

a herald of Christ's presence

THE DAWN

"THE GREAT,
THE MIGHTY GOD,
. . . . IS HIS NAME,
GREAT IN COUNSEL,
MIGHTY IN WORK."

--Jeremiah 32:18,19

March 1960



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ITEMS OF INTEREST

THE MEMORIAL DATE

The proper date this year for commemorating the death of Jesus by partaking of the "bread" and the "cup," is Sunday evening, April 10.

THE GENERAL CONVENTION

The General Convention will be held in Bloomington, Indiana. It will begin Saturday morning, August 13, and close on Thursday evening, August 18. It is not too early to commence making plans to attend.

TELEVISION

The following stations are currently televising our fifteen-minute programs, "The Bible Answers."

Austin, Minn.—KMMT-TV, channel 6, 12:30 p.m., Sundays.

Victoria, B. C.—CHEK-TV, channel 6, 11:45 a.m., Sundays, once per month.

Buffalo, N. Y.—WKBW Channel 7, 9:15 a.m., Saturdays.

Alexandria, Minn.—KCMT-TV, Channel 7, 12:15 p.m., alternate Sundays.

Utica, N. Y.—WKTV, Channel 2, 8:00 a.m., Saturdays.

NEW HALF-HOUR TV PROGRAM

The following station is carrying the new half-hour television program:

Florence, Ala.—WOWL-TV, Channel 15, 12:15 p.m., Sundays.

RADIO TOPICS FOR MARCH

- 6—"Evolution Theory Examined"
- 13—"God's Kingdom Conquers"
- 20—"What Is Death?"
- 27—"The Wages of Sin"

Days of Creation

THE first page of the Bible is a very interesting one. It is a very important page, containing many basic truths. It is a page that has been the subject of a great deal of controversy. Because this first page in the Bible has been greatly misunderstood, some have even thrown aside the whole Bible. They claim that it is incredible that the earth, even the universe, could have been created in six days.

Actually there are many undiscovered truths on this page of the Bible, truths concerning the narrative of creation, truths concerning the days of creation, truths that have been there all the time, and yet have been overlooked from generation to generation. Does it seem incredible that truths could be plainly stated on the first page of the Bible and yet not be recognized? It shouldn't be so deemed, because truths on many other pages of the Bible have been very specifically and clearly stated and yet largely misunderstood, or not understood at all.

Probably one of the most outstanding difficulties presented on this page of the Bible concerns the precise meaning of the days of creation. How long were the creative days of Genesis? Whatever view we take, it is evident that God did something in six "days," and that after those six days there was a seventh day called a day of rest. Upon that point everyone who accepts the Word of God agrees. But were these twenty-four hour days? Were they symbolic days? What are the scriptural facts?

Many people reject the idea that the earth could have been created in six twenty-four hour days. They simply say that such a thing is impossible. Why consider it? Many of these have rejected not only Genesis but the whole Bible as being uninspired and unreliable. It is also true that the thought of the earth's being created in six twenty-four hour days is ridiculed by science, and so the Bible is brought into disrepute.

Of course, whether it is on this subject or on any other, each of

us should have an inquiring faith if we would grow in our knowledge and understanding of the Word of God, for without an inquiring faith we will find ourselves bound by tradition. This first page of the Bible presents a good opportunity to show us what the rewards of an inquiring faith can really be.

The battle between belief and unbelief starts right on that first page of the Bible. We don't even have to turn the page. The great battle between belief and unbelief commences right at the beginning. This account of creation, then, is not a matter of secondary consideration. It is one of primary importance. Was God, or was God not, the Creator of the universe? That is the question. Some say that it is of little consequence whether the Bible's account of creation is a revelation of God, or of men. But it is important to us, for it answers the question as to whether or not the Bible is the Word of God.

We will not endeavor to harmonize the Bible with what some people call modern science, nor will we endeavor to bring the story of creation into harmony with some of the things that are now being taught in our universities. In reply to those differences we quote Isaiah 55:8, 9, where God says, through the prophet, "For my thoughts are not your thoughts, neither are your ways

my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Nothing goes out-of-date faster than the up-to-date ideas of many modern scientists. Every one of us knows that most text books on science which are ten years old are already somewhat out-of-date. The Bible was written a long time ago, but the Bible is not out-of-date. In fact, it is still the world's best seller. When rightly understood both true science and the Bible can take care of themselves very nicely.

The facts of science will yet prove that the Bible message is true, and the Bible account of creation will bury the false philosophic theories that have been given to us. But it is always well to remember that there is a difference between scientific theories and the ascertained facts of science.

Astronomers have uncovered many facts. So have geologists and biologists and archaeologists. They should be praised for the scientific facts that they have uncovered, because these help us to an appreciation of the lengths and the breadths and the heights and the depths of the majesty of our Creator and our God.

However, some who are called scientists have developed theo-

ries which they thought would deal a death blow to the Genesis account of creation; but before the ax could fall, some other scientist uncovers a truth which supports the Bible, and the ax falls instead on the so-called scientific theory.

In a discussion of this kind, then, we must have some basic axioms as the foundation for our conviction. We will present two such axioms. One is, there is a God; and the second one is, God is the Creator of heaven and earth. These are self-evident truths, and are attested by the Word of God.

On page 1, verse 1, the Bible says, "In the beginning God created the heaven and the earth." Now notice this verse does not tell us the method that God used. It does not tell us the amount of time involved. Let us keep that fact in mind as we continue in our study.

The majority of persons, including many Christians, take their opinions on difficult questions from men whom they deem to be authorities. The reason for this, in many cases, is fear, actual fear of doing any original thinking of their own. Once they have concluded that an opinion is right or fashionable or popular, they seldom change their mind or attempt an unbiased reconsideration of any subject. So traditional interpretation of the Bible

has beclouded this study of the six creative days of Genesis, just as it has beclouded many other subjects.

So let us learn a lesson. Let us not make idols of our theories. If we do, we will never grow in grace or in understanding or in the knowledge of the truth. Let us always keep a forward look, an open mind in our study of the Bible.

Notice on the first page of the Bible the expression, so many times repeated, "and God said." This expression occurs in nine of the verses. To whom did God speak? Surely, it must have been to man, and in order that man could hear it at some time or other, else we would not know how creation was accomplished.

Study and reflection and research are all good, but they could never clearly define creation. This is why God had to "say" it, because God was there. That is why creation, and the works of creation, appeal to us as an inspiration to worship.

Think of the beauty of the heavens, and the beauties of the earth, and one is filled with desire to praise God. "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, nor language, their voice is not heard. But their melody extends through

all the earth, and to the end of the world their words."—Ps. 19: 1-3, A. V. and Leeser.

Time

THE controversy relating to the time required in the creation could never have occurred if the use of the word "day" had been properly understood. There are a number of reasons whereby we may know that the creative days were not twenty-four hours in length. First, we will all agree that the sun determines a twenty-four hour day. And the sun could not even be seen from the earth until the fourth day of creation according to Genesis 1:14-19, which reads,

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. . . . And the evening and the morning were the fourth day."

Thus it was away along in the fourth day before the sun or the moon or the stars could be seen from the earth. Certainly they could not have controlled the length of the preceding three

days. Then again, Genesis 2:4, "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." Now how long did it take to create the earth and the heavens? This text says, "In the **day** that God created the heavens and the earth." Was it one day or was it six days?

If we try to read twenty-four hours into the translation of this word day—which, by the way, is the same Hebrew word in both texts—we find ourselves in real trouble as Bible students. But if these days are not twenty-four hours, if "day" means a period of time or an epoch or an age, immediately everything becomes clear and easily understood.

The Bible often uses the word day with no thought of its being twenty-four hours. In fact, in view of the wide scriptural use of the word day, it really is strange that anyone claiming to be a student of the Bible could possibly conclude that the days of creation were only twenty-four hours long.

For instance, the Bible speaks of the "day of temptation in the wilderness." (Ps. 95:8-11; Heb. 3: 8, 9) Everyone knows that that day was forty years long. The Bible speaks of the "day of the Lord's wrath," and that is not a twenty-four hour day. We know it refers to a period of time—to

a time of trouble.—Zeph. 1:18; 3: 8, 9; Dan. 12:1; Matt. 24:21, 22

But let us go further. In II Corinthians 6:2, we find these words, "Behold, now is the accepted time; behold, now is the day of salvation." Is salvation confined to a twenty-four hour day? No one believes that. The "day" of salvation we know started at Pentecost, and it hasn't yet come to an end.

The day of salvation was made possible by the redemptive work of Jesus Christ. Jesus opened the way of salvation. It is more than nineteen hundred years since the apostles first received salvation, and we are still receiving it. Therefore the "day" of salvation referred to by the Apostle Paul in this text represents the entire Gospel age. It is the "age" of salvation, during which the true church is chosen and prepared to live and reign with Christ a thousand years.—Revelation 20:6

The Day of Judgment

AND here is another question: How long is the "day" of judgment? Many people think the day of judgment is another day that is twenty-four hours long, but note II Peter 3:7,8. Peter tells us exactly how long the day of judgment is. It says, "But the heavens and the earth, which are now, by the same word are kept in store,

reserved unto fire against the day of judgment. . . . But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." So here we have it again. Here is a day, the "day of judgment," which, according to God's Word, is a thousand years long.

What will be accomplished in that thousand-year day of judgment? Acts 17:31 reads: "He [God] hath appointed a day in which he will "judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." In that glorious day, the world is to be "judged in righteousness."

After hearing so much about the creedal twenty-four hour day of judgment, with its hell-fire and brimstone, and with its extremely hurried judgment of everyone in twenty-four hours who has ever lived on the earth, how refreshing is it to learn that the Bible says it is a thousand years long, a day in which all the families of the earth will be blessed, a day in which the people will be judged in righteousness by our Lord Jesus Christ. The Bible says that "when thy [God's] judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9

"Days" of Creation

THE "days" of creation are also long periods of time. Psalm 90: 1-4 reads, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

This text gives the impression, not of haste but of time, of order of succession. Here there is no thought of crowding into a few twenty-four hour days the great work of creation. And in this connection we suggest reading Psalm 104 for a verification of this truth.

Milton, in his "Paradise Lost," held to the view of instantaneous creation, for he saw animals being belched from the very ground at the time of creation. He wrote,

"When God said, 'Let the earth bring forth, soul, living in her kind, cattle and creeping thing and beast of the earth, each in their kind,' the earth obeyed! and straight opening her fertile womb, teemed at a birth of innumerable living creatures, perfect forms, limbed and full-grown. Out of the ground up rose, as from his lair, the wild beast; now half appeared

the tawny lion, pawing to get free his hinder parts. The ounce, the libbard, and the tiger, as the mole; rising, the crumbled earth above them thrown in hillocks; the swift stag from underground bore up his branching head; scarce from his mould, behemoth, biggest born of earth, upheaved the earth."

Do you think that the Bible teaches nonsense of that kind? There is nothing whatsoever in the Scriptures to warrant this description of animals coming out of the ground, limbed and full grown, and pulling their hind parts free from the ground.

But a pendulum swings from one extreme to the other, and so have the theories concerning creation, from Milton's idea of instantaneous, or spontaneous creation to the other extreme of gradual evolution consuming hundreds of millions of years. Of course, the real scientist is careful to explain that millions of years is only a speculation, only a guess.

If a man who has a degree in higher education makes a statement, the general public are often inclined to accept as fact what is set forth as a theoretical guess. Some might be inclined to say, "Why he has a Ph.D. after his name, of course he knows, and I don't know."

Many people whose reason can-

not accept the twenty-four hour day theory, go to the other extreme of the pendulum, to the hundreds of millions of years theory. Strangely enough it never seems to occur to them that the solution is in accepting the scriptural view that the days of creation are long periods of time, ages, or epochs.

The divergence of thought between those who hold the twenty-four hour day theory and those who hold the hundreds of millions of years theory is almost entirely concerned with the problem of time. It is "time," and not any question of "order" in which things appear that has created the main conflict. The order presented in Genesis is remarkably parallel to the order decided upon by scientists.

The disagreement between the fallacious interpretation of twenty-four hour days in connection with the creation, and the millions of years theory, is reconciled by the proper understanding of the "days" of creation as being simply "periods of time." The faith of many in the inspiration of the Bible can be reclaimed through a proper understanding of the first page of the Bible, which tells what God said and how he created the heavens and the earth.

We do not doubt that God has the power to create the universe

in six twenty-four hour days, but the question is, did he so act? Regardless of what some might say, in spite of what Milton might say, the simple question again is: "What saith the Scriptures? What is the testimony of the Word of God?"

If accurate scientific research says the earth was not created instantaneously, and if accurate Bible study proves the days of creation to be long periods of time, then we have established harmony between the Word of God and the works of God. Actually the clash is between theology, creeds, and the speculative theories of pseudo scientists, not between Genesis and true science.

