for giving them an opportunity

to gain salvation through Jesus, and through the agencies of his kingdom.

After Jesus made this observation concerning the lack of faith in Israel and what it would mean for the faithless, he turned to the centurion and said, "Go thy way; and as thou hast believed, so be it done unto thee." We are informed that the servant "was healed in the self-same hour."

The reference to Jesus entering Peter's house and healing his wife's mother is interesting: it indicates that Peter was married. Just how those who claim that Peter was the first pope can harmonize this with their dogma concerning the celibacy of the priesthood, we do not know.

Even at the close of the day the people continued to bring the sick and afflicted to Jesus, including those who were possessed with devils, "and he healed all that were sick." Jesus also awakened the dead to life; and thus his illustrations of kingdom work were all-comprehensive.

QUESTIONS

What important lesson did Jesus draw from the vital faith of the centurion?

Was Peter married?

Will the dead be awakened in the messianic kingdom?

God Leads Man to Decision

MEMORY VERSE: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God."—Matt. 16:16

MATTHEW 16:13-23

THE scriptures cited for our lesson are revealing in connection with the Creator's grand design for the redemption and recovery of the human race from sin and death. God's love, manifested through the gift of his dear Son to die for the human race, when properly appreciated, should lead men to God, and give them the desire to serve him with their whole heart.

It was well along in Jesus' short earthly ministry that he inquired of his disciples concerning the public's opinion of him—"Whom do men say that I the Son of man am?" The disciples' report to Jesus indicated that there were a number of opinions as to the Master's identity. Some thought he was John the Baptist; others that he was the foretold Elias, or Elijah; "and others Jeremias, or one of the prophets."

It would seem from this report that the people generally believed that Jesus was an important man of God, even though opinions varied as to his exact identity. In other words, Jesus had made a favorable im-

pression upon the general public. However, the report came far short of the truth, and turned to his disciples Jesus asked, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Peter had become convinced that Jesus was that most important personage who had been foretold in the Old Testament; that he was indeed the Messiah of promise, and that he had come in fulfillment of all those wonderful promises of deliverance for Israel, and blessings for all the families of the earth.

Jesus was pleased with this reply, for it revealed that Peter had grasped the real truth concerning him, and he said to his faithful apostle, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The great truth concerning Jesus which Peter had expressed had not come to him through the process of human reasoning, but by the revealing power of God's Holy Spirit. Here is an important reminder for all who know the truth of God's Word; namely, that this truth can only be understood

and appreciated as God reveals it. It does not come through the process of fallen human reasoning; it is not revealed by "flesh and blood."

When Jesus said to his apostle, "Thou art Peter, [rock] and upon this rock I will build my church," he used two different Greek words. The one translated "Peter" literally means "a pebble, or small fragment of rock," while the word translated "rock" means "a large stone, or boulder." Thus, Jesus did not say that his church would be built upon Peter, but upon a much more substantial stone, or rock. And it has been built upon the great foundation truth expressed by Peter, that Jesus is the Christ, the Son of the living God.

When the church is built, as Jesus explained to Peter, "the gates of hell shall not prevail against it." The word "hell" is here translated from the Greek word **hades**, meaning "the state of death." The purpose of the church in the plan of God is to work with Jesus in the deliverance of all mankind from death. He has the keys of death and of hell, and will open its "gates" and set death's captives free. The "gates" will not prevail to hold its prisoners.

Jesus told Peter that he would give him "the keys of the kingdom of heaven." Peter used one of the "keys" on the day of

Pentecost, when, through his pentecostal sermon, he opened up kingdom privileges to believing Jews. He used the other "key" three and one-half years later when he opened up similar kingdom opportunities to Cornelius, the first Gentile convert. The traditional notion that Peter is the doorkeeper to heaven is not supported by the Bible.

In order for Jesus to redeem mankind from death it was necessary that he die a sacrificial death. Toward the close of his ministry he began to acquaint his disciples with the fact of his coming arrest and death. But Peter endeavored to dissuade Jesus from thus giving himself up voluntarily to die. He said to Jesus, "Be it far from thee, Lord: this shall not be unto thee." Jesus, reply was, "Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." It was God's will for Jesus to die. Without his death the world could not be redeemed from death.

QUESTIONS

How does God draw people to himself?

Who was Jesus in the divine plan?

What are "the gates of hell"?

What are "the keys of the kingdom"?

Christian Life and Doctrine

God Speaks to His People

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."—Hebrews 1:1, 2

THE very thought of hearing the voice of God is staggering, yet the Scriptures reveal that throughout the ages the people of God have heard his voice. We are told that Adam and Eve "heard the voice of the Lord God walking in the garden in the cool of the day." (Gen. 3:8) We need not suppose that the great Creator of the universe personally visited our first parents in Eden. Other scriptures indicate that God frequently used one or more of his holy angels to communicate the desired information, and it would not be unreasonable to conclude that this was the method used by God in the Garden of Eden and on many other occasions where he is referred to as speaking to his people.

The Scriptures inform us that God spoke to his servant Abraham, and in some instances we are distinctly told that the message was conveyed by "the angel of the Lord." The record indicates that prior to the giving of the Law and the availability of the written messages of the inspired prophets, God often spoke directly to his servants, and probably the angels were the "ministering spirits" used. But with the coming into existence of the inspired writings of the prophets, along with the teachings of Jesus and his

inspired twelve apostles, God has no longer used the angels in the very personal way he formerly did.

Our text indicates that beginning with the first advent of Jesus, God's beloved Son has been his main spokesman in conveying to his people an understanding of his will through the divine plan of the ages. In prayer Jesus said of his apostles, "I have given unto them the words which thou gavest me." Again, "I have given them thy word," and, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world."—John 17:8, 14, 17, 18

While all consecrated followers of the Master are commissioned to proclaim the Gospel throughout the world, Jesus, in this prayer, was speaking of his apostles to whom he had specially conveyed God's Word, and whom he would still further enlighten when the Holy Spirit would come upon them. These were to be "the twelve apostles of the Lamb," with Paul later taking the place of Judas. Through these infallible servants, the message of truth as given by Jesus was to be expanded and, where need be, interpreted.

While Jesus became the Father's chief exponent of truth, it should be remembered that his teachings were based upon the writing of the Old Testament Scriptures. Even a casual reading of the four Gospel accounts of Jesus' ministry will impress us with the extent to which Jesus drew upon the Old Testament in presenting the Gospel of the kingdom. And later the infallible apostles did the same, and in doing this both Jesus and the apostles furnished valuable clues and keys for unlocking those inspired words which the Father gave unto the fathers through the prophets.

By noting the many New Testament references to the Old Testament Scriptures we come to realize that the whole of the divine plan had been recorded by the **proph-**

ets, not in an orderly and sequential way but, as Paul explains, "at sundry times and in divers manners." However, the "fathers" did not understand the meaning of those prophetic messages—except those interminglings of details pertaining to their local situations at the time. Even the prophets themselves did not comprehend the meaning of what they wrote pertaining to the divine plan. Peter wrote concerning the prophets, "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into."—I Pet. 1:12

The Heavens Opened

When, at the beginning of his ministry Jesus was baptized, the "heavens were opened unto him." This suggests an opening of the mind to understand the precious truths of the divine plan which he had come to carry out. Jesus had come to do all that had been written of him "in the volume of the book," and now the Heavenly Father revealed to him through the enlightening power of the Holy Spirit the full meaning of that which had been written. (Ps. 40:7) With the coming of the Holy Spirit upon Jesus he was equipped to carry on his ministry, being guided in all that he said and did by that which had been written in "the volume of the book."

