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Highlights of DAWN

Sword of Steel? or Sword of the Spirit?

AS THE world attempts to chart a path for its guidance in the year which has so shortly begun, it does so with fear and misgivings. The parcel of unresolved troubles that the old year left on the threshold of the new makes an unwelcome gift; and there is no way of knowing what additional thorny problems the months ahead will bring forth. Unemployment, inflation, hunger, pollution, fiscal irresponsibility, crime, corruption—all seem to be beyond the ability of our governing authorities to resolve.

High on the list of these unresolved problems is the ever-present threat of war—perhaps the worst affliction of them all—bringing unimaginable suffering and evils upon countless numbers of the innocent and defenseless. At the moment, this nation is not actively engaged in any war, but the fear of again becoming so engaged is arousing many Americans to protest this nation's actions in connection with the civil war now going on in Angola. Having endured the agony of a decade of ruinous war in Vietnam, the people have no stomach for another such tragic experience.

Plowshares into Swords

But this present antipathy on the part of the people toward war is no assurance that war will be averted. It is true that draft calls upon our young men have been suspended, but on becoming of military age our youth are still required to register. Meanwhile, the Defense Department is endeavoring to build up the army through volunteers. It is also spending vast sums to develop new weapons systems in order to be

ready, as they see it, for any eventuality. Also, there is continued great concern in high places over the possibility of renewed warfare in the Mid-east, which could quickly draw in nations other than those initially involved.

This possibility of armed conflict is giving concern, not only to the military, but also to certain of the clergy. One highly regarded religious journal recently featured an article entitled "Can a Christian Go to War?" and the conclusion of the writer was, not only that he can, but that under certain conditions he **should** bear arms in the defense of his country. Going one step further, he contends that certain wars that are not strictly wars of self-defense—such as the recent conflict in Vietnam—may not be contrary to biblical teaching.

In support of this position he cites God's instructions to his ancient people Israel, specifically Deuteronomy the 20th chapter, as authority for Christians, under certain circumstances, to kill their enemies. He also cites Jesus' praise of the Roman soldier, of whom he said, "I have not found so great faith, no, not in Israel." Too, he quotes Paul's admonition to the church to live peaceably with all men, but lays great stress on the words, "If it be possible, as much as lieth in you." Thus, he states, Paul is making a qualification which permits men, when they cannot live peaceably, to take up arms.

Whatever may or may not be said concerning Old Testament incidents of death by war or by sentence, our Lord Jesus made it abundantly clear that the law of the new, Christian dispensation is vastly higher than any that preceded it. In his Sermon on the Mount he said, "Blessed are the merciful: for they shall obtain mercy. . . . Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."—Matt. 5:5-11

"But I Say unto You"

Here Jesus is speaking to those who aspire to be his

followers, and nothing in these statements suggests that the Christian may take up arms to fight for his rights, or even to defend himself against attack or persecution. Indeed, Jesus commands quite the reverse. Then he gives specific examples of the exalted standards required of the Christian. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother shall be in danger of the judgment." (Matt. 5:21) Jesus here flatly reaffirms the old law commandment, "Thou shalt not kill." But going far beyond that, he says that one who is simply angry with his brother shall, like the murderer, be in danger of the judgment.

Then Jesus continued, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:27,28) Again, we see the lofty standards of righteousness and virtue enjoined upon the footstep followers of Jesus in this present Gospel dispensation. How greatly they transcend the law that was given to Moses for the guidance of God's typical people!

Speaking further, Jesus said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate [love less] thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:43,44) Love your enemies, Jesus tells us. How can we shoot those whom we love? Nay, we are, contrariwise, even to pray for them.

The Higher Law of the Gospel Age

Again Jesus spoke: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not [one who is] evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt.

5:38, 39) These statements by Jesus were not empty rhetoric; he lived out these very precepts in his own tortured life. These principles clearly instruct the Christian as to the part he is to play if confronted with the order to take up arms.

It is true, of course, that our Lord was greatly pleased with the faith that was manifested toward him by the centurion; so pleased, indeed, that he immediately healed the centurion's servant of his illness. But Jesus neither commended nor condemned the centurion on his occupation. He commented on one fact, and one fact alone, relative to the centurion, and that was his faith, contrasting it with the lack of faith displayed by those to whom he was specifically sent in Israel. And thus he drew a valuable lesson.