Take, for instance, Genesis 1: 9: "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." Some people think that happened in one twenty-four hour day. One day the earth was covered with water, and the next day it was dry land, with no time for the drying process.

The Genesis account reads, "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." (Gen. 1:11) The tree grew! The tree blossomed! The tree produced small green fruit that ripened into edible

fruit! Did all this happen in one twenty-four hour day? Think of it, a tree with fruit, with no time taken to grow, according to the twenty-four hour day theory.

It was the same with fish and fowl. Genesis 1:22, 23 reads, "And God blessed them, saying, Be fruitful and multiply and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day." Was this a twenty-four hour day? The fish lay eggs, the eggs hatch, and the second generation of fish lay eggs, and they hatch, and so, until the sea is filled with fish.

It is not merely that God created one pair of each of these various species of fish. The record says that they brought forth abundantly" during that "day." The same was true with respect to the fowl. Surely a close reading of this first page of the Bible does not indicate that the creative days were twenty-four hours long.

Trees Grow

IN GENESIS 2:9 we read, "And the Lord God planted a garden eastward in Eden. . . . And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Here is a definite Scripture text to show that creation was not instantaneous, but rather that it involved growth and mul-

tiplication. Texts like this do not describe the work of twenty-four hours. This does not limit God's power, but it emphasizes that his power was exerted in harmony with the laws which he himself made, and which we see operating all around us every day of our lives.

Another item which should not be overlooked in our study of this first page of the Bible is the statement, "The evening and the morning were the first day." This is repeated with respect to each of the six creative days. Ferrar Fenton's translation of these statements uses the word "age" instead of day.

The Seventh Day

BUT there is something missing in this account, in that there is no statement that the evening and the morning were the "seventh day." It says this concerning the other six days, or ages, but it does not say it concerning the seventh. All it says is that God rested on the seventh day.

There must be a reason. What is that reason? The reason is that the seventh day is not yet completed. More than six thousand years have passed since man's creation. Those six thousand years and more have seen innumerable things happen. They have seen man, who was created perfect at the end of the sixth day, transgress God's law and fall un-

der divine condemnation. They have seen the loss of man's dominion. They have seen the loss of man's dearest possession—perfect life and communion with God. They have seen the first advent of Jesus Christ. They have seen him come and taste death for every man in order to open the way that leads back to God.—Heb. 2:9

And they have seen, since Pentecost, the selection of the Gospel church in what is called this great day of salvation. We are assured that when the church is at last complete its members shall live and reign with Christ a thousand years. (Rev. 20:6) What a glorious reign that will be!

The Bible says that then Satan will be bound. (Rev. 20:1-3) It says that then nothing shall be permitted to "hurt nor destroy" in all God's holy mountain [or kingdom]. (Isa. 11:9) It says that tears shall be wiped away from off all faces. (Isa. 25:8) It says that there shall be no more death because of Adam's transgression, no more sorrow, no more sickness, no more pain of heart or pain of body, because during that thousand years the resurrection work of Jesus Christ will be completed.—Rev. 22:4

The psalmist says, "Then shall all the trees of the wood rejoice before the Lord: . . . for he cometh to judge the earth: he shall

judge the world in righteousness." (Ps. 96: 12, 13) Christ shall reign till he puts all enemies under his feet, destroying even the last enemy, Death, and when that is accomplished, then, and not until then, the "evening and the morning" will be the "seventh day."—I Cor. 15:25, 26

God rested on the seventh day. We are not to suppose that God was worn out after working six twenty-four hour days in creating the universe, and needed to rest. The word translated "rested" in Genesis 2:2,3 simply means that he ceased, that he "desisted," that he stopped from what he had been doing, but not from exhaustion, not from necessity. Isaiah 40: 28 says that God "fainteth not, neither is weary." We could not conceive of our God being in a state of exhaustion.

But he has rested throughout this long "seventh day" in order to give to his Son, our Lord Jesus, the honor of finishing the work of creation in the establishment of the kingdom for which we pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) And when the kingdom is established and all things have been made new, as promised, the work of creation will then be complete.—Rev. 21:5

The creative week will have then come to an end, and the "evening and the morning" will

be the seventh day. Then, according to the record, Christ shall deliver up the kingdom to God, even the Father, and thus every man shall be returned to that original possession of perfect life and perfect communion with God. (I Cor. 15:27, 28) That surely will be a time of jubilation!

The Bible says that then God will be "all in all." And we

are assured that when that is so, our Heavenly Father, the One who said all the things that were written on the first page of the Bible, will again consider the human race, the work of his hands, the product of his grace, as fully reconciled to him and in his own image and likeness, and then he will recognize, as he has said concerning the other days of creation, that it is "very good."

Witnessing at a State Fair

"Last summer we had a booth at the State Fair, held in Fayette County, Pennsylvania. For a start we ordered 10,000 tracts from The Dawn, and also a good supply of the booklets. We also had a few volumes of Studies in the Scriptures on hand, as well as back issues of The Dawn.

"We had a very good location, being opposite the booth for the blind in which good music was played to attract the people. As we passed out the literature, the people would put it in paper bags which they had received from other exhibits. As a result we did not find any truth literature on the grounds. During the week the Salvation Army asked us for literature, which they planned to distribute in jails.

One of the most surprising events took place toward the end of the week. Even though the fair was to continue through Saturday, by Thursday night we had run out of literature. There was no one available that night to take away our table and chairs, so we decided to get them in the morning. That evening when we arrived home we found that The Dawn had sent us another carton of tracts, so we didn't need to dismantle the booth. The additional tracts enabled us to keep the booth open until the end of the fair."—Mrs. E. S.

Science and Miracles

THE miracles recorded in the Bible have been stumbling blocks to many scientists, and others. A miracle is usually defined as a supernatural occurrence, an act or event in the material or physical realm that apparently deviates from the commonly accepted laws of nature, or goes beyond what is known concerning those laws. In the root of the word itself there is implied something of wonderment beyond human understanding.

The miracles of the Bible were departures from the common physical, chemical, and biological processes of their day. Man, today, in a much more tedious and awkward way, can divide the waters of the Jordan, bring rain from the sky, ascend into or above the clouds, synthesize nourishing food from inedible elements, transmute the elements forward and backward, and heal the sick. Man does these things, however, with much noise and sometimes with great consternation, but always with gross inefficiency as compared with the effectiveness and simplicity with which Christ Jesus controlled and operated his physico-chemical and biological processes. In due time man may learn to perform in the well-equipped laboratory the processes of the simple plant in its photo-synthesis of food energy from

carbon dioxide, sunshine and water.

Science accepts a great host of things which cannot be fully explained, and some of which were unknown to man a half century ago. In fact, many of the daily and common occurrences now would have been denounced as utterly impossible by physical scientists at the beginning of the century. And, ironically enough, physics, which is one of the basic sciences, has undergone one of the greatest of changes in its fundamental concepts of matter and transformation of matter into energy.

Science is merely the classified and accumulated knowledge of man. It is still being born in some instances, and "growing up" in others. There are sciences to come which are yet unborn. At the very best, science is man made, and as limited in its scope as man himself. It is incomplete, sometimes inexact, and always subject to change. In some instances it is man's search for truth in the law and order of God's handiwork. Scientific effort at most can accomplish an understanding, or possibly a partial understanding, of only a small fragment of the whole truth. This fact in itself shows that much can be expected to lie beyond the confines of man's limited knowledge and reason.

The Word of God is final. It is eternal. It is complete in itself and not subject to change. As man searches for truth in the small realm of all things embodied in science he but approaches a glimpse of the great Master Plan. The aim of man should be to understand the Word of God that encompasses all things—both man and his destiny. As man approaches this goal there will become fewer instances in which the truth will appear to be divided against itself.

The miracles of the Old and New Testaments are not stumbling blocks for want of explanation when we see the purpose and power behind them. A common error of most agnostics and atheists, whether scientists or not, is their failure to view objectively the purpose of the miracles. The biblical miracles did not come to pass in their number and kind without a purpose. They were not random, spurious events untimed and misplaced, and without objectivity, as one would find in a godless, aimless, chaotic universe. Each had a time and purpose in the sequence of events to reveal a plan—the Creator's plan of the ages.—Eph. 3:11, **Emphatic Diaglott**

When, at a wedding supper, Jesus turned water into wine, the expla-

nation is given, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." (John 2:11) Jesus had come in fulfillment of messianic prophecies of the Old Testament. In "due time" he was to establish a powerful world government; and he was to heal the sick and raise the dead. The miracle at Cana revealed some of the glory and power that would be required to bring this divine purpose to fruition. The many other miracles performed by Jesus were a further revelation of his glory and power. And for the further purpose as disclosed in the text cited—"and his disciples believed on him."

For one to appreciate a science, he must know the vocabulary and the principles of that science. The same is true with respect to the Bible which, even as a given science, has its own "language," some of which is plain phrase, and much that is figurative. But the earnest searcher after truth finds no great difficulty in learning the Bible's language, and the effort is most rewarding. Actually, the truth of the Bible is a most wonderful science, a science of which the great Creator himself is the Author.

"THE BOOK OF BOOKS": This publication is again in stock. It contains 320 pages, is cloth bound, and priced at one dollar each.

DUTCH FIRST VOLUME: We are happy to announce the completion of an edition of "The Divine Plan of the Ages" in the Dutch language. The price is one dollar.

OVERSEAS PILGRIMAGE: Brother R. J. Krupa will go overseas in April to visit our brethren in the British Isles, Germany, France, Switzerland, Italy, and Denmark.

LESSON FOR MARCH 6

God's Protecting Providence

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

ACTS 23:6-11, 16-24

PAUL could not have been surprised at the bitterness that was manifested against him by his Jewish brethren in Jerusalem, for he had been informed by the testimony of the Holy Spirit that "bonds and afflictions" awaited him. (Acts 20:23) However, it must have been difficult to submit to the indignities to which he was subjected, such as being smitten in the mouth at the behest of the high priest. (Acts 23:1, 2) It is not surprising that he promptly called the high priest a "whited wall," meaning, evidently, a hypocrite.—vs. 3

But upon learning that it was the high priest to whom he had made this remark, Paul acknowledged that he had acted contrary to the law which stated, "Thou shalt not speak evil of the ruler of thy people." (vs. 5) Noting that some of his accusers were Pharisees and some Sadducees, Paul raised the question of the resur-

rection, saying, "Of the hope and resurrection of the dead I am called in question." (vs. 6) He knew that the Sadducees did not believe in the "resurrection of the dead," and that the mere mention of the subject might well raise a controversy among them which would turn out to his advantage.

Paul's strategy was successful, the Pharisees on the council concluding that Paul was not an evil man. The Pharisees also believed in angels, and reasoned that if a "spirit or an angel" had spoken to Paul they would be fighting against God to harm Paul. The account states that following this "there arose a great dissension" among those on the council. This seems like an understatement, for the "chief captain, fearing lest Paul should have been pulled to pieces of them, commanded the soldiers to go down and to take him by force from among them, and to bring him into the castle."—vs. 10

On his way to Jerusalem Paul had said that he was ready to die there, but the Lord had other plans for him. (Acts 20:24) We read that the "night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."—vs. 11

Probably this assurance from the Lord that he must bear witness to the truth in Rome helped to influence Paul later in appealing his case to Caesar in Rome. Being a Roman citizen, Paul knew that this appeal could not be refused. In this we see the Lord's protecting providence manifested in a marvelous manner. Paul's faithfulness in declaring the Gospel of Christ had stirred up the enmity of the Jewish people against him in much of the territory he would pass through on his way to Rome, and in all probability somewhere along the line his enemies would have ambushed and killed him. But, as we know, the providences of the Lord made it possible for him to be taken to Rome under the protective care of the Roman authorities.

While the chief captain rescued Paul from those who would have torn him to pieces, his enemies were not satisfied to let the case drop. More than forty of Paul's enemies took a vow that they would eat nothing until they had killed him. This information was

given to the "chief priests and the elders" and a plot was laid to have Paul brought before them again for further questioning, thinking that this would give the "more than forty" an opportunity to fulfil their vow to kill him.

But again the Lord's providences overruled. Paul's nephew overheard this plotting, and took the information to him in the castle. Paul, in turn, arranged to have his nephew inform the "chief captain," who arranged for a powerful armed guard to spirit Paul out of the city by night and take him to Caesarea, where he could be given a trial before Felix, the governor.

Our Golden Text is a blessed assurance of God's care for his people. He is indeed a refuge to whom we can flee in every time of distress. He is also the Christian's source of strength. Paul raised the question, "If God be for us, who can be against us?"

QUESTIONS

- Explain the manner in which Paul caused the council of Jews who questioned him to enter into a controversy among themselves.
- How did the providences of the Lord overrule to assure Paul a safe journey to Rome?
- Explain the plot to kill Paul, and how the Lord delivered him.
- Can you testify of the Lord's sustaining grace in your life, as a follower of the Master?