Jesus imparted to his apostles all the information concerning the plan of God which they were able to receive at that time, but he said to them, "I have yet many things to say unto you, but ye cannot bear them now." (John 16: 12) To this Jesus added, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that

shall he speak: and he will show you things to come.”—
John 16:13

This promise of the coming of the Holy Spirit was fulfilled at Pentecost, and while the Spirit came upon all the waiting disciples at that time, the apostles were the only ones to whom it was a miraculous, revealing power, calling to remembrance for them the many things Jesus had said, and enabling them to grasp their true meaning. Thus it is that through their writings and sermons we have Jesus' unfolding of the plan of God supplemented. We could say that Jesus speaks to us through his inspired Twelve, and what he speaks is the voice of God.

The Old Testament Foundation

As we have noted, the Old Testament contains the plan of God, but until the coming of Jesus this plan remained sealed. Even its simpler and most meaningful passages were obscure in meaning until the light of the New Testament was brought to bear upon them. Take, for example that wonderful promise of Isaiah 35:10: “The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Who could the ransomed of the Lord be? From where will they return? What is implied by their coming to Zion? What will be the source of the joy and gladness they will then receive? Through Jesus and the apostles we are given the information which unlocks this eloquent promise. We learn about the death of Jesus, who gave himself a “ransom for all.” We learn that upon the basis of this “ransom for all” the dead world of mankind will by divine power be caused to “return” from death. We have learned that “Zion” is one of the names given to the ruling Christ, and that when the dead return they will indeed “come to Zion,” for in Zion they will find the life-giving blessings

guaranteed to them through the "ransom for all." Naturally this will result in the fleeing away of sorrow and sighing.

Restitution

In a sermon delivered by the inspired Apostle Peter, he explained that following the second coming of Christ there would be the "restitution of all things," and said that this great future blessing for mankind had been spoken "by the mouth of all his [God's] holy prophets since the world began." (Acts 3:19-21) This is one of the New Testament keys to one of the prominent teachings of the Old Testament, a teaching that was not understood until the coming of Jesus. But how wonderful are the promises of restitution when unlocked by the inspired statement of Peter!

Now we know the meaning of those promises which speak of blind eyes being opened, and of deaf ears being unstopped. We know also what the Lord meant when, through the Prophet Isaiah, he promised that he would "swallow up death in victory and . . . wipe away tears from off all faces." (Isa. 25:8) We might go on and on citing God's promises of restitution blessings; but it was not until the coming of Christ, and the fact that God spoke to the people through him, that we have been able to understand what they mean. The "sundry times and divers manners" in which the prophets recorded the thoughts of God pertaining to restitution awaited the coming of his beloved Son to be unlocked and understood.

The Messianic Promises

The Jewish people did gain a glimmer of hope from the many Old Testament promises concerning the coming of a great Messiah and King, but even these were surrounded in a large measure by mystery and misunderstanding. In

the Jewish mind, the Messiah was to establish a literal throne in Jerusalem, and through the force of arms deliver Israel from the Roman yoke, and impose his governmental control over all nations. The apostles, before they received the Holy Spirit, believed this, and were greatly perplexed when Jesus surrendered to his enemies and allowed them to put him to death.

Two of the disciples expressed their sadness over the unexpected death of their Master to a "stranger" on the road to Emmaus—a stranger who was in reality the resurrected Christ. Among other things Jesus said to them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:25, 26) The disciples had not understood prior to this that the Messiah must suffer and die to redeem mankind from death before it would be the due time for his glorious reign.

Thus again we are reminded that only through New Testament interpretations are we able to get the full understanding of Old Testament teachings so far as the doctrines of the divine plan are concerned. The Old Testament had clearly foretold the suffering and death of Jesus. Isaiah wrote concerning him, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."—Isa. 53:3, 4

This passage of Scripture is clearly understood by the Lord's people today. We know that it applies to Jesus in the days of his humiliation and suffering. But prior to the first advent of Jesus the Lord's people could not understand it. It remained for God to speak through his Son, and

through his twelve infallible ambassadors, to explain this and similar passages in the Old Testament giving their true meaning and setting in the divine plan.

The Christ Company

Nor was it known prior to the coming of Christ and the Holy Spirit, that the promised Messiah foretold in the Old Testament would consist of a company of people, of which Jesus would be the Head. One of the original promises of the Messiah refers to the Messiah as a "Seed," the seed of Abraham through whom all the families of the earth would be blessed. But the Israelites did not understand the true meaning of this promise.

It was the Apostle Paul, writing under the inspiration of the Holy Spirit, who said, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16) Later in the same chapter Paul wrote, "As many of you [Christians] as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27, 29

What depth of meaning Paul thus gives to that wonderful promise God made to Abraham! This is an explanation which could come only through the power of the Holy Spirit which Jesus shed forth upon his apostles at Pentecost; and Paul, of course, received that same inspiration later by a special dispensation of the Lord. And associated with this basic truth concerning the Messiah company, is that other great truth, that in order to prove worthy of a share with Jesus in the ruling phase of his kingdom it is necessary to suffer and to die with him.—II Tim. 2:11, 12

The sacrificial work of Jesus and his faithful followers was depicted in the Old Testament through the tabernacle

and its services, but the significance of these "shadows" could not be understood until after Jesus came. How grateful we are for Paul's ministry along this line through the Book of Hebrews. These tabernacle "shadows," as Paul calls them, help us to realize more fully than would otherwise be possible just what the sacrificial work of the Christian really is; that it is a matter of presenting our bodies living sacrifices, with the assurance that such sacrifices are made acceptable to God through the merit of Jesus' shed blood.

All the Doctrines

Beginning with the creation of man, and his fall into sin and death, and reaching to the restitution of all things, the ministry of Jesus and the twelve apostles was needed to make the doctrines plain, although these doctrines had previously been set forth in the Old Testament—"at sundry times and in divers manners." Besides this, the Old Testament contains other valuable material for the guidance and blessing of the Christian.

Again we turn to Paul for guidance. Speaking of the shortcomings of the Israelites, he wrote, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written. . . . Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (I Cor. 10:6-11) What a valuable lesson Paul thus draws from the sins of Israel!

Devotional Truths

How wonderful and reassuring are the devotional truths of the Old Testament, and the more so in the light of the New Testament. By devotional truths we mean those teachings pertaining to God's care of his people, of his guidance, his strength in time of need, and his forgiveness. David's words, "The Lord is my Shepherd, I shall not want," were and are understandable and precious to every "Israelite indeed," whether he be an Israelite after the flesh or a spiritual Israelite of the Gospel Age.