“Put Up Again Thy Sword”

Yes, our Lord lived up to his own precepts. He was holy, harmless, undefiled, separate from sinners. (Heb. 7:26) So greatly did he love the world of mankind, including sinners and enemies, that he gave his life for them. When he was apprehended by the vengeful mob, brought before the council, falsely accused and crucified, he made no attempt to defend himself. At the very end of his ministry, when Peter drew his sword to defend his Master, Jesus spoke his last words on the subject. “Put up again thy sword into his place,” he directed Peter, “for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?” (Matt. 26:52-54) It is not unlikely that Jesus permitted Peter to carry a sword at that particular time, so that he might make his final point that they that take the sword shall perish with the sword.

The Apostle Paul also had something to say on this matter. In several of his letters to the churches he denounced murder as the work of the flesh. “And they that are Christ's have crucified the flesh with the affections and lusts.” But the fruit

of the Spirit, he tells us, "is love, joy, peace, longsuffering, gentleness, goodness, faith."—Gal. 5:19-22

True, the apostle did write to the church at Rome, "If it be possible, as much as lieth in you, live peaceably with all men." (Rom. 12:18) The apostle was a practical man, and knew that all men are not easy to get along with. But he did not say that inability to live in absolute agreement with all men constitutes justification for shooting them!

Indeed, he specifically instructed the brethren of the Roman church, "Thou shalt not kill." He admonished them to "preach the Gospel of peace," and to "follow after the things which make for peace." (Rom. 13:9; 10:15; 14:19) To the Hebrew brethren he wrote, "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14) And to the Corinthian church he wrote, "Brethren, . . . live in peace; and the God of . . . peace shall be with you."—II Cor. 13:11

The Real Armor of the Christian Soldier

Paul also makes figurative use of the armor of a soldier to stress the need for Christians to be properly equipped in their fight against the fiery darts and temptations of the Devil. But this in no way implies that he is instructing them to follow the calling of worldly soldiers, or to take up arms to kill their fellow men. The armor that he proposes they shall gird on is the whole armor of God: the breastplate of righteousness, the Gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the Word of God. (Eph. 6:11-17) These weapons of the Spirit will protect the Christian soldier in his battle against the rulers of the darkness of this world and against spiritual wickedness in high places; but they will work no harm against flesh and blood.

It is clear from the Scriptures that the Lord's people must obey the injunction, "Thou shalt not kill," and this injunction applies whether the experience involves defense of oneself, or defense of one's country.

Nonetheless, every footstep follower of the Master knows full well that the Christian life is a constant battle against the world, the flesh, and the Devil, and that he will have ample opportunities and trying experiences to employ whatever measure of courage, self-discipline, and fortitude that his nature may possess—possibly even unto death. These experiences will result largely from his efforts to make known the glad tidings of the kingdom to all with whom he comes in contact, and from holding up the glorious banner of truth, even as they did with Jesus, even as they have with all the Lord's people down through the Gospel Age. For preaching the truth is an outstanding part of the work entrusted to the Lord's people in this age. And if one would fight and die as a soldier, how better to fight and die, if need be, than as a soldier for Jesus Christ?

Jesus' Preaching of the Acceptable Year

Our Lord, of course, is our Example; and he clearly indicated that preaching the word of salvation was an important part of his own mission on earth, second only to the giving of his life as a ransom price for Adam. We read in Luke's account that shortly following Jesus' baptism at Jordan, and after being tempted for forty days of the Devil, he came to Nazareth where he had been brought up. There he went into the synagogue and read aloud those wonderful words of the Prophet Isaiah which he knew applied to himself and marked out his commission to preach:

“The Spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”—Luke 4:16-19 (Isa. 61:1, 2)

Jesus spent three-and-a-half trying years preaching the Gospel. Never once did bodily weariness, or threats upon his life, or persecution, deter him from his appointed mission. His only place of occasional rest was the home of his dear

friend Lazarus. He said on one occasion, wistfully, one must think, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."—Matt. 8:20

On another occasion Jesus decided to change the scene of his preaching and was on the long journey by foot from Judea to Galilee, which required that he pass through Samaria. Being wearied with his journey, Jesus sought to rest by sitting awhile on the edge of Jacob's well, while his disciples went into the city to buy food.