Before Governors and Kings

GOLDEN TEXT: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—II Timothy 1:7

ACTS 26:1, 19-32

IN THIS lesson we are again reminded that following in the footsteps of Jesus does not lead to worldly popularity and fleshly ease. At the beginning of his life as a Christian Paul was informed by the Lord (as stated to Ananias) what "great things" he would be called upon to suffer. (Acts 9:18) He had been chosen by the Lord to bear his name before "the Gentiles, and kings, and the children of Israel," and now we find him bearing faithful witness before King Agrippa.—Acts 9:15

Paul said to this king, "I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews." (Acts 26:2) Agrippa was the great grandson of Herod the Great, and this family had embraced the Jewish faith. Agrippa's father is believed to have been a strict observer of the Law. This, probably, is why Paul said to him, "Believest thou the prophets? I know that thou believest."—vs. 27

Paul was always happy for an opportunity to bear witness to the truth. But his special joy in the privilege of appearing before Agrippa was perhaps his feeling that here was a man who has a background knowledge which would help him to understand, and perhaps to appreciate what would be said to him. Paul's joy over this opportunity, however, was not in the fact that he might obtain his freedom, for he had voluntarily appealed to Caesar, and he knew this meant he would be held as a prisoner until he reached Rome and was heard by the emperor.—Acts 26:32

We can therefore think of Paul's testimony before Agrippa as a designed witness for the truth. It was essential that Paul mention the circumstances leading up to his arrest. However, in speaking to this king, who professed to believe in the Law and the prophets, he made sure to emphasize that he was being "judged for the hope of the promise made of God unto" the fathers of Israel.—vs. 6

He related his own experience in being convinced that Jesus was the Messiah foretold by the prophets, who had testified that "Christ should suffer, and that he should be the first that should rise from the dead," and that he "should show light unto the people, and to the Gentiles." (vss. 22, 23) Festus, who was also present, accused Paul of being "mad." But Paul replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness."—vss. 24, 25

Then Paul spoke directly to Agrippa, who replied, "Almost thou persuadest me to be a Christian." (vs. 28) Paul was pleased, and replied, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." However, Agrippa did not become a Christian, although he realized that Paul had done no wrong, and said to Festus, "This man might have been set at liberty, if he had not appealed unto Caesar."—vs 32

In witnessing to Agrippa, Paul stressed the testimony of the prophets concerning the resurrection of the dead. He asked the king, "Why should it be thought a thing incredible with you, that God should raise the dead?" (vs 8) Since the prophets had foretold the resurrection, it seemed to

Paul that it should not be thought "incredible" to believe that Jesus had been raised from the dead; yet it was this teaching that did much to anger the unbelieving religious leaders in Israel. Their false charge that Jesus' disciples had stolen his body from the tomb to make it appear as though he had been raised from the dead, had not been as effective as they had hoped it would be.

Our Golden is an expression of Paul's courage in the face of danger. Impelled by love, and guided into a life of sacrifice by the "spirit of a sound mind," he had been given strength to suffer and to die. This text was written while Paul was a prisoner in Rome and facing the possibility of execution. He rejoiced in the privilege of being planted together in the likeness of Jesus' death.—Acts 27:30; Rom. 6:15

QUESTIONS

- Why was Paul happy over the privilege of appearing before King Agrippa?
- Was Paul's testimony before Agrippa designed to gain him his freedom?
- What great truth of the divine plan did Paul stress in his witness to Agrippa?
- Explain the circumstances under which our Golden Text was written, and the significance of the statement that God had given the "spirit of power."

Paul's Voyage to Rome

GOLDEN TEXT: "I can do all things through Christ which strengtheneth me."—Philippians 4:13

ACTS 27:1, 21-28; 28:1, 2, 11-14

PAUL'S testimony, "I can do all things through Christ which strengtheneth me," was written from his prison "home" in Rome. In following his Master he had endured many severe trials, among them the hardships of the long journey to Rome as a prisoner. However, his hardships on this journey were not due to the opposition of his traveling companions, but to the customary rigors of travel by sea in that ancient time.

Paul and other prisoners were put in charge of Julius, "a centurion of Augustus' band. The second day of the journey the ship touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself." (vss. 1-3) This was very considerate treatment for a prisoner to receive, and we may be sure that it was greatly appreciated by Paul. And what a surprise it must have been to the brethren in Sidon when Paul called on them!

The chief difficulty of the jour-

ney was due to unfavorable weather. It was late autumn, and with difficulty the ship on which Paul was traveling reached a place called "The fair havens." (vs. 8) Paul advised that no attempt be made to go farther; that it would be dangerous. But the "master and owner" of the ship disagreed, so they set sail again, only to run into a destructive storm which wrecked the ship, and might well have cost the lives of all on board. —vss. 11, 14

When the situation looked hopeless, "Paul stood forth in the midst of them, and said, "Sirs ye should have hearkened unto me." (vs. 21) But Paul was not interested primarily in saying to his traveling companions, "I told you so." He merely wanted them to have confidence in what he said, so they would be calm because of the assurance he gave them that they would not be lost.

"I exhort you," Paul said, "to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and

whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."

—vss. 21-25

"I believe God," Paul testified. This was the secret of his indomitable determination to follow the Master regardless of the cost. Jesus spoke of mountain-moving faith, and Paul had such a faith. (Matt. 17:20) No "mountain" of difficulty hindered him from going forward in the Lord's service, for he believed that God would either remove it, or give him the strength to scale it.

Paul was well acquainted with the Old Testament Scriptures, and was aware of the many times God sent an angel, or angels, to instruct and encourage his people, so it was not difficult to accept the fact that God had sent an angel to him. And he had faith to believe that through the angels, or otherwise, God would keep the the lives of all on board.

But Paul's faith went beyond this. Paul knew that the Lord wanted him to bear witness to the truth in Rome, and he knew that nothing could interfere with this purpose.—Acts 23:11

Just as the angel had testified, Paul and all on board were saved from the wrecked ship. They went ashore on the Island of

Melita, now known as Malta, and there they spent the winter. The islanders were kind to Paul and the others. Paul, in turn, ministered to the needs of the people, even healing some of them, including the father of Publius, the "chief man" of the island.—Acts 28:7-10

Three months later, apparently in the early spring, they boarded another ship, and in due course reached Italy. They went ashore at Puteoli. Here Paul, and Luke—probably the only other brother on the ship—found brethren in the Lord, with whom they were permitted to visit for a time. (vss. 13, 14) Then they traveled on toward Rome. Reaching "The three taverns," they found other brethren, these having come from Rome to meet them. When Paul met these "he thanked God, and took courage." (vs. 15) How much this sweet "fellowship of kindred minds" must have meant to Paul!

QUESTIONS

- Under what circumstances was our Golden Text written?
- What was the cause of the chief difficulties encountered on the journey to Rome?
- What was one of the secrets of Paul's courage in the face of danger?
- Did Paul think it strange that an angel should speak to him?
- How did the Lord encourage Paul when he reached Italy?

A Witness in Chains

GOLDEN TEXT: "Nay, in all these things we are more than conquerors through him that loved us."—Romans 8:37

ACTS 28:16-24, 30, 31

PAUL finally reached Rome. He had long desired to preach the Gospel of the kingdom in Rome. Even before his arrest in Jerusalem he had indicated his plan to go to Rome. (Rom. 15:24) But at that time he probably did not realize that he would go to Rome as a prisoner, and that his witnessing would be done while chained to a Roman soldier. But this was one of the "all things" in which the Lord gave Paul the needed strength to overcome and to continue faithfully to bear witness to the kingdom message, as he affirms in our Golden Text.—Rom. 8:28

Although a prisoner, Paul was given the privilege, for two years, of living in his own hired house. (vs. 30) He was not able to go to the people, but many came to him. Three days after arriving in Rome, Paul "called the chief of the Jews together," and when they arrived in his presence he explained to them the circum-

stances of his arrest, and why he had been brought to Rome as a prisoner. He wanted to see them, he explained, because "for the hope of Israel I am bound with this chain."—vs. 20

Paul knew that this would open the way for him to explain to his Jewish brethren what constituted the real hope of Israel. First they said to him, "We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against."—vss. 21, 22

This first visit served merely as an occasion for Paul and his Jewish brethren to get acquainted, and to arrange a day when they could come again and hear what he had to say concerning his beliefs. "We desire to hear thee," they said, "what thou thinkest." When they came the second time, Paul "expounded and testified the kingdom of God,

persuading them concerning Jesus, both out of the Law of Moses, and out of the prophets." This testimony continued "from morning till evening."

"Some believed the things which were spoken, and some believed not." (vs 24) Nothing is more clear in connection with the ministry of the apostles and others in the Early Church than the fact that it was not designed by God to convince and convert all who heard.

This has not been the age in the plan of God for the conversion of the world. The preaching of the Gospel has had as its principal purpose the reaching of those who, when called by God, would be willing to follow in the footsteps of Jesus, suffering and dying with him, to prove their worthiness of living and reigning with him. Incidentally, of course, a witness has been given to the world in general.

Dwelling in his own hired house for two years, even though a prisoner, Paul was able to receive "all that came in unto him." To these he preached "the kingdom of God," and taught "those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

Paul did not preach that the kingdom of God was already established, for this he knew would not be accomplished until Christ

returned. But he did hold out to his hearers the hope of the future kingdom, and the blessings it would vouchsafe to the people of all nations. He also, no doubt, pointed out to those who showed interest, the opportunity of becoming joint-heirs with Jesus in the kingdom on condition that they suffer and die with him.—Rom. 8:17; II Tim. 2:11, 12

In teaching the things concerning Jesus, Paul doubtless affirmed, on every suitable occasion, the fact that he died as the world's Redeemer, and that he had been raised from the dead by the power of the Heavenly Father. In an epistle written while a prisoner at Rome, Paul said that he had gladly suffered the loss of all things, that he might know Christ and the power of his resurrection, and "the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain the resurrection of the dead." Paul no doubt had in mind the "first resurrection."—Phil. 3:8-11; Rev. 20:6

QUESTIONS

- Who were the first to whom Paul witnessed after reaching Rome?
Has the proclamation of the Gospel been designed to convert the whole world during the present age?
What did Paul preach concerning the kingdom of God?

THE "SEED"

Article II—Genesis, chapters 12—22

A Miracle Child

MY SON, God will provide himself a lamb for a burnt offering." (Gen. 22:18) Thus did Abraham assure his son Isaac of his full confidence that the God of heaven would provide a way of escape from the heartbreaking ordeal which confronted him, the details of which Abraham did not himself at this time know. It was clear to Isaac from the circumstances that his father was on his way to offer sacrifice, yet they were taking no lamb for this purpose, and Abraham had not yet told his son that he was to be offered in sacrifice. It had now been three days since God spoke to Abraham, saying,

"Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the Land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

The record is that "God did tempt Abraham." The word "test" would be a more correct translation of the ancient Hebrew text, and surely it must have been a test upon Abraham's faith in and loyalty to God thus to be called upon to offer his own son in sacrifice, especially his beloved son Isaac. He had waited many long years for this son, and now the thought of parting with him must have been a great shock to this aged father.

The Promise

ABRAHAM, or Abram, as he was originally called, was living in Ur of the Chaldees when God first spoke to him concerning a special "seed," saying:

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, . . . and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed."

Abraham believed this promise which God had made to him, and without delay proceeded to comply with the condition attached to it, which was that he was to leave his own people and his father's house and go into a strange land which the Lord would show him. In leaving Ur he first went to Haran, which was on the border of the land which God had promised, and he remained there until Terah, his father, died. Then he crossed the border into Canaan, the Promised Land.

Abraham's faith in God's promise must have been very strong to induce him to leave his home and friends in Ur, and, when his father died, to move on into the strange land of Canaan. This becomes even more apparent when we recall, as the Scriptures reveal, that Sarah, his wife, was barren, and from the standpoint of human ability could never have a child. Evidently Abraham believed that God would intervene in connection with this weakness and give Sarah the ability to conceive.

There is good reason to believe that at the time Abraham had in his possession a series of baked clay or stone tablets on which were inscribed the early chapters of Genesis which reveal Eve's belief that she had "gotten a man from the Lord" in fulfillment of God's reference to a "seed." (Gen. 4:1) Now the Lord had again mentioned a "seed." First it was the "seed of the woman," now it was Abraham's "seed," and certainly this ancient servant of God must have pondered over the similarity of these two promises.

However, as the promise was stated to Abraham, it seemed much less vague. Instead of a "seed" that would "bruise" the "serpent's" head, Abraham's "seed" was to bless all the families of the earth. True, the full significance of the promise could not be grasped by Abraham, but he did know that it meant something far too wonderful to ignore, something that was worth home and friends, something for which he would gladly spend the rest of his life in tents in order to secure.