Note the inspiring lessons the apostle draws from the experiences of those faithful ones of the past, as set forth in the 11th chapter of Hebrews. What blessings are derived from reading of God's overruling providences in relation to the Ancient Worthies as they served Jehovah under the severest of circumstances. There is the case of Elijah challenging the priests of Baal; Daniel in the lions' den, and the three Hebrews in the fiery furnace, to mention a few. A spirit-begotten follower of the Master reading these thrilling accounts has his faith strengthened and his determination to continue on in the narrow way increased. We do not need to make "types" of the experiences of the Ancient Worthies, but we can and should be inspired by the marvelous manner in which God dealt with them. Note some of the precious promises contained in the Old Testament:

To Joshua: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." (Joshua 1:5) Surely the Lord will not fail any of his people!

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to

them that have no might he increaseth strength. . . . But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint.”—Isa. 40:28-31

“It is of the Lord’s mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him.”—Lam. 3:22-25

“Let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.”—Ps. 68:3

“Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.”—Ps. 68:19

“The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him.”—Nahum 1:7

“My flesh and my heart faileth; but God is the strength of my heart, and my portion forever.”—Ps. 73:26

“I will say of the Lord, He is my refuge and fortress: my God; in him will I trust.”—Ps. 91:2

“He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.”—Ps. 91:4

“Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.”—Ps. 103:13, 14

“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.”—Isa. 41:10

(Continued on page 34)

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"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—Mal. 3:17

Precious indeed are these promises, and there are hundreds of them throughout the Old Testament, as well as the New. They were a comfort to the people of God in ancient times, and they are a comfort to us today. It is essential to remember that our Heavenly Father is dealing with us as new creatures in Christ Jesus, and therefore that the Old Testament promises assuring us that the Lord will provide all our needs do not necessarily apply to our material needs, but certainly to our spiritual needs. Here is one of the ways in which we need to "rightly divide the word of truth."—II Tim. 2:15

Historical aspects of both the Old and New Testaments contain many helpful lessons for the Lord's people in addition to presenting records which are related directly or indirectly to the outworking of God's plan. It was important that the genealogical line of Jesus from Adam on down should be established, and one of the links in that chain was Boaz, and his wife Ruth. Ruth was a Moabitish woman, and instead of simply stating this as a historical fact, in the providence of God this truth is brought out in one of the sweetest stories ever told.

Thousands of the Lord's people have been blessed, and encouraged to greater love for him and for his people by those famous words of Ruth to her mother-in-law Naomi, who was an Israelitish woman. Naomi suggested that Ruth return to the land of Moab to be with her people, but she declined, saying, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest,

will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.”—Ruth 1:16, 17

Into Egypt

In God's providence, and for a purpose known fully to him, God permitted his people to become slaves to Pharaoh in Egypt. But how did they get into Egypt? God could have caused one of his servants to give us this information in a few sentences, but instead he favored us with another interesting and inspirational historical account—the story of Joseph's being sold into Egypt as a slave by his brethren, of his ultimate exaltation to the position of food administrator during seven years of famine, and his final reunion with his brethren.

In this account we have examples of Joseph's courage in the face of discouragement; of integrity; and of mercy and compassion toward his brethren who had thought to do him harm. Besides, we have a lesson of God's providences on behalf of his people in that Joseph's position in Egypt enabled him to supply his kinsmen with food at a time when they might well have otherwise perished.

The only mention of Ruth in the Bible outside of the Book of Ruth is the appearance of her name in Matthew 1:5, where we are told of her place in the genealogical chain leading to Jesus. Joseph is briefly mentioned by Paul as one of the heroes of faith among the Ancient Worthies, in Hebrews 11. But the accounts of the faithfulness of these two servants of God speak for themselves, and their examples continue to be a refreshing stimulus to the faith of all who would know and do the Lord's will more faithfully.

The personal faithfulness of the Old Testament prophets speaks to us of God's keeping power in their lives. James

wrote, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."—James 5:10, 11

We might go on and on recalling one after another of God's faithful servants of ancient times who are speaking to us today by their lives of enduring faithfulness. Paul refers to these, saying, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:1, 2

And it is this Jesus through whom God is specially speaking to his people during the Gospel Age. How thankful we should be that through his personal ministry, and the ministry of those whom he specially commissioned to represent him, the prophetic testimony of the Old Testament has come alive with meaning; and that we also have those wonderful examples of faithfulness of ancient times to encourage us as we press on toward the goal held out to us in the plan of God, even a share in the rulership phase of the wonderful millennial kingdom. Yes, we can hear the voice of God as he continues to speak to us through his beloved Son, and our hearts rejoice.



Faithfully Using Opportunities

"She hath done what she could."—Mark 14:8

AS PREDICTED by the Master, Mary's name and fame have come down through history, and her noble example of faithfulness and devotion to the Lord has been an inspiration to many who, like her, have sought an outlet through which to express their appreciation and love for him who had done so much for them. Like Mary, many also have found that often their self-sacrificing devotion to the Lord has been misunderstood by those who lacked the clear, spiritual vision necessary properly to appreciate the Master and his vital relationship to the divine plan of human redemption and salvation.

There are many helpful and valuable lessons to be derived from the account which tells of Mary's devotion in anointing her Master's feet with the precious ointment. One of these, we believe, is suggested in our text, "She hath done what she could." In paying this compliment to Mary, Jesus expressed a principle that applies to all of his followers; namely, that what he is looking for in his people is not whether they can accomplish a given amount in his service, either by word or deed, but whether they are doing all that is possible for them to do, irrespective of how little or much that may be. This should be an encouragement!

The same principle is enunciated in the account of the widow who gave her "mite" into the Lord's treasury. She proved her heart's devotion simply because she too, just like Mary, did what she could. The widow's mite was of

very little value in comparison to the precious ointment used by Mary to anoint the Master's feet, but in giving it she did what she could, and as a result received the divine approval.

Perhaps there is a reason why lessons of this kind are given special emphasis in the Scriptures. Perhaps that reason is that those of us who have but small opportunities to serve the Lord and his people are apt to underestimate the value of these opportunities, hence let them slip by unheeded and unused. This would seem to be borne out in the Parable of the Talents. The one who was given the ten talents made faithful use of them, but the one given but the single talent buried it, failing to realize, perhaps, that had he done what he could with the one talent he would have won the divine approval equally with the servant who had been given the ten talents.

Another test that comes to those who are able to do but little in the divine service is the fact that what they do is usually quite unnoticed by anyone except the Lord. This becomes a test of faith. Those in a position to render more prominent service, or to bestow larger gifts, sometimes receive a measure of approbation from fellow servants, which, while encouraging, might at the same time rob them of the rich joys of faith which are usually the heritage of those who serve in smaller ways. But where the heart is right the Lord will see to it that each one has such experiences as will best serve to prepare him for the larger service of the future age.

Mary's service was a costly one, as figured in monetary value. It was a sincere expression of her unselfish heart devotion to the Master. While Jesus deeply appreciated it, others did not, and they manifested their disapproval in her very presence. This illustrates how those who give much, as well as those who give their "mite," should be

interested only in the approval of the Lord. Thus it is that while the service of some is unnoticed, the service of others is criticized and opposed, so that in the final analysis those whose hearts are not wholly set upon pleasing the Lord alone will sooner or later become weary in well-doing and fall by the wayside.