At the well, we recall, he was spoken to by a woman of Samaria, who came to draw water. In view of his weariness and hunger, how easily might Jesus have ignored the woman's questions, especially as she was a Samaritan, with whom the Jews had no dealings. But Jesus saw the occasion only as a priceless opportunity to tell forth the good news of the kingdom and of everlasting life for "whosoever will." The woman later went into the city and told of her experience with this one who announced himself as the Messiah, and the men of the city went out to see him.

My Meat Is God's Will

But Jesus had neither rested nor eaten. So his disciples, having returned with food, now urged him to eat. But Jesus said to them "My meat is to do the will of him that sent me, and to finish his work."

This reply greatly surprised his disciples. They had gone to some trouble to provide him with nourishment, and now his whole attitude was one of utter indifference to physical food. So great, indeed, was his indifference, that they supposed that he must have eaten in their absence. "Therefore said the disciples one to another, Hath any man brought him ought to eat?"—John 4:33

Jesus had, indeed, partaken of meat in their absence; but it was a meat of which they did not know. It was the meat of doing the will of God, and from this higher source of

nourishment he gained strength and sustenance. In this case, God's will for him was to preach to the woman of Samaria; and so intent was he on his task that he forgot his fatigue and his hunger and, indeed, found himself refreshed.

He then went on to impress them with a further lesson that would additionally show them why he was indifferent to the physical food they had brought to him. It was the fact that the time was short for the work that must be done. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."—John 4:35

Obviously the disciples did not at that time share Jesus' sense of urgency to preach the Gospel. Surely, one should be permitted time to eat and to rest! But Jesus, by his example, had shown them that there was a work to be done, and one's physical needs are secondary to that work.

“And Many Believed Because of His Own Word”

Then the Lord spoke those words that have so encouraged all the reapers down through the age, even to this day: "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (John 4:36) And because the Lord had placed the service of the Heavenly Father ahead of his own physical needs, we are told that many believed: "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. . . . And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."—John 4:39-42

Thus He went for three-and-a-half years—preaching, enduring, and suffering, until the cross—until he finished the work that he had come to do.

So also did the Apostle Paul. There was never a time or place wherein Paul did not find or make an opportunity to tell

forth the glorious message. “Woe is unto me, if I preach not the Gospel!” was his constant thought. (I Cor. 9:16) He was ever faithful to his commission “to bear . . . [Jesus’] name before the Gentiles, and kings, and the children of Israel.” — Acts 9:15

Immediately after the conversion of this persecutor of the early church, we read that “straightway he preached Christ in the synagogues, that he is the Son of God.” (Acts 9:20) Having miraculously come to a knowledge of the truth of God’s great love and Jesus’ sacrifice for the world, Paul could not bear to waste a single glorious moment, not a single precious opportunity to preach. He was caught up with a consuming passion to get on with the business of preaching the Gospel message. Indeed, so complete and swift was his transformation that many had great difficulty accepting him in his new role. “All who heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.” — Acts 9:21, 22

Paul’s Sufferings As a Christian Soldier

Thus we find Paul, as a Christian soldier enlisted for life in the service of his beloved Lord, stoned and left for dead at Lystra; hailed before the magistrates in Philippi, beaten, and thrown into prison; driven out of Thessalonica at night by the angry Jews; hailed again before the judgment seat at Corinth; forced to flee for his life from Ephesus by the irate silversmiths; rescued from the furious mob by the Roman captain of the band and his soldiers in Jerusalem; saved once more from being “pulled in pieces” by the members of the Jewish council; in custody for two whole years at Caesarea; shipwrecked on the island of Malta; imprisoned in Rome for long years; and finally, it is believed, beheaded at Rome. Surely Paul’s life, consumed in preaching the Gospel, demonstrates that there is ample opportunity for Christians

to lay down their lives without taking up arms and killing and being killed in the wars of man.

At no time after his conversion on the road to Damascus did Paul ever once resort to physical action, even when he was viciously attacked, scourged, and stoned. But until his work was finished, the Lord kept a loving, protecting hand over his life.