The Long Wait

TIME went on. A famine swept over Canaan, and Abraham, with Sarah his wife, went south into Egypt. Returning from there, difficulties arose among the servants of Abraham and the serv-

ants of Lot, his nephew, concerning grazing land for their respective flocks. This was settled amicably upon the suggestion of Abraham that Lot make the first choice of land.

Still later than this, Lot, together with his family and goods, was captured by an alliance of heathen kings; and Abraham, with the help of an army he raised from among his own servants, rescued his nephew and his possessions. In this operation much spoil was seized, but Abraham refused to keep any of it for himself. Shortly after this the Lord spoke to him again, saying:

**"Fear not, . . . I am thy shield, and thy exceeding great reward."
—Gen. 15:1**

Abraham was puzzled by this. True, the Lord had been his "shield," or protection. This had been demonstrated in his battle against the kings who had captured his nephew, Lot. The Lord had also been his "exceeding great reward," for he had become extremely wealthy. However, the one thing which he desired above all else, the fulfilment of the promise concerning the "seed" that was to bless all the families of the earth, had not yet been realized. So he replied to the Lord, "What wilt thou give me, seeing that I go childless, and the steward of my house is this Eliezer of Damascus? . . . Behold to me thou hast given no seed: and, lo, one born in my house is mine heir."—Gen. 15:2, 3

Thus Abraham suggested to the Lord that as there had been no fulfilment of his promise concerning the "seed," his trusted servant, Eliezer, as one born in his house, could be his heir. Evidently Abraham expected the Lord to accept and approve this arrangement in lieu of what seemed to the patriarch as a failure on God's part to fulfil his promise concerning the "seed." But the Lord did not do this. Instead he replied to Abraham:

"This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."—Gen. 15:4

Another Effort

BY NOW many years had passed since God first made the promise to Abraham concerning the "seed." In addition to her barrenness, Sarah was much older, and as each year passed it seemed less likely that she would ever bear a child. Doubtless Abraham and Sarah discussed the problem more than once. Fi-

nally Sarah thought she had found a solution, which she presented to Abraham, saying, "Behold, now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her."—Gen. 16:2

According to the customs of that time this would not be considered improper, and it appealed to Abraham as being a good solution to their difficulty. When the Lord refused to accept his adopted servant, he explained that Abraham must be the actual father of the promised "seed." Nothing was then said as to who the mother must be, so Abraham agreed with his wife's suggestion, with the result that Ishmael was born to Hagar, Sarah's maid. But there was a further lesson for Abraham to learn. Thirteen years later, when he was ninety-nine years old, the Lord appeared to him again, and after reaffirming his original promise, said, concerning Sarah,

"I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her."—Gen. 17:1, 16

This was almost too much for Abraham to believe, and we read that he "fell upon his face and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee!" (Gen. 17:17, 18) It just seemed to this faithful patriarch that if the Lord would only accept Ishmael to be the "seed" the whole issue would be settled. After all, Ishmael was Abraham's own son, and this met the requirement which the Lord previously had stipulated.

But truth is progressive, and now the Lord revealed not only that Abraham must be the father of the promised "seed," but that Sarah must be the mother, and this despite the fact that she was now ninety years old. So God said to him:

"Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish [Hebrew, 'accomplish'] my covenant with him for an everlasting covenant, and with his seed after him." Gen. 17:19

The Angel's Visit

NOT long after this Abraham was visited by three angels, who

appeared to him in human form. At first he was not aware that they were messengers from the Lord, and that they had come to reassure him, and Sarah also, that she was to have a son. A meal was prepared for these distinguished visitors, and during the course of the visit one of them said to Abraham, "I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son."—Gen 18:1-10

Sarah overheard this remark, and she "laughed within herself, saying, After I am waxed old shall I have pleasure, my Lord being also old?" (Gen 18:12) Her question was soon answered. Within the year, apparently, Sarah gave birth to a son. The boy was named Isaac, which means "son of my laughter." After Isaac was born, Sarah said, "God hath made me to laugh, so that all that hear will laugh with me."—Gen. 21:6

God had performed a miracle which brought great joy to Sarah. By selecting the barren Sarah, and then waiting until she and Abraham were well past the age when ordinarily they would have children, God emphasized that the fulfilment of his promise concerning the "seed" was not something to be accomplished by human wisdom and ability, but by divine power.

Thus today, four thousand years later, we can have confidence that "all the families of the earth" will yet be blessed, even though, as the Scriptures reveal, the fulfilment of the promise will require the resurrection of the dead. When Sarah questioned the possibility that she could, or would, bear a son in her old age, she was asked, "Is anything too hard for the Lord?" (Gen. 18:14) The obvious answer is no, and this is true with respect to the blessing of all the families of the earth by means of a resurrection. Surely he who created life in the first place is abundantly able to restore life.

In the New Testament the Apostle Paul makes a revealing observation on Sarah's great faith, a faith which, of course, Abraham also possessed. We read, "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." (Heb 11:11, 12)

Yes, the mighty company—"all the families of the earth"—springs from one "as good as dead." So the promise of blessing through the "seed" will actually be fulfilled on behalf of all the countless millions of earth who are now dead. Nothing is too hard for the Lord.

The Test

TIME went on, and when Isaac had grown to manhood's estate the Lord appeared to Abraham again. Under the circumstances, Abraham would be justified in believing that now he was about to receive an outline of procedure for the work of blessing all the families of the earth through his son Isaac. After all, there were two aspects to the promise which God had made to him. Not only was he to have a "seed," but this promised "seed" was to be a channel of blessing to all mankind.

As Abraham understood it, the first part of the promise had been fulfilled, and now that Isaac was a man it was logical to expect the fulfilment of the second part. But such was not God's purpose in again speaking to his friend Abraham. The patriarch's faith was to be tested again, and much more severely than it had been by any of his previous experiences, including his long wait for the birth of Isaac. The Lord said to him:

"Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."—Gen. 22:2

What a strange, even frightening, turn of events this command of the Lord indicated! Realizing that God had performed a miracle to give him his son, Abraham might well have wondered whether or not the instruction to offer him as a sacrifice really came from the Lord. He could have wondered if this might not be a cruel deception that was being perpetrated by the great adversary of God, the Devil.

Apparently, however, no such question arose in Abraham's mind. Through the many years that God had been dealing with him, he had learned to know his "voice." (Gen. 26:5) No, there was no mistaking the voice of the Lord, but how strange that he should be asked to slay the miracle child whom he so greatly

loved! However, Abraham was willing to trust the Lord even though he did not comprehend the significance of what he was now asked to do.

Turning again to the New Testament, we find a very enlightening comment on Abraham's attitude in this experience. The Apostle Paul observes that Abraham believed that God was able to raise Isaac from the dead, "from whence also he received him in a figure." (Heb. 11:17-19) This was a great faith, a faith, nevertheless, which we must be able to exercise if the promises of God are to have the same vital meaning, and produce in our hearts the same confidence and joy experienced by Abraham and Sarah.

However, despite Abraham's great faith, the carrying out of God's command to offer Isaac in sacrifice must have been a harrowing experience for him. But he did not delay. He arose early the next morning "and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off."—Gen. 22:2-4

Three days is a long time for one to carry a heartbreaking burden of suspense and sorrow, yet this was Abraham's experience. And, so far as human consolation was concerned, he carried this burden alone. For three days he traveled together with Isaac, and with the two young men, knowing all the while that he was taking his boy into the land of Moriah to slay him.

After sighting the place to which the Lord was directing him, Abraham said to the young men, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together."—Gen. 22:5, 6

While Abraham referred to Isaac as a "lad," actually he was a young man, at least in his twenties. One evidence of this was that Abraham placed the wood for the burnt offering upon Isaac for him to carry up the mountain to the place where the altar for the burnt offering was to be built. A mere child could hardly carry a burden of this kind.

As Abraham and his son "went both of them together" toward the place where the sacrifice was to be offered, Isaac became puzzled. He spoke to Abraham, saying, "My father," to which Abraham replied, "Here am I, my son." This interchange seems to indicate that Abraham, burdened with sorrow, was also lost in thought until his son spoke to him. How strange it must have been to both of them as they walked on together!

But Isaac continued the conversation, saying to his father, "Behold the fire and the wood: but where is the lamb for the burnt offering?" (vss. 6, 7) How this question must have pained Abraham's heart! Could he now avoid telling Isaac the full truth of what was to be done? Yes, he could, and did; for he did not want his beloved, miracle child to suffer any longer than was necessary. His reply to Isaac was, "My son, God will provide himself a lamb for the burnt offering."—vs. 8

At the moment, Abraham did not know just what God would do. Perhaps he would provide a lamb. Or, even if he did not, and Isaac was actually sacrificed, Abraham knew that he had been provided by the Lord, so he knew that in any case his reply to Isaac would be true.

With the altar prepared, the time had come when Isaac must be told what the Lord had commanded, although the record does not reveal this detail. We are informed that Abraham bound Isaac on the altar, and this is significant. (vs. 9) Isaac was a strong young man, while Abraham by now was well over a hundred years old, and would not have had the strength to bind his son on the altar had he resisted. Thus the evidence indicates that Isaac, when informed of the Lord's request, voluntarily gave himself up for sacrifice.

The Lamb of God

HOW illuminating this experience turns out to be! In the New Testament we are informed that when God made promise to Abraham concerning a "seed" that would bless all the families of the earth, he was referring to his own Son, Jesus Christ. (Gal. 3:8, 16) But Abraham did not know this. The limitations of his finite mind prevented him from seeing into the future and real-

izing the grand scale upon which the promises of God were actually to be fulfilled.

But now it is different, for throughout the centuries one after another of the prophets of God, and later Jesus and his twelve apostles, all contributed to the unfolding of God's larger plan of blessing through a "seed," which primarily is Jesus. The Word of God also reveals that before all the families of the earth could be blessed by the promised "seed," a loving Father must give up in sacrifice his beloved Son. The Father who actually did this was none other than our loving Heavenly Father, who gave his Son Christ Jesus to die for the sins of the whole world of mankind, thus making possible the future blessing of the people through a resurrection of the dead.

So in the experience of Abraham and Isaac we have this glorious truth beautifully illustrated. We see God's loving gift of his Son to die, illustrated by Abraham's willingness to give up his son in death, while Isaac's voluntary offering is a beautiful reminder of Jesus' willingness to die that the world might live. For all practical purposes this picture of the coming sacrifice of Jesus was made complete; for Abraham, after binding Isaac on the altar, raised his knife to slay the young man when "the angel of the Lord called to him out of heaven, and said, Abraham, Abraham: . . . Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me."—vs. 12

Shall we say that Abraham was surprised? Doubtless he expected that the Lord would manifest himself in some way, although he did not know exactly how. He told Isaac that the Lord would provide a lamb, and now, as he looked around in response to the voice of the angel he saw a ram (a male lamb) "caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering instead of his son."—vs. 13

Yes, God had provided a lamb, just as Abraham had said, and thus we are reminded that the Heavenly Father's beloved Son, who died that the world might live, is referred to as a "Lamb," the Lamb which God provided. John the Baptist said concerning

Jesus, "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29

The Oathbound Covenant

ABRAHAM'S faith in God and in his promises had conquered. Many long years had passed since God first spoke to him while he lived in Ur of the Chaldees and promised him a "seed." Now, so far as he was concerned, the "seed" had come, yet there was no other indication that the promised work of blessing through the "seed" was about to begin. But God did reassure Abraham that the promise would be fulfilled. Concerning this we read:

"The angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; because thou hast obeyed my voice."—Gen. 22:15-18

This must have been a wonderful assurance to Abraham that God surely would fulfil his promise concerning the "seed," and the blessing of all the families of the earth through the "seed." However, the patriarch lived many years after this, yet did not see the fulfilment of the promise. In the 11th chapter of Hebrews, commenting on the faith of Abraham and other servants of the Lord in that ancient past, the Apostle Paul observed that "these all, having obtained a good report through faith, received not [the fulfilment of] the promise.—Heb. 11:13, 39

The Apostle Paul also explained that the Ancient Worthies, of whom Abraham was one, endured their trials of faith that they "might obtain a better resurrection." (Heb. 11:35) It is because the Creator intends to restore the dead to life that his promises to Abraham and to all his faithful servants are so meaningful. It will be when Abraham is restored to life in the resurrection that he will understand the full scope of the promises made to him concerning his "seed."

The Apostle Paul explains that the "Seed" of Abraham which

(Continued on page 34.)