"She hath done what she could"—this is the full measure which the Lord looks for in any of his people. It is well that we examine ourselves sincerely in an effort to determine whether or not we are doing all that is in our power to do in the divine service. We cannot anoint the Master's feet personally today, but we can render valuable and needed service to the "feet" members of Christ's body. We can "lay down our lives for the brethren." But are we doing it? Or are we endeavoring simply to store up in our own hearts the treasures of divine grace which reach us through the truth, and give little heed to ways and means by which we may be comforting the brethren?

We may feel that we would have laid down life itself for Jesus had we lived at the time of his first advent. If so, we should remember that he counts that which is done for his brethren as though it were done for him. We may rejoice in the glorious prospect of sharing with the Master in the future blessing of the world of mankind. If so, we will wish to use whatever opportunities are at hand to pass along a blessing to the world even now. Let us remember that we are now serving our apprenticeship for the great kingdom work of the future.

"She hath done what she could." All do not have the same opportunities or the same abilities, but the divine measuring rod is not marked off by attainments and accomplishments, but by degrees of sincerity and wholeheartedness. Are we doing what we can? If so, by divine grace we are measuring up to the Lord's requirements of

what it takes to prove our faithfulness as "stewards of the mysteries of God."

And, from the practical standpoint, the smaller and supposedly less important service rendered is just as vital to the whole as that part of the ministry which is perhaps more noticed. Take, for example, a public meeting: the brother whose privilege it is to proclaim the message from the platform may be thought of as being more important than the facts justify. From some standpoints his part in the witness is perhaps the easiest and least costly of the whole effort.

There is, for example, the hiring of the auditorium. The money required to do this may have been earned by weary hours of toil on the part of one or more brethren who donated it. And then think of the long hours spent by the several brethren who took part in the distribution of the advertising matter. If money was spent for newspaper advertising, this would probably represent additional real sacrifice on the part of the brethren who provided it.

Now, without this co-operation on the part of all concerned, there could be no public meeting. The speaker might study well his sermon, and be ready and willing to present the message as best he can, but apart from the many, many hours of preparatory service on the part of other brethren, his one hour of service on the platform would accomplish little.

We cite this example to illustrate how practical is the principle involved in the Master's statement concerning Mary when he said, "She hath done what she could." If all of us today, as consecrated children of God, do what we can in our own sphere of influence, seeking the while to extend that sphere as the Lord indicates it to be his will for us, we can rest assured that the Lord's name will be glorified and his people blessed.

The British Section

Think It Not Strange

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—I Peter 4:12, 13

PERHAPS few have learned to value the discipline of the Lord as did the faithful apostle who wrote these words. While he as well as others realized that no affliction for the present seemeth joyous, but grievous, yet knowing the ministry of such discipline, and recognizing it as an additional evidence of sonship to God, he rejoiced in being a partaker of it.

We are not to worry about the trials which may be ahead, but to remember the apostle's words, when they do come:

"Think it not strange." They come to prove us, to strengthen our character and to cause the principles of truth and righteousness to take deep root in our hearts.

They come like fiery darts from our great enemy, Satan, whose wrath against the children of light is permitted to manifest itself in various ways. But his darts cannot injure those who securely buckle on the divinely provided armour of truth and righteousness. "Wherefore," says the apostle, "take unto you the whole armour of God, . . . above all, taking the shield of faith, wherewith ye shall be able to quench ALL the fiery darts [not merely some of them] of the wicked."—Eph. 6:13-16

Testings Come

The Apostle Paul, speaking concerning the church of the Gospel Age, says: "All that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12) God allows his people to have these experiences and to suffer for right-

doing. In the present time he is calling out a saintly company. This company will be the royal priesthood of the future, to bless all the world during Messiah's reign. And the Bible explains to us that these need trials to prove and test their characters.

God wishes to see how loyal we are to the principles of righteousness. In the church there are some who would endure a certain amount and then withdraw. Others will endure more. The Lord declares that he is seeking those who will give up everything in order to prove faithful to their covenant with him. This faithfulness means entire loyalty to God, to his laws, which are the laws of righteousness.

Fiery Trials

These trials test the church and do a purifying work in their midst. It is an experience that must be endured by each one individually. Not only will the church as a whole have opposition against them, but each individual will be personally exposed to the fiery trials.

It is a different kind of trial from that which comes to any other body of people. The ex-

planation of this difference can be briefly quoted in these words: "Inasmuch as ye are partakers of Christ's sufferings."—I Pet. 4:13

When we know that each member of the body of Christ must be tried, we can rejoice when some of this fire touches us. We can say: "I am having a share in the sufferings of Christ; I am glad that in God's providence I have a share in these trials; for without them, how could I know that I am one of the body members?"

Primary Source of Trouble

So we all rejoice, knowing that these fiery trials are permitted by the Lord. Not that the Lord is the cause of them; for usually it is the Adversary. But we have put ourselves into the Lord's hands, and he has promised to supervise all that concerns us. Therefore, whatever comes to us, we may be sure that it is of the Father's purpose, or permission, for our good. If, therefore, we recognize that this is something that the Lord's providence has arranged for us, it is all right, even though frequently we have to go to the throne of grace for help in time of need.

God has revealed that he purposes to give to The Christ, (Jesus the Head, the Church his body) very great exaltation; great glory, honour and immortality. (Rom. 2:7) Therefore we are looking forward to the time when this body of Christ shall be completed, and we shall share in the glory of our Head.

Persecutions Refined

Concerning the devilish disposition manifested toward our Lord, resulting in all his sufferings, we cannot think that mankind under any ordinary conditions could ever have had so malicious a spirit as that manifested against him. Evidently the Devil had to do with this, as also with all the wicked persecutions of the saints—the cutting out of tongues; the racking of their poor bodies, and the shooting out of bitter words against them.

Today, we are more used to this latter form of persecution. For the world now—the average man—would not permit the things done in the Dark Ages. But the wicked feelings are there—the animosity, the bitterness. As the Apostle James says, "The tongue is a fire, a world of iniquity: and

setteth on fire the course of nature." (James 3:6) And so, in our day, the tongue and the pen are often used as weapons of evil.

Secondary Source of Trial

Not only from the Adversary do these trials come, but they come from the weaknesses and imperfections of others. And perhaps those that come from Christians are the most difficult to bear. If in any one of the Lord's professed people we find the persecuting spirit, we are the more discouraged and less likely to have the proper sympathy for them.

We are to remember, however, that nothing can happen to us unless the Father permits it. If we did not get the trials from certain ones, we would get them from somewhere else, in order to burn up our dross, and strengthen the elements of our character which need development. We are to take all these experiences patiently, knowing that they are working out for us a "far more exceeding and eternal weight of glory."—II Cor. 4:17

We are to look away from these difficulties, and recognize the grand purpose of

God. We are to reflect that this is the way in which God is chiseling and polishing us to make us ready for the grand temple of glory. And when we think of this, we can look with fortitude and patience on these fiery trials, fully recognizing that we shall get rich blessings from them.

Faithful Ambassadors

God has committed unto us the Word (message, good tidings) of reconciliation (at-onement); and we, each one, are to shine as lights in the world, holding forth this Word of life. Concerning the true Gospel, the world is a dark place. Sin and error abound. Is it any wonder, then, that as we continue to be faithful ambassadors for Christ, following closely in his footsteps, we have the privilege and honour of suffering "with him" for righteousness sake?

It is still true that whoever will faithfully exercise his ambassadorship, and not shun to declare the whole counsel of God, will soon know something of the sufferings of Christ, and can say truly: "The reproaches of them that reproached thee are fallen upon me."

About us, the powers of darkness and evil tend to deceive and discourage. These adverse influences if not resisted would lead us to lukewarmness—a weariness in well-doing. They provide "bushels" under which the saints are tempted to hide the light of truth, so graciously entrusted to them by God.

Directly, or indirectly, Satan introduces bitter aggression, painful injustice, against the faithful followers of Jesus to beat their courage down. They, like their Master, are reviled (abused in language), but they "revile not" in return. And Jesus, through the Revelator, has said: "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21) Suffer with him now, and we reign with him in the kingdom.

Blessings from Persecution

Should we say that we will not be reconciled to any certain experience? No! We have committed all to the Lord, and it is for us to bow in full submission, knowing by faith, and from the assurance of God's Word, that all things are working together for our good.

No matter what the trouble may be, it will bring patience, if we are rightly exercised. Some of the Lord's people may have patience well developed, and thus not need so many of these experiences. But whatever we truly need, we should desire.

It is recorded of a certain brother that he took account of his disposition, and decided that he was most lacking in patience. Then he prayed very earnestly to the Lord to give him more patience. He kept on praying; and the more he prayed, the more difficulties he seemed to have, the greater trials of patience. Then it occurred to him that this was the answer to his prayer; for that was the way to get patience. And when he began to see the matter aright, it encouraged him and made a great change. He saw that the Lord was answering his prayer by granting him the very experiences he needed to develop in his character this grace of the Spirit.

Infirmities of Our Flesh

How blessed it is to know that when our hearts are loyal and true, our Father does not mark against us the unavoid-

able blemishes of our earthly vessel. If we come daily to him for cleansing, through the merit of our Redeemer, our failures are not imputed to us, but are freely forgiven.

Because God thus ignores the infirmities of our flesh, and fully receives us, and communes with us as his dear children, we should so regard one another. We should consider not and charge not against one another the infirmities of the flesh, which each humbly confesses, and which they, like us, are earnestly endeavoring to overcome by the grace of God, to the best of their ability.

The case is different, however, when the infirmities of the flesh are cultivated, indulged in without proper effort to correct them, and are justified, then they will continue. Then, indeed, they are charged against us; and if we do not speedily "judge ourselves," and take decisive measures to correct them, the Lord himself will judge and chasten us.—I Cor. 11:31, 32

Every faithful child of God remembers that "he knows and loves and cares" and that his ministering angels are ever near us, and that no trial

will be permitted to be too severe. The dear Master is standing by the crucible, and the furnace heat will never be permitted to grow so intense that the precious gold of our characters shall be destroyed, or even injured. He loves us too well to permit any needless sorrow or suffering.

The Reward of Waiting

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Rest in the Lord, and wait patiently for him." (Ps. 37:5,7) We must not be disappointed and allow our faith to falter when the test of patient endurance is applied, while the outward peace and quietness which we crave tarry long.

Outward peace and calm are not always the conditions best suited to our needs as "new creatures"; and we would not desire conditions in which the precious fruits of the Spirit would not grow and develop in us. Therefore, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice."

Our loving, tender God is wise and strong. His promises

have never failed those who have put their trust in him. We may feel that our efforts to be good, and to do good, are very unproductive; that the opposition from without and within is very strong. But it is when we are weak, when we realize our own helplessness and incompetency, that we may be strong in the Lord and in the power of his might. It is then that we may realize that his strength is made perfect in our weakness.

Fellowship with God

It is when continued trust in the Lord and his many responsive providences in our lives have ripened into precious personal acquaintance and intimacy that we learn to delight in him. Yes, it is when heart answers to heart, when pleading prayer brings recognized answers of peace, when the divine love and care have been clearly seen in the guidance of our way, that we can recognize the abiding presence with us of the Father and the Son.

Then, however dark may be our way, however severe may be the storm that rages about us, the thought of divine pro-

tection is ever with us, so that, as the children of the Lord, we are never in despair; though cast down, we are not destroyed; though persecuted, we are never forsaken. We know our Father's hand is ever at the helm, that his love and care are sure and unailing.

The present mission of the church is 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 millennial age. Then in glory, associated with our beloved sympathetic High Priest and King, to fully establish God's glorious kingdom in the earth. The fiery trials this side of the vail, in which we are to rejoice, fit us for eternity in the heavenly kingdom.



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Your Questions

What About the Gentiles?

The angel, announcing the birth of Jesus, said that his message was good tidings of great joy to all people. When Jesus sent his disciples into the ministry he said to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) How do you harmonize these two statements? Are not the Gentiles among the "all people" for whom the glad tidings were intended?

The harmony of these thoughts is apparent when we note the time element in the divine plan of salvation. Jesus did come to be the Redeemer and Savior of all mankind—both Jews and Gentiles—but his own ministry and the ministry of his disciples was at first confined to his own people, the natural descendants of Abraham. After Jesus was raised from the dead he

broadened the commission to include all nations, even the "uttermost parts of the earth."
—Acts 1:8

The Gospel was preached "beforehand" to Abraham. (Gal. 3:8) He was the only one called at that time—"called alone." (Isa. 51:2) God promised him that through his seed "all" the families of the earth would be blessed. (Gen. 12:3; 22:18) To Abraham this was the "Gospel," and in the birth of Jesus the promise began to have its fulfilment.

God dealt with the posterity of Abraham in an exclusive manner throughout both the Patriarchal and Jewish Ages. To the Jewish nation he said, "You only have I known of all the families of the earth."—Amos 3:2

This exclusive arrangement with the natural "seed" of Abraham was still in force when Jesus came. From a time prophecy recorded in Daniel 9:25-27, Jesus knew that this would not change until three and one-half years after his

death, which was to occur in the middle of the seventieth "week" of this prophetic time measurement. Then the "covenant" of exclusive favor would end, and it would be due time for the Gospel to go to the Gentiles.

But the temporary limitation was not a discrimination against the Gentiles in the sense of preventing them from receiving the blessing which God had promised through the "seed" of Abraham. This "seed" was primarily to be one of faith. (Gal. 3:16, 27-29) The purpose of the selection of the seed is that it might be a channel of blessing to all mankind.

Nor is this work of selection an arbitrary one. Those who actually become a part of the spiritual "seed" of Abraham, whether Jews or Gentiles, must prove worthy.

Jesus came to his own nation, but the majority did not receive him, so later the nation was rejected. Those Jews who as individuals did receive him, however, formed the nucleus of the faith "seed" of Abraham, the remainder being selected from both Jews and Gentiles.

The selection of this "seed" of promise is the work of the Gospel Age. When the full number of those called to this high station in the divine plan have made their "calling and election sure," and have received an abundant entrance into the ruling phase of Christ's kingdom, then the promised blessing of life will flow out to all mankind. So the message of the angel when Jesus was born was right; the coming of Jesus will yet mean glad tidings of great joy to all people.