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NEW JERSEY

(Continued from page 31.)

will bless all the families of the earth is Jesus. (Gal. 3:16) But even Jesus could not be a channel of blessing to all mankind except for the fact that he was raised from the dead. Paul wrote, "If Christ be not risen, then is our preaching vain, and your faith is also vain."—I Cor. 15:14

The footstep followers of Jesus, because of their faith and devotion, will be associated with Jesus as the "Seed" of Abraham. (Gal. 3:27-29) But this aspect of the plan of God also can come to fruition only through a resurrection of the dead. These footstep followers of Jesus are referred to in the Scriptures as being "in" Christ, and Paul wrote that if there be no resurrection of the dead, then those who have fallen asleep "in" Christ have "perished." To this he adds, "If in this life only we have hope in Christ, we are of all men most miserable."—I Cor. 15:18, 19

Thank God for his promises to restore the dead to life! It is the assurance of these promises that makes the Bible such a real source of hope and comfort. As we have seen, it was the hope of the resurrection that sustained Abraham and all the ancient servants of God. It was the assurance of the resurrection that enabled Jesus to endure the cross and despise the shame which was heaped upon him. It is the hope of the resurrection that today fills the hearts of God's people with joy as they face the uncertainties of a chaotic world. And it will be the fact of the resurrection that will translate into reality the promises of God to bless all the families of the earth.

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The Memorial Service

Exodus 12:1-12; Matthew 26:17-45; I Corinthians 11:23-29

THE service in which followers of the Master commemorate his death is a hallowed and blessed occasion. The night in which we partake of the Memorial emblems is different from any other night in the year. It is a night of deep reverence, a night in which we renew our consecration vows to our Heavenly Father with a sense of humility and solemn devotion. The date this year is Sunday, April 10.

On Memorial night we meet with those of like precious faith in holy bonds of Christian fellowship. We separate ourselves from every worldly contact, and together with those who have chosen to walk this narrow way of sacrifice with us, we keep the Memorial of the Savior's death.

Especially at this time we remember that Christ died for our sins according to the Scriptures. It is especially a time when we renew our determination to be faithful in our devotion to our Heavenly Father because of his great gift—and faithful too, to the principles of truth and righteousness.

We all are more or less acquainted with the historical first Passover of the firstborn of the children of Israel, and how they were saved alive while the destroying angel took away in death the firstborn of the Egyptians, as the record has it, "from the firstborn of Pharaoh that sat upon the throne unto the firstborn of the captive that was in the dungeon." (Exod. 12:30) We know also, that as a result of this great event, Pharaoh hearkened to the plea of Moses, "Let my people go," and Israel was permitted to go—delivered from Egyptian bondage. (Exod. 10:3) But why was the Passover Lamb slain? Why was its blood sprinkled on the door posts and the lintels of their houses? What is the lesson behind the divine command?

Typical

THIS account would be to us merely a historical event, but for the New Testament. But the light of the New Testament, through the Spirit of God, has vitalized this narration of the Passover and has made of it to us the greatest of all Bible types. In the light of this explanation, Pharaoh ceases to be merely a king of Egypt and becomes a type of Satan, that great opposer of God, and also the enemy of the people of God.

Also the firstborn of Israel to us becomes "the church of the firstborn which are written in heaven." "A kind of firstfruits unto God of his creatures."—Heb. 12:23; James 1:18

The lamb was also a type, and blessed are those whose eyes have been anointed so that they see Jesus as the "Lamb of God, which taketh away the sin of the world"; and see that we, his children, are to feed on Christ, as the Jewish people fed upon the literal passover lamb.—John 1:29

The unleavened bread ceases to be unleavened bread only, and becomes a type of the pure sincerity and truth of God's Word upon which we, as his children, must feast if we are to be "strong in the Lord, and in the power of his might."—I Cor. 5:8; Eph. 6:10

The bitter herbs aided and whetted the Jewish appetite. And the bitter trials of our Christian experience help to wean our affections from earthly things and whet our appetite for spiritual things. They help us to realize "how vain is all beneath the skies, how transient every earthly bliss, how slender all the tender ties that bind us to a world like this." Yes, the bitter experiences of life whet our spiritual appetite for the Lamb of God, and for his unleavened bread of sincerity and truth.

Moses said to the Israelites, "And thus shall ye eat it with your loins girded." (Exod. 12:11) The girdle in the Bible is a symbol of service, and at once service becomes to us a personal thing, for service is an obligation as well as a privilege in our Christian walk—service to the Lord, service to the truth, and its proclamation. The fact is that in spite of all that we have said and that the Lord has done, most of the world knows neither him nor the glories of his coming kingdom. There is also the service to our brothers and sisters in the truth, as we endeavor to help them bear their burdens in the spirit of love and sympathy and understanding.

Moses said: "Thus shall ye eat it, with . . . your shoes on your feet." Feet become to us a symbol, for we have the privilege of "walking in newness of life" with Christ, walking in the narrow way which leads to life eternal. Our feet are shod with the "preparation of the Gospel of peace," the Gospel that tells of reconciliation with God.—Rom. 6:4; Eph. 6:15

The staff that the Israelite held in his hand helped him in his walk toward the promised land. And as pilgrims and strangers we also have a staff upon which we depend. It is the Word of God, our source of comfort, of strength, and sustaining grace. It is our ever present help in time of need as we journey toward our spiritual Canaan.

The Memorial

ON MEMORIAL night we, as Christians, do not keep the Passover. That is a Jewish celebration. Nor do we, as Christians, keep any antitype of the Passover. Christ, our Passover Lamb, is slain, and we keep the Memorial of his death. For he said to us, "As oft as ye do this," do it in remembrance of me.—I Cor. 11:24-26

Only the firstborn of the Israelitish families were in danger of their life that night in Egypt. And only the church of the firstborn are now in danger of their eternal life, for only they are now on trial for life.

The firstborn of Israel remained in the house, remained behind the blood of the lamb that had been sprinkled upon the door post and lintels of his home. To him this was a matter of life or death. And to the spiritual Israelite it is now a matter of eternal life or eternal death as to whether he remains in the household of faith, behind the protection of the blood of the Lamb of God.

We are a privileged people. We are living in a grand and awful time. Soon the night of sin and death will have passed. Just think of what that means! Soon the glorious morning of deliverance from Satan's domination will have come. Soon The Christ, the antitypical Moses, will be the world's Deliverer from sin and imperfection and death.

That day of deliverance, will last one thousand years, and during that one thousand-year day earth's millions will come to an accurate knowledge of the truth. All who obey the will of God

shall live. All who disobey under those favorable conditions will be cut off. This is pictured in the deliverance of the Israelites who passed through the Red Sea, while Pharaoh and the Egyptians were destroyed in the sea as a symbol of the second death.—Acts 3:23; Exod. 14:27, 28

Eventually Israel entered Canaan, and in so doing they completed the picture of “all the families of the earth” being delivered from the slavery to sin and death under Satan, and given the blessing promised through the establishment of the righteous kingdom of Jesus Christ. Each part of this Passover type magnifies the goodness of our God and the greatness of his plan for the deliverance and blessing of all mankind.

The Memorial Feast

THE Memorial of our Master’s death is a simple feast. It consists of a small piece of bread—unleavened bread—and a sip of the fruit of the vine. But simple as it is, what meaning it has for us! No one has ever partaken of a more important feast.

The events of the first Memorial are clear in our minds. The Lord blessed the bread. He blessed the cup. He told his disciples that the bread represented his broken body and he told them that the cup represented his shed blood. He then invited all his disciples to partake, to participate, not only in feeding upon him, but also in being broken with him; not only in partaking of the merit of his ransom, but also in laying down their lives in his service. And then he said that those who would do this would share his kingdom and that he would, in his kingdom, drink anew with the faithful.

Are we his disciples? Then these thoughts must thrill us! What a wonderful prospect to all who are in attune with the Lord and with his truth.

“Take eat, this is my body,” Jesus said, and he gave them pure unleavened bread. (Matt. 26:26) How well this represented his body—his pure and sinless flesh, the flesh which he gave for the life of the world. In John 6:48-51 Jesus’ words are recorded, “I am that bread of life, this is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of this

bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

When we partake of the unleavened bread in the Memorial service, it reminds us that we, through faith, have appropriated to ourselves the value of the ransom sacrifice of Jesus Christ, for our salvation is bought for us through our Lord's death on Calvary.

Likewise the fruit of the vine symbolizes our Savior's life poured out for us: his soul poured out in death as our ransom. Blood represents life—not life retained, but life yielded, surrendered, laid down in sacrifice. There is no other way to gain eternal life except through the Lord's shed blood. "There is none other name under heaven given or amongst men, whereby we must be saved." He took the sinner's place.—Acts 4:12

The Date

THE Memorial supper is held on the anniversary of our Lord's death. The afternoon of that day is the anniversary of the day in which our Lord dispatched Peter and John to make ready this last feast. (Luke 22:8) The Memorial supper, then, is the yearly observance of the "Last Supper" instituted by our Lord after he had eaten the Passover. Later that same night he went into Gethsemane's garden, there to gain the victory at the throne of grace, being able to say, "Not as I will, but as thou wilt." "Thy will be done."

Later on this same night Jesus was betrayed by a kiss. He was then brought before Herod, and Pilate also who washed his hands of the whole affair, and said to the Jews who were demanding his death, "Behold the man"—you have no Jew his equal; would you crucify him? But the aroused rabble cried: "Crucify him, crucify him, and turn unto us Barabbas." (John 19:5, 6) Under pressure from their leaders the Israelites clamoured for the life of the One who had come to save them. Nothing is more heart-hardening than religious prejudice. Think of that mob, ruled by fanaticism!

And on that same night, the flogging, the smiting, the crown of thorns. But he was not defeated, for in sorrow he loved those who hated him. He was mild, but he was not weak. His inner

strength of spirit sustained him to the end. At nine o'clock the following morning he was nailed to the tree of crucifixion, and at three o'clock in the afternoon, as the Lamb of God, he died. He died for you; yes, he died a ransom for all.

The story of Jesus' death, as the Lamb of God that taketh away the sin of the world, has a special significance to us at the Memorial season. To some this great event is merely a page in history, an example of courage under trial, of inner strength in the face of extremely trying circumstances, of kindness in the midst of hate. It is all this, of course; but what is even more important is that as the Lamb of God Jesus "tasted death for every man." He died for our sins, according to the Scriptures.—I Cor. 13:3

The goal of Jesus' earthly life was to die—not for himself, but for others. Without his death the world could not have been redeemed. It was his death as a ransom that has provided redemption from the curse. And in his faithfulness and obedience under trial he also became an example to us who are endeavoring to follow in his steps, an example of the full measure of devotion.

The bread, then, represents Jesus' broken body. The fruit of the vine represents his shed blood. Our eternal life is assured by these great truths, if our lives are governed by them. Let us never lose our appreciation of them. They are not shallow truths, but deep, yes, as deep as the love of God.

The supreme example of thanksgiving in the light of suffering even unto death is that which is supplied us by our Master. On the night he instituted this Memorial, he took the bread and took the cup, realizing full well what they meant to him in suffering and death, and yet the record is that he was able to offer thanks to God for them both.

Primary Lesson

THE primary lesson to have impressed upon our minds and hearts in this Memorial is that of our Lord Jesus: of his sacrifice as our ransom. It is written, "Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—John 12:23, 24

There is also a secondary truth in all this, and it is very important that we understand it. I Corinthians 10:11, 16, 17 reads: "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world [ages] have come. . . . The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body, for we are all partakers of that one bread."

Communion! What does it mean? It means common union, mutual participation, partnership, brotherhood—a brotherhood based upon the significance of the bread and the cup.

One loaf, but many grains of wheat are broken in order to make that one loaf. Our Lord was broken first, and we must be broken with him. Not one of us has merit of his own. We have spiritual life only as we become a part of that one loaf.

The breaking of our body represents the sacrificing of our justified humanity, with its privileges and its life rights. It means the fulfilment of our consecration vow to be "dead with him," that we might "live with him"; to "suffer with him" that we might "reign with him."—II Tim. 2:11, 12

The Cup

THE cup which our Father pours, shall we not drink it? It is sometimes a cup of blessing and sometimes a cup of sorrow. He "knoweth what things ye have need of." (Matt. 6:8) It is for us to say from our hearts, "Thy will be done"—"Not as I will, but as thou wilt."

Jesus took the following steps: (1) consecration; (2) sacrifice, suffering for righteousness' sake. And for his faithfulness he was rewarded. And then he asks each one of us, "Are ye able to drink of my cup"—of consecration, of sacrifice and suffering for righteousness' sake? And if we are faithful we also shall receive a reward—"Heirs of God, and joint-heirs with Jesus Christ."—Rom. 8:17

We believe that it is proper for every consecrated child of God to partake of the Memorial supper. We also believe that the heart condition of those who partake is more important than the time

we partake of it, or the place. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (I Cor. 5:7, 8) May we partake of this Memorial with a pure heart, fervently.

As we meditate upon this Memorial of our Lord's death, may we search our hearts to rid them of all leaven. May we renew our determination to triumph through faith.