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Vineyard Echoes

Report from "Down Under"

BY RUSSELL POLLOCK

THE first step of our journey was a long one—over 7,000 miles from Los Angeles to Auckland, New Zealand, by way of Papeete in Tahiti, where we stopped only one hour for refueling. Fifteen hours and twenty minutes after leaving Los Angeles we arrived in Auckland, and were met by a contingent of the brethren.

During the next two days we had four meetings with the class; there were twenty in attendance, and truly we enjoyed the fellowship of those who hold our most holy faith. After the last talk we had a testimony meeting. All the friends expressed their appreciation for the blessings of the two days of fellowship, and one brother said that he felt that he had been at a convention—the only convention that most of the Auckland class had been to for many years, and, for some, their first convention.

Surely the fellowship of kindred minds is like to that above, and those who are isolated, or whose privileges of service are restricted, should have our prayers that they may fully appreciate the great truth that where two or three seek the Lord's presence he is there to bless. There are many isolated in this beautiful land of New Zealand. We visited two of these at Patetonga after leaving Auckland.

These two dear saints see none of their brethren more than two or three times a year; but they always put forth the effort to get to Auckland for the Memorial service. Brother and Sister Hiam accompanied us on our journey to Patetonga, and beyond to Wellington and Christchurch. We have appreciated their fellowship; they are true Bible Students.

The Wellington class is small in numbers, but we had four meetings, at which twelve of us rejoiced in the truths of the harvest time. Most of the members have been in the truth for fifty years or longer, and are firm in those fundamentals which have separated us from the people of the land. They are also appreciative of the way in which The Dawn has earnestly upheld the fundamental truths of the harvest.

Christchurch

Our next stop was Christchurch. Our stay here was very pleasant. On Saturday one brother brought three strangers to hear the outline of the divine plan of the ages, so a public talk was given, after which there was opportunity for questions, and several good questions were asked, which gave a further opportunity to witness to the glories of the coming kingdom. We endeavored to organize a class in Christchurch, as twelve brethren and interested ones attended our services besides our own group of six, and also Sister Murtaugh, who at age eighty-five traveled 400 miles to be with us, and to enjoy the fellowship of kindred minds. This is in contrast to the seven who attended four years ago. We sincerely trust and pray that a class will result from our efforts here.

It was a sad parting at Christchurch; as we left New Zealand here we bade farewell to Brother and Sister Hiam, who had been our constant companions for eight wonderful days of fellowship. The Lupas family was also at the

plane to see us off. This family is deeply consecrated to the Lord. A short time before our arrival they had arranged for a showing of the Bible Answers film, "The Return of the Exiles," which almost one hundred visitors attended. It is thrilling to see how zealously the brethren in virtual isolation are moved by the Spirit of God to show forth the praises of him who has called us out of darkness into this marvelous light of the knowledge of the kingdom of God.

The appreciation of the truth finds its expression in many ways—through study, through fellowship, and also through the sowing of the seeds of the kingdom. The brethren in New Zealand are active in the service. Their material possessions are not great, but through sacrifice they are able to put advertisements in various periodicals which cover the Island groups of Fiji and Samoa, as well as the north and south islands of New Zealand. The names obtained through these advertisements are carefully followed up with truth literature, and as in other countries the results are then left with the Lord, for he it is that "giveth the increase" in his own time and way.

Sydney

Sydney was our first port of call in this big island continent of Australia. It was an unusual pilgrim stop—unusual because there are two classes in Sydney; one English-speaking and the other Italian. Brother Davis of the English class serves the Italian brethren once each month. The Italian class is larger in numbers by far, and is composed largely of the family of Dominic and Paula Sirone and their in-laws. Sister Sirone got the truth in Italy as a teen-age girl; her mother's sister visited them from America and brought the message. She accepted it, and withstood the "curses" of the priest and the ostracism of her friends. She is now the mother of seven boys and one girl,

and they are all in Australia except one son. The daughter and five of her sons are consecrated, and are running for the prize of the high calling.

I spoke to the Italian class twice, through David Sirone as my interpreter. Thirty-five were present, composed for the most part of the Sirone family, their wives, and other Italian friends, although Brother Warren of Canberra, an old colporteur and Bible House worker of former days, and Brother Davis were there also.

Brisbane

Brisbane was our most northerly stop in Australia. Again we had a pleasant surprise. Instead of having only a few brethren here from Toowoomba and Gympie, we had three services. The evening meeting was attended by twenty-two brethren. There is a Polish class here who meet regularly, and they joined with our English-speaking brethren, and together we were spiritually refreshed. When sitting around the lunch table with four of the friends here, it was brought to our attention that three of the four had heard the truth through the ministry of "Frank and Ernest," and had consecrated through the ministry of The Dawn. This warmed our hearts in appreciation of the good that is being done in the radio proclamation of the kingdom.

Some of the friends who attended the Brisbane meeting live in the vicinity of Nambour and Gympie, and we arranged for them to have regular study meetings together. Brother E. Crouch attended the meetings at Brisbane, and stayed behind to show the Bible Answers film, "Life After Death," on Sunday. He joined with some others to distribute the notices of the meeting, and remains, in his eighty-fifth year, an example of zeal and Christian maturity. And so we leave Brisbane behind, with the happy frame of mind that we have fellowshiped with our brethren, who love the Lord.

Melbourne

From Brisbane we flew to Melbourne, our most southern stop on this sprawling continent of miles and miles of miles and miles! Melbourne has the largest class in Australia, and is the home of the Berean Bible Institute, which co-operates with The Dawn very well through Brother E. E. Martin. Our stay in Melbourne was a blessed one. We had one public meeting, with an attendance of one hundred and seven, as well as class talks for the friends. The largest number at the class talks was sixty brethren, who gave us a hearty welcome.

Again this new country indicates the change taking place in the populace. Nine years ago two brethren came from Poland. They attended the English class, although they could understand no English—but they wanted fellowship. Today there is a class of thirty Polish brethren in Melbourne, and two more families from Poland are soon to arrive. We had another “first” here, as we had with the Italian class in Sydney—we spoke through an interpreter to our Polish brethren. Forty were present, as some from the English class attended the meeting with our Polish brethren. They are very warm in their fellowship, and enthusiastic for the message of the kingdom. And here, also, we renewed our fellowship with Graeme Smith, who had visited in our home in California. He came in from Geelong to attend the services in Melbourne, as did the other members of the Geelong Ecclesia.

Brother Nicholson was sent to Australia by Brother Russell over fifty years ago, and he has left a strong mark of truth among the friends. The work has been carried on, since Brother Nicholson’s ministry ended, by Brother E. E. Martin, who is a devoted Christian and sound in the fundamental truths. We enjoyed the fellowship in Melbourne, and were loathe to leave.

Adelaide

The family of God manifests the same spirit wherever found, and this is true of the friends in Adelaide as in our other ports of call. We had a public meeting here, and after the meeting the chairman asked for questions, and for the next forty-five minutes the subject of death and hell was delved into. There are some who still believe the God-dishonoring doctrine of eternal torment—literal, too! The class is not large in numbers, but they are clear in their appreciation of the harvest message.

Their youngest member in point of time with the class is Brother David Stone, who lives on a ranch 140 miles from Adelaide. He was at the meetings even though he had to leave his grain harvest to attend them. He is rejoicing in the truth of the kingdom, after some years of association with Jehovah's Witnesses. With few exceptions (made necessary by their employment), the entire class was at the airport to bid us farewell; to tell us they wanted more Dawn brethren to come to Australia to serve them with the truths of God's Word, and to send their love to the other members of the body. We had a happy time in Adelaide, and profitable in the Spirit. And so again our heartstrings were strained as we said goodbye.

There are only two conventions each year in Australia—one in Melbourne over the Christmas holidays, and one in Adelaide over the Easter holidays—and apart from these two occasions there is very little contact with the friends beyond the borders of each class. So when four visitors come to town and spend some days with them, having from two to three meetings, and in between fellowship, to them it is like a convention, and we trust they were encouraged as we were.

Perth

We have reached our last port of call, Perth, in western Australia, separated from all other classes by many hundreds of miles—more than 1,300 miles to their nearest class. But one of the things that is keenly felt by those of us who call on brethren near or far from home is that one spirit of the family of God permeates our fellowship, and certainly this has been true on this pilgrimage. We have been made welcome and we have felt at home—different languages, different accents, different customs, but one spirit of seeking for truth and striving to know and to do the will of God.

The friends in Perth are precious. The class is small—less than a dozen in all, but every one a real Bible Student, wanting to know and wanting to do the will of God. We have had a lively, spiritually profitable time in our six days of fellowship, and have had two meetings each day. One day was devoted to question meetings, and for more than four and one-half hours the questions in the minds of the friends were discussed, as we sought to find a “thus saith the Lord” to the queries.

We have given seven public talks on the trip through New Zealand and Australia, two of them in Perth. And, with limited advertising, there were twenty-five of the public present at the first meeting in Perth. Among those present was a fourteen year-old boy, a grandson of one of the sisters who regularly attends. This young man, who was attending the Baptist church, seemed to catch the message of the kingdom as soon as he heard it. After the first meeting he wondered if he could attend the Baptist church again. After the second public meeting, which he also attended, and then a class talk—the final talk of our stay in Perth—he announced that he was now joining the class of Berean Bible Students. It warmed our hearts, as he is the same age as I was when I started on my life in the narrow way.

The friends in Perth plan to again contact the radio stations to see if the "Frank and Ernest" tapes will now be accepted for their programing. Possibly one of the great needs of Australia is the spreading of the Gospel of the kingdom. With so few in number, the radio presents the way to reach so many who would not otherwise hear of the goodness of our God. It would also be a spiritual help to many if there were more frequent visits between classes by the elders. However, because of various obstacles, this may have to wait for future providences.

We are leaving Perth today—tired, yes, but a happy tired, as we feel that here we have spent a week of deep fellowship with those whom we love. The whole class, save Sister Hiam, Sr., the mother of six consecrated children—among them Nathanael Hiam, whom the American brethren know—were at the airport. Our heartstrings pulled tightly as we bade goodbye to our Perth brethren. God be with you 'till we meet again!

A Pilgrimage Across the Atlantic

LAST Autumn Brother and Sister Paul Davis, of San Luis Obispo, California, traveled to the British Isles and to Continental Europe to serve the brethren in those areas. Brother Davis has furnished us with a detailed account of their journey, from which we present highlights which we believe will be of special interest to the friends generally.

Unique about this trip was the fact that they traveled all the way to England by boat from Los Angeles, California—a trip that required three weeks. They were met at

Southampton, England by Brother and Sister True Hayford, formerly of Detroit, Michigan. On the Sunday after arriving in England they met with the brethren of the Aldersbrook Ecclesia, near London. "This," Brother Davis wrote, "was a refreshing experience after our three weeks at sea, and isolation from the friends."

Their next meeting with the brethren was in Dublin, Ireland, where three meetings were held in the home of Sister Kitty Wellwood. From Dublin they planned to go to Londonderry, North Ireland. Brother Davis writes this about it:

"Rioting erupted in Northern Ireland between the so-called Protestant and Catholic factions of North and South Ireland. The newspapers and radio were filled with reports that 'rioting worsens,' and that the British troops had been called and were arriving in North Ireland. We awaited word from Brother Lang as to conditions in Londonderry, and whether or not the meeting there would be canceled as a result of the trouble.

"However, late Tuesday evening Brother Lang phoned and advised that they were expecting us, and accordingly arrangements were made to travel by bus to Londonderry the following day. Brother Michael and Sister Wellwood accompanied us. That evening a meeting was held in Londonderry attended by the local friends. The following morning conditions appeared to be somewhat stabilized, and in company with Brother Lang we visited the riot area which was now occupied by the troops with their guns, tanks, and barbed wire entanglements. The damage and devastation was immense. Trucks had been burned and used for barricades; factories were gutted; some fire was still burning and buildings which had been damaged beyond repair were being demolished by wrecking cranes, and the debris was in the process of being cleared and removed."

Brother and Sister Davis remained in Northern Ireland to serve the brethren in Fermanagh and Portrush. Sister Fanny Stinson lives in Portrush, and her hotel is the headquarters of the annual Portrush Convention which we usually report in The Dawn.

From Ireland they went to Glasgow, Scotland, where Brother Davis served the brethren of that general area. From there they returned to England, where Brother Davis served the brethren in Dewsbury, Latchford, Liverpool, Ipswich, and Aldersbrook, where there was a convention.

In Germany

Brother Davis wrote: "Our next appointment was at the Freiburg Convention, in Germany, and we were greatly pleased that Brother Humphrey of London, who was well acquainted with the boat and train schedules, would accompany us. The problems of schedules, on account of the language barrier, sometimes became difficult, and also the monetary exchange differences.

"The Freiburg Convention was attended by many brethren from various parts of Germany. There were numerous discourses, all in German, and although we could not understand the words that were spoken, the same spirit which motivates the brethren here and in other parts of the world was prevailing and manifest in their smiling faces and warm friendship.

"Being unable to speak the German language, I had previously submitted copies of proposed discourses which were translated by Sister Christa Kreckler, and then, with the able assistance of Brother Willie Paul, words were relayed in the German language. Someone remarked that it was like Moses and Aaron. One of the touching and memorable experiences was when they sang in German, 'Auf Wiedersehen,' the equivalent of our 'God Be with You till We Meet Again.'"

Following the Freiburg Convention, Brother and Sister Davis, accompanied by Brother Willie Paul who served as interpreter, visited the brethren in Ludwigshafen, Nurnberg, Lauf, and Munich. Brother Davis writes, "We were given a personally conducted tour through Nurnberg, under the able direction of Sister Regina Burner, who is an accomplished linguist, and thus we were able to see and understand many things which otherwise would have been impossible. Brothers Wiederhold, Muller, and Burner, were among the speakers at the Freiburg Convention."

Following visits with the German brethren Brother and Sister Davis went to Mulhouse, France, where the office of the French Dawn is located. Sister Margaret Schoenburg does the translating. After meeting and serving the brethren in this area, they returned home by plane, and in time for the annual San Luis Obispo Convention.