And after we have partaken of the "bread" and the "fruit of the vine" let us go forward with a song of praise in our hearts, thankful that we have been called out of the darkness of this world into the light of truth, called to partnership with Christ, to brotherhood in the body of Christ. And may the hope of partaking anew with our Lord in his kingdom lift our affections and center them on him. And then in the days to come may we keep them there until we hear his words, "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

During the last year we have all been more or less negligent of many things. Possibly some have neglected prayer, or the study of his Word. Some may have neglected fellowship with those of like precious faith that is so necessary to keep us spiritually strong. May we determine to be faithful to our privileges, and not forsake the opportunity of assembling together for mutual strength and encouragement. May we remember, "Blessed are the pure in heart, for they shall see God."—Matt. 5:8

Before we partake of these emblems, then, let us renew our consecration to God. Let us thank him for his great Gift. Let us thank him for the light of his truth. Let us thank him for the high calling through Jesus Christ our Lord. (Phil. 3:14) May we determine to be worthy of the light which he has given us, for only then will we be given greater light. And finally, may we be faithful to our obligations this coming year, even more diligent and energetic in the service of the truth and the brethren than we have ever been before. And may the Lord bless our every effort in this direction to the praise of his glory!

“Buy the Truth
and
Sell It Not.”

PROVERBS 23:23

THE exhortation to “buy the truth” is a clear intimation that it costs something to secure. For instance, to get rid of the false doctrines of the worldly nominal church of our day requires time for study that might have been given to other things. Further, the sincerity of the sacrifice of self will be tested to the full, and will prove each one to be either worthy or unworthy of membership in the overcoming church, which will receive the honors of the kingdom.

Just as the truth set the faithful remnant of Israelites of old free from the bondage of the Law Covenant, with its hopeless proposition of winning God’s favor by the perfection of one’s own efforts, so the truth opened up in our day has set the faithful followers of Jesus free from the bondage of human creeds. It has

also set us free from the multitudinous activities of the nominal church, which have proved such a hindrance to the true servants of God and to progress in the things of the Spirit.

If received into good and honest hearts, we soon find that the truth does cost us something. It costs misunderstandings — the straining, if not the breaking of some earthly ties. Faithfully letting our light shine among Christians with whom we have been formerly associated sometimes means experiences such as the Master foretold: “They shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man’s sake.” (Luke 6:22) Whatever the cost, may we be able to say with the Psalmist David: “Thy loving-kindness is before mine eyes: and I have walked in thy truth.”—Ps. 26:3

The more we come fully to appreciate the Father’s loving-kindness in giving his only begotten Son, and the willingness of Jesus to come to earth and lay down all that he had that we might live, the more we would desire to give something in return. Whatever the cost, it is surely our reason-

able service to walk in the narrow way marked out by the Word of truth, seeking to be faithful witnesses for the truth, that again we may be able to say with the Psalmist David, who, when speaking prophetically of Jesus, said, "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation."—Ps. 40:10

Not only are we to "buy" the truth, (make it our own, whatever the cost), but we are also exhorted to "sell it not." Unless we are watchful it is surprisingly easy to "sell" the truth and deprive ourselves of its blessings. We can do this by failing to live up to it; by hiding our light under a bushel; by neglecting it and its interests for some slight earthly advantage.

It will be remembered how Esau (the firstborn son) sold his birthright for a mess of pottage—picturing how it is possible for the antitypical firstborns to sell the truth for some trifling earthly advantage or satisfaction; exchanging opportunities for serving the Lord in order to serve some earthly interest.

The Apostle Paul's experiences were surely those of the Master himself when he said: "What things were gain to me, these have I counted loss for Christ."

(Phil. 3:7, R. V.) Nevertheless, Paul had the sad experience of seeing many who had run well for a time, later allowing it to take second place in their hearts. Doubtless with deep regret, he had on one occasion to report: "All they which are in Asia, be turned away from me."—II Timothy 1:15

And then there was an individual case Paul felt it his duty to mention: "Demas hath forsaken me, having loved this present world." (II Tim. 4:10) Demas, apparently, for a time had served faithfully. But he had become attracted by some of the advantages of the world, which he considered of more value than the privileges of service and association with Paul.

Instead of selling, exchanging, or compromising the truth in any way, may we be able to say: "I have chosen the way of truth: thy judgments have I laid before me." (Ps. 119:30) Thus we may become more and more "established in the present truth." (II Peter 1:12) And we will also be able to give to the Lord our humble testimony: "Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight." (II Kings 20:3, R. V.) To all who can give such testimony the Master will surely say: "Well done, good

and faithful servant: . . . enter thou into the joy of thy Lord.”
—Matt. 25:21

Jesus testified before Pilate: “To this end was I born, and for this cause came I into the world, that I should bear witness to the truth.” (John 18:37) It was our Lord’s faithfulness to the truth that brought upon him the opposition of those who were blinded by the Adversary. It was his witness to the truth that cost him his life, and it was the giving of his life in defense of the truth that constituted the redemption price.

Similarly all of the Lord’s followers are to bear witness to the truth—the truth in respect to God’s character and plan. It is such witness to the truth that is to cost all the true followers of Jesus their lives in presenting themselves living sacrifices, holy and acceptable to God through Christ Jesus. “Let each one who hopes to be a joint-heir with the Prince of Life in the kingdom witness to the truth—a good confession respecting the kingdom, its foundation and ultimate superstructure in glory.”—Daily Heavenly Manna, July 21

SPEAKERS’ APPOINTMENTS

<p>A. BOYCE</p> <p>Letchford March 13</p>	<p>J. H. MURRAY</p> <p>Liverpool March 13</p> <p>Eastleigh 20</p> <p>Amberley (Glos’) April 2-3</p>
<p>C. A. CORNELL</p> <p>Letchworth March 6</p>	<p>E. TERRY NADAL</p> <p>Llanelly March 12-13</p> <p>Guildford 20</p> <p>Eastleigh April 3</p>
<p>G. A. FORD</p> <p>Letchworth April 24</p>	

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

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

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

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

ARIZONA

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

ARKANSAS

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

CALIFORNIA

Bakersfield KMAP 1490 10:30 a.m.
Bishop KIBS 1230 10:45 a.m.
Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Fresno KARM 1430 10:30 a.m.
Los Angeles KABC 790 10:45 a.m.
Marysville KMYC 1410 10:30 a.m.
Paso Robles KPRL 1230 10:30 a.m.
San Bernardino KCKC 1350 10:30 a.m.
San Diego KSON 1240 10:30 a.m.
San Francisco KGO 810 10:15 a.m.
San Luis Obispo KVEC 920 7:45 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

CONNECTICUT

Waterbury WWCO 1240 11:00 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Eau Gallie WMEG 920 12:30 p.m.
Orlando WABR 1440 9:00 a.m.
St. Petersburg WLCY 1380 9:45 a.m.

GEORGIA

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

IDAHO

Burley KBAR 1230 11:30 a.m.

ILLINOIS

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

INDIANA

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

IOWA

Clinton KROS 1340 7:15 p.m.

KENTUCKY

Bowling Green WLBj 1410 10:00 a.m.
Danville WHIR 1230 10:00 a.m.
Lexington WBLG 1300 9:00 a.m.
Louisville WTMT 620 10:30 a.m.
Madisonville WTTL 1310 11:45 a.m.
Newport WNOP 740 9:45 a.m.
Paintsville WSIP 1490 10:00 a.m.
Somerset WSFC 1240 11:00 a.m.
Winchester WFWKY 1380 10:30 a.m.

THE DAWN

LOUISIANA

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

MASSACHUSETTS

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

MICHIGAN

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

MINNESOTA

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

MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.
St. Louis KXOK 630 8:30 a.m.
Vicksburg WQBC 1420 10:00 a.m.

MISSOURI

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

NEVADA

Reno KATO 1340 10:00 a.m.

NEW JERSEY

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

NEW MEXICO

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

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

NEW YORK

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

NORTH CAROLINA

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

NORTH DAKOTA

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

OHIO

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

OKLAHOMA

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

OREGON

Astoria KAST 1280 10:30 a.m.

BROADCAST SCHEDULE

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

The Lord Our Helper

"With us is the Lord our God to help us, and to fight our battles."

II Chronicles 32:8

THE reassuring words of our text were addressed to the people of Judah by the good king Hezekiah. It was at the time when the king of Assyria had "entered into Judah, and encamped against the fenced cities, and thought to win them for himself." (II Chron. 32:1) The Lord's people were insufficient in numbers and too inadequately armed to protect themselves against the invader in their own strength, but Hezekiah believed that the Lord would fight for them, and he did.

Hezekiah said to the people of Judah, "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." (vss. 7, 8) The remainder of verse 8 says [marginal translation] that "the people leaned themselves upon the words of Hezekiah, king of Judah."

In other words, the people believed what the king told them, and knew that in the Lord's own way he would deliver them from their enemy. In this they were an example for our encouragement, for we also, as new creatures in Christ Jesus, are surrounded by powerful enemies which would overwhelm and destroy us but for the fact that we too have the Lord our God, our loving Heavenly Father, to fight our battles for us. With the Lord on our side we know that victory is sure.

Our Warfare

THERE are many facets to the life of a Christian, and the Bible likens one of them to being a soldier. Paul admonished Timothy

to "endure hardness, as a good soldier of Jesus Christ." (II Tim. 2:3) Paul explained, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."—vs. 4

To be a "good soldier of Jesus Christ" means separation from all entangling alliances with the world, and resolute opposition to the desires of the flesh which might be contrary to the will of God as expressed through Christ Jesus, who is the "captain" of our salvation. (Heb. 2:10) In addition to being out of harmony with the world and our own fallen flesh, and in opposition to them, Satan the great antitypical "King of Assyria" has pitted his strength against us, and to a large extent directs all the forces of unrighteousness which would destroy us as new creatures.

In view of this array of enemies which constantly war against us, how quickly we would be overcome were it not for the fact that the Lord fights for us! This being true, we have the assurance that there are more on our side than on the side of our enemies, even as Hezekiah assured the people of God in his day.

It has been truly said that one with the Lord is a majority.—Rom. 8:31

The Christian's Armor

THROUGH his Word the Lord has revealed some of the ways in which he helps to fight our battles. One of these is in the fact that he has provided us with an armor. Imagine a soldier of ancient times endeavoring to meet the enemy without his armor! The Lord uses the armor of the ancient Greek or Roman soldier to illustrate the provision he has made for our protection. Our armor is not made of metal, for we are not fighting a carnal warfare. (II Cor. 10:4) Our battle, the Christian's warfare, is largely in the mind and in the heart. It is a battle between opposing ideas and thoughts.

On the one hand are the thoughts of God, his will for us. They are thoughts of righteousness, of love, of faith, of hope, of obedience, of self-denial, of sacrifice, and of all those precious and holy things which we have espoused and love. On the enemy's side are all those unholy thoughts of hate, of selfishness, of disobedience to God, which war against us as new creatures.

To protect us against these unholy thoughts which would lead away from the Lord and from the doing of his will, an "armor" is described in detail in Ephesians 6:10-17. Paul admonishes us to "be strong in the Lord, and in the power of his might," and indicates that this is possible by putting on "the whole armor of God," that we "may be able to stand against the wiles of the Devil."—vss. 10, 11

It is not against swords and spears and shot and shell that we have to "stand," but against "the wiles of the Devil," the great deceiver, who, in order to defeat the Lord's people, often appears "as an angel of light." (II Cor. 11:14, 15) There is only one adequate defense against attacks of this sort, and that is to resort to the truth. This is why Paul likens the truth to an armor.

Our struggle is not against "flesh and blood." It is not a carnal warfare. It is "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [margin, "wicked spirits"] in high [margin, "heavenly"] places." (vs. 12) Here we are reminded of the array of wicked spirits, the fallen angels, who are associated with the Devil in his battle to deceive, discourage, and to control our minds. Frightening, indeed, would be the outlook, but for the assurance that "with us is the Lord our God to help."

However, we can have full assurance and continue in the battle with confidence if we follow the Lord's instructions, and one of these is that we put on "the whole armor of God," and stand our ground before our enemies, even though marshaled as they are under the leadership of the great Adversary, Satan the Devil. We do not need to fear, for we know that through the Lord and the provisions he has made we can be conquerors; yea, more than conquerors.—Rom. 8:33-37

The Girdle of Truth

THE first piece of armor mentioned by Paul is the girdle—"having your loins girt about with truth." The girdle is a symbol of service, and since the reference here is to the girdle of truth, this part of the armor emphasizes that there is a real source of protection through being active in the service of the truth. Indeed, since the girdle helped to hold the other parts of the armor

together and on the body, even the keeping on of the whole armor of God is shown to depend upon our service of the truth.

And how logical this is! It is not so much the service that is important, but the fact that through service we manifest the spirit of love as against selfishness; and only if we have received the truth in the true spirit of love, and lovingly sacrifice time and means and strength in giving it to others, will we be able to keep it. Satan, working through our fallen flesh, is constantly endeavoring to inject the spirit of selfishness into our minds and hearts, hence the need to have our "loins girt about with truth."