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THE DEAD?**

To be discussed by

'FRANK and ERNEST'

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MARCH SPECIAL: On Sunday, March 15, "Frank and Ernest" will discuss the topic, "The Last Days." In view of the threat of destruction which hangs over the human race this should be an interesting discussion. It will be a comforting one also, and should be well advertised. Special circulars will be available for this, and will be sent free in any quantity desired. Send your request for these special circulars to, The Dawn, East Rutherford, N. J.

Encouraging Letters

Began Reading Bible

Dear Sirs: I am very glad to request your free booklet, "The Day of Judgment." Some weeks ago I was tuning my radio to get good music, but suddenly your voices spoiled my intention. I heard your program very enthusiastically, and found something in it which I have been in need of for many years. The following week I heard your program again and I got more encouragement in spiritual matters. I began to read my Bible—which had been in the corner of my bookshelf—and I got peace of mind. Your program has been a great help to me, and I am thankful to you for it beyond words.—India

Just Beginning

Gentlemen: I have never enjoyed any reading so much as I have, "Archeology Proves the Bible." I am just beginning to understand and enjoy the Bible.—California

The God of Love

Dear Brothers in Christ: I feel I must write this letter to tell you that I have read many of your books and booklets, and I must say, after studying them along with my Bible, that I believe! I do not attend church, and have not for years, because the God they taught frightened me. Your God is my God because he is the God of love.—Kentucky

Weekly Prayer Meeting Texts

FEBRUARY 4—"This is the will of God [concerning you], even your sanctification."—I Thessalonians 4:3 (Z. '99-4 Hymn 277)

FEBRUARY 12—"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1:4 (Z. '93-295 Hymn 267)

FEBRUARY 19—"Unto the pure all things are pure: but unto them that are defiled and un-

faithful nothing is pure; but both their mind and conscience are defiled: they profess to have known God, but by their works they renounce Him, being abominable and disobedient, and as to every good work worthless."—Titus 1:15, 16 (Diaglott) (Z. '99-214 Hymn 130)

FEBRUARY 26—"Rejoice in the Lord alway: and again I say, Rejoice."—Philippians 4:4 (Z. '03-7 Hymn 182)

The Scriptures reveal that another "visit" is scheduled in the divine plan, a return visit of Christ, in fact, to accomplish that for which he made provision when he was here the first time; namely, the actual restoration of that which was lost. Today we do not yet see all things put under man; instead we see the human race steeped in sin, sick and dying. But when the purpose of Christ's return visit shall have been accomplished, then it will be true that all things have been put under man.

The work of restoring the race will be accomplished through the agencies of the messianic kingdom. Paul informs us that Christ will reign until all enemies are put under his feet, and that the last enemy to be destroyed is death. (I Cor. 15:26) First all things will be subdued under Christ, and we read that "when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God [the Creator] may be all in all." (I Cor. 15:28) With this accomplished the position of man will revert to its original status, for the Creator will restore his dominion to him. Jesus speaks of this in his Parable of the Sheep and the Goats. To the "sheep" of this parable, those who during the thousand-year judgment day qualify for everlasting life, it will be said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34

What wonders of the universe restored man will then discover we do not know, but certainly it will always be true that "the heavens declare the glory of God; and the firmament sheweth his handiwork."—Ps. 19:1



Speakers' Appointments

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

SAM BAKER		Lake Charles, La.	5
Buffalo, N. Y.	Feb. 18	Livingston, Tex.	6
Lockport, N. Y.	19	Shreveport, La.	8
Rochester, N. Y.	20	Weatherford, Tex.	9
New York, N. Y.	22	Austin, Tex.	10
		Houston, Tex.	11, 12
G. M. JEUCK		San Antonio, Tex.	13
New Haven, Conn.	Feb. 22	Lamesa, Tex.	15
		Oklahoma City, Okla.	17
A. H. KRUMPOLT		Stigler, Okla.	18
New London, Conn.	Feb. 15	Nashville, Tenn.	20
		Cincinnati, Ohio	22
R. J. KRUPA		ROY E. POLAND	
Allentown, Pa.	Feb. 22	Nashville, Tenn.	Feb. 15
M. C. MITCHELL		Birmingham, Ala.	16, 17
Poterson, N. J.	Feb. 8	Louisville, Ala.	18
		St. Petersburg, Fla.	22 & 25
HARRY PASSIOS		LEO POST	
West Newton, Pa.	Feb. 15	Sayville, N. Y.	Feb. 1
E. K. PENROSE		H. J. TIEMEYER	
St. Petersburg, Flo.	Feb. 1	Hartford, Conn.	Feb. 15
Mobile, Ala.	3		

THE MEMORIAL SUPPER

The proper date for the Memorial Supper in 1970 is Sunday evening, April 19.

Conventions

MINNEAPOLIS, MINN., Feb. 1—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

COLUMBUS, OHIO, Feb. 8—Central Savings - Rear, Refugee Rd. and College Ave. Mrs. Lois Smith, 4294 Ellery Drive.

MINNEAPOLIS, MINN. Feb. 15—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Ave. Circle S.

PONTIAC, MICH., Feb. 15—YWCA, 269 W. Huron St. Mrs. Ora C. Lockwood, 110 South Blvd. W., Rochester, Mich.

SACRAMENTO, CALIF., Feb. 21, 22—Odd Fellows Hall, Ninth & K Sts. Mrs. E. F. Lankford, 6000 19th Ave.

CHICAGO, ILL., Feb. 22—Masonic Temple, 5352 W. Chicago Ave. Mr. Leonard Jezuit, 10742 S. Talman Ave.

DETROIT, MICH., Feb. 22—Northwest Branch YWCA, 25940 Grand River. Mr. Charles Chupa, 5666 Belmont St., Dearborn Heights, Mich.

BOISE, IDAHO, Mar. 7, 8—Mrs. Elton N. Pigg, P. O. Box 51, Kuna, Idaho.

ORLANDO, FLA., Mar. 7-9—Florida Bible Students Annual Convention. Orlando Garden Club, 710 E. Rollins St. Mr. George O. Jeuck, 5212 Lake-Howell Rd., Winter Park, Fla.

MINNEAPOLIS, MINN., Mar. 28, 29

PATERSON, N. J., Mar. 28, 29

SALEM, OREG., Apr. 3-5

FRESNO, CALIF., Apr. 4, 5

NEW YORK, N. Y., Apr. 5

DETROIT, MICH., Apr. 11, 12

KANSAS CITY, MO., May 2, 3

ROCHESTER, N. Y., May 16, 17

VANCOUVER, B. C., May 16-18

SAN FRANCISCO, CALIF., (Asilomar), May 28-31

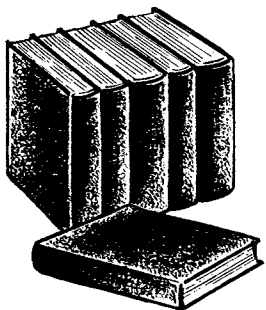
WINNIPEG, MAN., July 15-19—Canadian Mid-West Bible Students Convention.

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August 8-13

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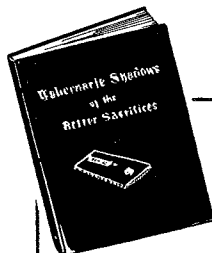
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To us the SCRIPTURES CLEARLY TEACH...

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—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 willfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35