The Breastplate

WE ARE also to have on "the breastplate of righteousness." (vs. 14) The breastplate protected the heart. "With the heart man believeth unto righteousness." (Rom. 10:10) Here, then, is suggested a heart belief, manifested in full devotion to the Lord, which leads, through Christ, to righteousness, or justification. And how vital is this truth if we are to be protected against all the fiery darts of the Adversary.

Paul amplifies this in Romans 8:31-34, which we quote: "What shall we say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

One of Satan's methods of attack is to discourage us by emphasizing the imperfections of our flesh. He insists that we are so imperfect that God surely cannot continue to love us and deal with us. If he succeeds in getting us to believe this, and we become discouraged, then we are vulnerable to attack along other lines. But if we continue to wear the breastplate of righteousness his fiery darts cannot get through to our hearts. Our answer will always be, "It is God that justifieth" through Christ, and it is the Devil who condemneth.

And what a wonderful provision this is! Not only do we have the protection of the blood, as illustrated by the "robe of right-

eousness," but as Paul further explains, Jesus is ever at "the right hand of God, who also maketh intercession for us." (Isa. 61:10; Rom. 8:34) What a marvelous source of comfort this should be when the vicious accuser, Satan, hurls his venomous arrows of discouragement against us!

Sandals

"AND your feet shod with the preparation of the Gospel of peace," Paul continues. This suggests that our walk in life should be consistent with the "Gospel of peace," the Gospel through which we have been reconciled to God and have peace with him. Having received this truth, this Gospel, and through its terms been reconciled to God, we should remember that we are commissioned to be its ambassadors, that to us has been given "the ministry of reconciliation."—II Cor. 5:18

Besides, if our walk in life is consistent with the Gospel of peace, we will radiate peace and good will. We will not be trouble-makers, either among the brethren, or in the world. Having the peace of God in our own hearts, we will be able to look upon the imperfections of others as he does, which is with patience and love, knowing that in his own due time and way he will deal with all the situations which are beyond our control.

And how wonderfully this will help to protect us against the assaults of the Adversary! What an opening we would be giving the Devil if, while neglecting to use the Gospel of peace for the purpose for which it was given to us, we should become entangled in a strife of words with our brethren, or others. If we continue to keep our feet "shod with the preparation of the Gospel of peace," this cannot happen.

The Shield

"ABOVE ALL," Paul continues, "taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one [Diaglott]." (vs. 16) The word "faith" is used in the Scriptures in two closely related ways. It means a heart belief in God and in his Word, a living belief which expresses itself in full and loving devotion to him. And it is also applied to the truth which we believe, such as in the expression, "most holy faith," and also in the admonition to "earnestly contend for the faith which was once delivered unto the saints."—Jude 3, 20

We suggest that the "shield of faith" is an illustration of both these uses of the word faith; that it represents our faith in the "faith which was once delivered unto the saints," our faith in the truth. And this must be indeed a vital and living faith in the truth if it is to serve to protect us against "all" the fiery darts of the Adversary.

It will have to be a faith in the truth, not only as the outline of God's plan, but in the character of our Heavenly Father who made the plan, and through it revealed himself to us. Many trials come into our lives which we do not understand, and we must have faith to believe that God is permitting them for our good. If we doubt this for a moment, Satan will take advantage of our doubt, and we will be pierced by one of his fiery darts.

We will need the faith that was exemplified by the three Hebrews who refused to bow down and worship the image set up by Nebuchadnezzar, for which they were cast into a burning fiery furnace. They said to the king, "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:17, 18

"But if not"—what an expression of confidence in the Lord this was! They believed that their God, the living God of Israel, was all-powerful, and abundantly able to deliver them from the hands of the king of Babylon. They believed that he would deliver them. But if perchance they had concluded wrongly in this, it would not shake their confidence in the rightness of his will. They would still be loyal to him and refuse to worship other gods.

Do we have the sort of faith that is expressed by those words, "but if not"? Do we have faith to believe that God's ways are always best, even though they run counter to our preferences, and, indeed, sometimes lead to severe trials and suffering? Do we have a faith that will not shrink in the face of opposition, regardless of how fiercely the battle may be raging around us and against us? Has the "most holy faith" revealed the character of our God in a way to give us full assurance that whatever he permits is what we want? Can we look up to him and say, Thank

you, Father, for these experiences which thy wisdom sees to be best for us, for "Great is thy faithfulness" in supplying all our needs!—Lam. 3:22, 23; Matt. 6:31-33; Phil. 4:19

This is what it means to wear the "shield of faith." Only thus can we be assured that the Adversary's fiery darts of doubt and discouragement will not pierce our hearts and turn us aside from continuing the good fight of faith.

The Helmet

WE ARE also to "take the helmet of salvation." In I Thessalonians 5:8 Paul speaks of the "helmet" as being "the hope of salvation." We cannot hope for that of which we have no knowledge, so the helmet, being worn on the head, would seem to represent a knowledge of the truth, the truth through which we are given the hope of salvation. But let us not suppose that the "helmet" symbolizes merely what is sometimes referred to as a "head knowledge" of the truth, in contrast to a heart understanding. It suggests much more than this.

A knowledge of the divine plan of the ages is fundamentally important, because it is through the divine plan that we know God, whom to know aright is life eternal. (John 17:3) But it is only if this knowledge has made us acquainted with God, and taught us to put our trust in him, and to love his will, that we can be said to have on "the helmet of salvation."

Having on this "helmet" implies vital knowledge with respect to our association with the Lord and with his people. Do we know that we have passed from death unto life because we love the brethren? Do we know that those who do not love the brethren abide in death, and have no present hope of salvation? (I John 3:14) Do we love the brethren, and upon this basis are we wearing "the helmet of salvation"?

Another important element of knowledge represented by the helmet, is mentioned by Paul in Romans 8:28. Here he writes, "We **know** that all things work together for good to them that love God, to them who are the called according to his purpose." Do we really know this, and believe it so confidently that no matter what happens as we battle against the world, the flesh, and the Devil, we will not be surprised, discouraged, nor made weak?

Do we know that we love God, and do we know that we have been called according to his purpose? To have this knowledge implies that first we must know that God has a purpose, and then believe that he has called us to participate in that purpose. Do we know that he who has called us is able to keep and protect us? Paul knew this, and wrote, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—II Tim. 1:12

The Sword

THE last piece of the Christian's armor mentioned by Paul is what he described as "the sword of the Spirit, which is the Word of God." (vs. 17) The sword is used for offensive warfare, and not merely defensive. But the Christian soldier does not use his sword against people, for people, as such, are not his enemies. The Christian's enemies, as we have seen, are the world, the flesh, and the Devil, and it is against these that he uses his sword, especially against the desires of his own fallen flesh.

"The sword of the Spirit" is the Word of God, and this Word is "quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12) Paul also wrote, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (II Cor. 10:4) These are the strongholds of sin and opposition to God within ourselves, and with which Satan and the world are in alliance.

It is against these that the sword of the Spirit is to be used, and if used faithfully it will cast "down imaginations [margin, "reasonings"], and every high thing that exalteth itself against the knowledge of God," and bring "into captivity every thought to the obedience of Christ." (II Cor. 10:5) What a wonderful provision the Lord has made to help us keep the body under and bring it into subjection. (I Cor. 9:27) May we continue faithfully to use it, ever thankful for the assurance that the Lord will give us victory through our Lord Jesus Christ.

Additional Help

IN THE case of the people of Judah, who were attacked by the

mighty Assyrian army, the Lord sent an angel to give the needed help. (II Chron. 32:21) This is also true with us. We read that "the angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7) Paul wrote that the angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation."—Heb. 1:14

The knowledge that the holy angels are assisting in our warfare, and protecting us from our enemies, should give a wonderful assurance of closeness to our Heavenly Father, and a deep sense of his loving interest. Jesus said concerning the angels who thus serve that "in heaven" they do "always behold the face of my Father." (Matt. 18:10) This means that they always know exactly what the Heavenly Father's will is for each one of his people, and can overshadow them with his providences in exactly the right way to accomplish his purposes.

Is the sunshine of the Father's love beaming tenderly and lovingly upon you today, causing you to rejoice and to sing aloud his praises? Perhaps tomorrow a cloud will intervene, but remember that behind the cloud the sun is still shining, and the angels which are watching over you know exactly when to remove the cloud, and when to bring it back. They are able to temper the wind to your needs, and will not permit you to be tested above that which you are able to bear.—I Cor. 10:13

Just as an angel closed the mouths of the lions and prevented them from harming Daniel, and centuries later delivered Peter from prison, causing the iron gate to open of its own accord, so they are able to control the circumstances that otherwise would overwhelm us as we fight the good fight of faith. Truly we should be "strong and courageous," "for there be more with us" than with our enemies, for we have "the Lord our God to help us, and to fight our battles."—II Chron. 32:7

Like the people of Judah, may we "lean" on the many assurances of the Lord that he will give us strength and protection no matter how fierce the battle may rage. In this assurance, may we continue on in his service, inspired by the knowledge of his love to tell the whole world the good tidings of the kingdom. Truly, ours is a great God, and worthy to be praised!

Magazine Advertising

AS ANNOUNCED in previous issues of *The Dawn*, we have inserted an advertisement offering free copies of the booklet, "When a Man Dies," in the weekly magazine *Grit*, and in the Canadian magazine, *The Family Herald*. The requests for the booklet received from the *Grit* advertisement now total 800, while the requests from *The Family Herald* at the time we go to press have reached 375. The circulation of *The Family Herald* is less than half that of *Grit*.

To us these results are very encouraging, and we will continue to use this means of proclaiming the truth as the Lord indicates it to be his will. The brethren throughout the country are also well-pleased, and many of them are considering using this means of promoting the truth locally, which is good. Because of this we think it advisable to mention a few points which we have learned by experience.

First, there is no guarantee that because one advertisement brings a good response, another one will. The wording in the advertisement we have used in the two papers had previously proved successful in a radio circular. This particular radio circular brought a most encouraging mail response, so we used the same presentation in the magazine advertisements; and as we have reported, the response has been most heartening.

The magazine advertisements were one column wide and six inches deep. Sufficient space was used at the bottom of the advertisement to display a return coupon to make replying simple and convenient. No attempt was made in the advertisement to accomplish anything other than to have the reader send for the booklet.

The selection of a proper magazine for this purpose is important. It should be a weekly or monthly magazine, rather than a daily newspaper. A daily newspaper is seldom looked at after the day it is published, and in this busy world does not get a very careful reading. As a rule, a weekly magazine remains in the home for at least a week, and is picked up and read from time to time during that week by various members of the family. Hence an advertisement offering a religious booklet has a much greater chance of being seen. Indeed,

weekly magazines often remain in the home long after the week they are issued. The value of this was revealed by the fact that approximately 300 requests for the booklet were received from the advertisement in *Grit* subsequent to the week it was dated. This does not happen with daily newspapers.

The two magazines thus far used have their largest circulation in the small towns and rural areas. In due time we expect to run the same advertisement in a magazine that circulates in the larger towns and cities. Eventually, if the Lord's providences so direct, we will try advertising one of the other booklets. We would like to stress that this is a new field of endeavor for us, which we consider to be still experimental. We are seeking to learn by experience, and will report from time to time how we are getting along.

LETTERS OF APPRECIATION

Help Appreciated

Dear Brethren of The Dawn: Christian greetings! Your little magazine is much awaited each month, and greatly appreciated. Recently I had a deep desire to know more about the beloved Apostle Paul. I looked through the back issues of The Dawn and found a complete series of articles dealing with the life of Paul. How can I express how I felt as these truths were unfolded to me so beautifully. With the Bible and The Dawn, I followed the story of this "chosen vessel" to bear the Lord's name before Gentiles and kings. It was wonderful how God guided his life so that this purpose could be fulfilled. Without these Bible helps I could never

see the beauty of these things, and I thank God for them. I also thank you for sending the pilgrims to visit us. They are such a blessing to us in so many ways. Each Sunday morning I eagerly await the "Frank and Ernest" program, and always something is revealed. The fifteen minutes pass far too quickly. I remember The Dawn each day at the throne of heavenly grace.—Colorado

Enjoyed TV Discussion

Gentlemen: Please send me the book, "Hope Beyond the Grave," which was offered on your program this noon over our ABC television station. Your discussion was most enjoyable, and enlightening.—Minn.

Rejoicing

Dear Brethren: Christian love and greetings to you all in the blessed name of our Redeemer! I wish to thank you for the radio broadcasts. I am so glad the programs are back on the air in this district. I am still able to hear them. My heart rejoices, and is full of thanksgiving to my loving Heavenly Father to be blessed in this way. The Dawn is filled with good things, and I would like to thank you again for the wonderful blessings it brings me. I am past eighty-eight years of age but rejoicing daily. I pray for you rich blessings from above. Your sister by God's grace.—N. J.

Appreciates Recordings

Dear Friends of The Dawn: I wish to thank you for the many wonderful recordings you have sent me in the past months. I have taken some to the isolated friends, and I too get so very much help from them. May our Heavenly Father, who makes all these blessings possible, bless and keep all of you.—California

A Pastor Writes

Dear Friends: The tracts were received today. I shall see that none of them are wasted. It was a splendid assortment. You are so good in sending them, and I thank you with my whole heart. I am so grateful to our Lord and

The Dawn for my knowledge of the Bible. I feel that now I can answer most questions asked. I am still learning the truth through The Dawn. It is a deep satisfaction and joy to share this truth that others may know God's overall plan. Please remember me in your prayers, as I do you.—N. Y.

No More Fears

Gentlement: The "Grace of Jehovah" booklets you sent me have been given to those whom I trust will be helped by them. I have only one left, and I read it many times. The more I read it the more I get out of it. It certainly has helped me to see how wrong I was. Thank God for removing me from bondage. My fears are all rolled away, and I feel like a different person. I believe that it was God himself who came to my rescue and gave me the strength to take the right step.—North Dakota

Comforted

Sirs: We received a little booklet called, "Hope." It was very sweet, and I am sending for your book, "God and Reason," which is mentioned in the little booklet. We are glad to receive any words of sympathy and scriptural help during these dark days resulting from the death of our dear mother. God bless you.—Kentucky

CONVENTIONS

LAKELAND, FLORIDA, March 5-7—Florida Students Annual Convention will be held in the Civic Theatre, Lake Mirror Drive. Reservations should be addressed to Mr. George O. Jeuck, 5212 Lake Howell Road, Winter Park, Florida. Speakers: Brothers H. E. Anderson; Samuel Baker; Walter Blicharz; Pantel Hatgis; Edward G. Lorenz; D. J. Morehouse; Everett Murray; Roy E. Poland; William Roach; Stephen Roskiewicz; J. H. L. Trautfelner; F. S. Wassmann; C. R. Weida; and W. N. Woodworth.

MIAMI, FLORIDA, March 12, 13—Simpson Memorial Garden Club, 55 S. W. 17th Road. Reservations should be addressed to Mrs. Norman McElvany, 1785 N. W. 4th Street, Miami. Secretary: Mrs. Adolph Obenland, 4784 S. W. 6th Street, Miami. Speakers: Brothers Henry E. Anderson; Samuel Baker; Pantel Hatgis; George O. Jeuck; Stanley W. Jeuck; Edward G. Lorenz; Everett Murray; Roy E. Poland; W. E. Roach; Stephen Roskiewicz and George M. Wilson.

ALBANY, NEW YORK, March 13—YWCA Building, 5 Lodge Street. Mrs. Lucy Smith, 87½ Lansing Place, Rensselaer.

MINNEAPOLIS, MINNESOTA, March 13—I. O. G. T. Hall, 2933 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E., Minneapolis 21.

SAGINAW, MICHIGAN, March 13—The Woman's Club, 311 North Jefferson St. Mrs. C. A. Sundbom, 207 Alice Street. Speaker: Brother Charles M. Chupa.

WATERBURY, CONNECTICUT, March 13—Crosby High School Auditorium, East Main Street. (Across 242 E. Main Street.)

Miss Anna Tsimonis, 227 Willow Street. Speakers: Brothers Eugene Burns; George M. Jeuck; N. Kasper; R. J. Krupa; K. W. Rawson; C. R. Weida; and W. N. Woodworth.

ANTIOCH, CALIFORNIA, March 19, 20—I. D. E. S. Hall on Tenth Street. Mrs. Bessie Lynn, 206 San Joaquin, Antioch. Speakers: Brothers Edward E. Fay; E. F. Lankford; Kenneth Nail; H. W. Ostrander; and T. A. Smith.

CHICAGO, ILLINOIS, March 27—Central Masonic Temple, 912 North LaSalle St. Mr. D. J. Morehouse, 2617 N. Springfield Avenue, Chicago 47. Speaker: Brother Raymond Rawson.

DETROIT, MICHIGAN, March 27—Macca-bees Building, Woodward Avenue at Putnam. Mr. Louis Zbik, 9171 Manor.

PITTSBURGH, PENNSYLVANIA, March 27—610 Arch Street, North Side. Mr. John Baracos, 736 Dunster Street, Pittsburgh 26. Speakers: Brothers Alonzo Jarmon; Owen Kindig; and Louis Zbik.

FRESNO, CALIFORNIA, April 2, 3—Odd Fellows Hall, Broadway and Merced Street. Reservations should be addressed to Mrs. H. W. Ostrander, 5326 E. White Avenue, Fresno 2.

WILMINGTON, DELAWARE, April 2, 3—Pre-Memorial Convention to be held in the Blue Rock Community Club, 314 Brandywine Boulevard, Bellefont. Mrs. Peter Kolliman, 404 West 31st Street. Speakers: Brothers Eugene Burns; S. C. DeGroot; Theodore Hack; R. J. Krupa; R. Luke; R. M. Mitchell; A. Miskawitz; and R. Rawson.

(Continued on page 64.)

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

HENRY E. ANDERSON
Charlotte, N. C. March 29
Roanoke, Va. 30

SAMUEL BAKER
Louisville, Ala. March 1, 2
Texasville, Ala. 1, 2
Tallahassee, Fla. 3
Lakeland, Fla. 5-7
Miami, Fla. 12, 13
St. Petersburg 17-20
Dunedin, Fla. 21
Zephyr Hills, Fla. 22
Orlando, Fla. 23, 24
Jacksonville, Fla. 27
Tallahassee, Fla. 28, 29
Fairhope, Ala. 30, 31

GEORGE BALKO
Monessen, Pa. March 6
Pittsburgh, Pa. 13

MIKE BALKO
Steubenville, Ohio March 6
Connellsville, Pa. (P. M.) 6

NICK BARACOS
Duquesne, Pa. March 6

JULIUS BEDNARZ
Gary, Ind. March 20

W. C. BERTSCHE
Columbus, Ohio March 16
Steubenville, Ohio 18

Pittsburgh, Pa. 20
Alliance, Ohio 22
Warren, Ohio 23
Akron, Ohio 24
Cleveland, Ohio 27
Piqua, Ohio 28
Muncie, Ind. 29

FRED A. BRIGHT
Reading, Pa. March 20

J. BURTON BROWN
Yuma, Ariz. March 13

DAVID A. BRUCE
Phoenix, Ariz. March 27

TRACY S. BUNDY
Albany, N. Y. March 13

HARRY CASLER
Steubenville, Ohio March 27

BERTRAM COOPER
Whittier, Calif. March 20

ORLANDO D. DEIFER
Wilkes Barre, Pa. March 20

THOMAS C. FAY
Bakersfield, Calif. March 6
San Luis Obispo, Calif. 20
Whittier, Calif. 27

EARL L. FOWLER
Whittier, Calif. March 13

PANTEL HATGIS
Pottstown, Pa. Mar. 19, 20

THOMAS HICKS
Paterson, N. J. March 27

EDMUND M. JEZUIT
Aurora, Ill. March 13

RUSSELL JURD
Ventura, Calif. March 13

DANIEL KAZIAK
Akron, Ohio March 20

ARTHUR H. KRUMPOLT
Sayville, L. I., N. Y. Mar. 6
New Brunswick, N. J. 20

C. STUART LIVERMORE
Allentown, Pa. March 27

LUDLOW P. LOOMIS
York, Pa. March 13
Lancaster, Pa. 13
Baltimore, Md. 20
Philadelphia, Pa. 20

JOHN Y. MAC AULAY
Lamesa, Texas March 6
Gustine, Texas 10
Lampasas, Texas 11
Austin, Texas 13
San Antonio, Texas 15
Donna, Texas 20
Brownsville, Texas 21, 22

Taft, Texas 24, 25
Houston, Texas 27
Livingston, Texas 30, 31

MARTIN C. MITCHELL

Groton, Conn. Mar. 19, 20
New London, Conn. 19, 20

N. MOLENAAR

Santa Ana, Calif. Mar. 27

DANIEL J. MOREHOUSE

Detroit, Mich. March 20
Buffalo, N. Y. 21
Rutherford, N. J. 23
Columbus, Ohio 27

EVERETT MURRAY

Birmingham, Ala. Mar. 14
Louisville, Ky. 15

HARRY PASSIOS

Washington, Pa. March 20

WILBUR N. POE

New York, N. Y. March 20
Rutherford, N. J. 8 p.m. 20
Scarsdale, N. Y. 21
Paterson, N. J. 22
Washington, D. C. 27

G. R. POLLOCK

Whittier, Calif. March 6

RAYMOND RAWSON

Adrian, Mich. March 20

GILBERT RICE

San Bernardino, Calif. 6

NORMAN F. RICE

Riverside, Calif. March 20
Ontario, Calif. 20

BERT ROSE

Flint, Mich. March 6

ALBERT SHEPPELBAUM

Milwaukee, Wis. March 13

W. W. STROMBERG

LaSalle, Ill. March 6

RICHARD SURACI

Boston, Mass. March 20

J. H. L. TRAUTFELTER

Wilmington, Del. March 20

J. I. VAN HORNE

Steubenville, Ohio Mar. 13

IRWIN WYSOCKI

Connellsville, Pa. March 13

HOWARD YOUNG

East Liverpool, Ohio 13

CHRISTIAN W. ZAHNOW

Tehachapi, Calif. Mar. 20



WEEKLY PRAYER MEETING TEXTS

MARCH 3—"Whatsoever things are just, ... think on these things."—Philippians 4:8 (Z. '03-9 Hymn 306)

MARCH 10—"Exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin."—Hebrews 3:13 (Z. '03-54 Hymn 23)

MARCH 17—"Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abund-

dance; but from him that hath not, shall be taken away even that which he hath."—Matthew 25:28, 29 (Z. '01-59 Hymn 34)

MARCH 24—"I will never leave thee, nor forsake thee."—Hebrews 13:5 (Z. '03-41 Hymn 110)

MARCH 31—"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."—I Timothy 6:12 (Z. '03-91 Hymn 44)

CONVENTIONS—Continued From Page 61

WINNIPEG, MANITOBA, CANADA, April 15-17—Convention jointly sponsored by the Winnipeg and Kirkness Ecclesias. Reservations should be sent to Mrs. May Hnatovich, 858 Manitoba Avenue, Winnipeg 4, Manitoba, Canada.

GARY, INDIANA, April 16, 17—Indiana University Auditorium, Gary Center, 3401 Jefferson Street. Mr Theodore Trzeciak, 2444 West 10th Place, Gary.

CLEVELAND, OHIO, April 17—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. A. F. Jarmon, 1229 East 114th Street, Cleveland 8.

FORT WORTH, TEXAS, April 22-24—YWCA Building, West 4th and Burnet Streets. Mrs. George B. Wilmott, 2406 Prairie, Ft. Worth 6.

BOSTON, MASSACHUSETTS, April 23, 24.

PATERSON, NEW JERSEY, April 23, 24.

PIQUA, OHIO, May 1.

ROCHESTER, NEW YORK, May 1.

KANSAS CITY, MISSOURI, May 7, 8—Downtown YMCA, 10th and Oak. For reservation or immersion request write to Mr. Arthur B. Newell, 5908 N. Howard St., Kansas City North 18, Mo.

VANCOUVER, B. C. CANADA, May 21-23—The Vancouver East Community "Y," 788 Commercial Drive. Mrs. W. A. McNee, 6569 Argyle Street, Vancouver

AKRON, OHIO, May 22.

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

NEW ALBANY, INDIANA, May 29.

YORK, PENNSYLVANIA, June 19, 20.

CONVENTION AT PORTRUSH, IRELAND. Whitsun, June 4, 5, 6. Write to Mr. T. R. Long, 41 Clooney Terrace, Waterside, Londonderry, N. Ireland, for accommodation and other details.

"WHAT IS DEATH?"

To be discussed by

"FRANK AND ERNEST"

KGO—810 kc.—10:15 A. M.

Sunday, March 20

Are the dead more alive than the living? Is it true that there is no death? What does the Bible say about life beyond the grave? Hear "Frank and Ernest" discuss these questions, and send for a free copy of the 96-page book, "Hope Beyond the Grave." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

APRIL TOPIC: On Sunday, April 17, "Frank and Ernest" will discuss the topic, "Christ Is Risen." Free circulars advertising this broadcast will be prepared and available in any quantity desired. You are invited to request as many as you can use. Please order your supply as early as possible. The brethren are receiving rich blessings in the distribution of radio circulars.

An Excellent Gift
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GOD'S PROMISES COME TRUE

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

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Scriptures**

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

. Thy Kingdom Come, cloth, 50 cents each.

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

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

. The New Creation, cloth, 85 cents each.

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

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

to us the
SCRIPTURES
clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 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; 1 Tim. 2:5, 6

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

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

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