Paul truly fought a good fight. It was the good fight of faith. (I Tim. 6:12) He was well armed, for his armor was the glorious light of the Gospel. (Rom. 13:12) He wore the helmet of salvation and the breastplate of righteousness. (Eph. 6:17, 14), and carried the sword of the Spirit, which is the Word of God. (Eph. 6:17) His feet were shod with the preparation of the Gospel of peace.—Eph. 6:15

He invites all who call themselves Christian to engage in this same good fight of faith for the sake of the Gospel, to put on the same invincible armor of God, and to take up the sword of the Spirit, which is the Word of God—the only sword that the Lord's true people are authorized of God to wield.

**“WHEN A MAN
DIES”**

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Bible Study

LESSON FOR FEBRUARY 1

Involved in Conflict

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

SELECTED SCRIPTURE: Matthew 12:1-14

THE first advent of Jesus marked a time that was both critical and difficult for the nation of Israel, for the time had come for the ending of the Jewish Age and the Law Covenant, and the beginning of Gospel Age and the Covenant of Grace.

The religious conflicts that developed among the Jews resulted from the inability of the Jewish people, particularly the scribes and Pharisees, to accept or adjust to the changed purposes of God.

For centuries the Jews had been taught the precepts of the law. Many of these precepts had been embellished, and new and unauthorized rules and regulations had been added, until the whole arrangement was oppressive and impossible to bear. Our Lord, speaking of the scribes

and Pharisees, stated, "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." (Matt. 23:4) And so our Lord found the observance of the Sabbath day so encrusted with rabbinical evasions, restrictions, and embellishments that it bore little resemblance to that which was authorized by the law.

In our lesson, Matthew 12:2, is given an example of the embellishment of certain features of the law. The text records the reaction of the scribes and Pharisees to the disciples' plucking heads of grain. They were perverse enough to interpret the plucking and subsequent eating of the kernels as a sort of reaping and dressing of the

grain, which was indeed forbidden on the Sabbath.

In an endeavor to demonstrate the error of the scribes and Pharisees, Jesus pointed to the fact that David, when he was hungry, entered the house of God and ate the stale show-bread. (When the new loaves were brought, the stale ones were taken away, but were to be eaten by the priests only.) David ate these loaves out of necessity and was not condemned. By comparing I Samuel 21:1-6 and Leviticus 24:5-9, it appears that David's experience also occurred on the Sabbath.

Then the Lord gave a second illustration to demonstrate the error of the scribes and Pharisees. He pointed out how the priests of the temple were obliged, on the Sabbath days, to perform such servile work in the temple as would have been a profanation of the Sabbath but really was not so because it was necessary to the proper worship of God, on account of which the Sabbath was instituted. It was so ordained that on the Sabbath two lambs, in addition to the regular sacrifices, were to be offered, which meant that the servile work of the priests was double that of the other days of the week, and this without blame.—Num. 28:9; Exod. 29:38

The key thought in our lesson

is our Lord's statement in Matthew 12:6-8: "But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day."

The temple, to the mind of the Jews, was symbolic of their relationship with God through the Law Covenant. It was the center of their religious and civil life. Yet Jesus said that he represented an arrangement that was greater than the temple. He represented the kingdom of God, and as Head of that kingdom he has dominion of all things in the earth. He is even Lord of the Sabbath.

The title "Son of man" refers back to the first man in the sense expressed in I Corinthians 15:45-47. The first man Adam had dominion in the earth, which was lost because of disobedience. The second man Adam, or the "Son of man," was given this dominion. But the right to exercise this dominion and return it to mankind is held in abeyance until the work of providing the ransom price for all and the subsequent selection and development of the church is completed.—Heb. 2:6-18 □

The Challenge of the Kingdom

MEMORY SELECTION: "Blessed are your eyes, for they see: and your ears, for they hear."—Matthew 13:16

SELECTED SCRIPTURE: Matthew 13:31-33, 44-52

IN MATTHEW the 15th chapter and the 24th verse Jesus said, "I am not sent but unto the lost sheep of the house of Israel." Thus Jesus, for the three and one-half years of his ministry, restricted the Gospel message to the Jewish people, and this restriction continued for three and one-half years after his death on the cross. (Matt. 10:5,6; Dan. 9:27) This, of course, was because the promise was made to the natural seed of Abraham that from them the seed of blessing would be taken. But there was a provision, and that requirement was that the nation be faithful and bring forth fruits.

The Apostle Paul, in Romans 9:31-33, states, "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they

stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed."

Jesus, after presenting himself to the nation of Israel and being rejected, said, "Behold, your house is left unto you desolate." (Matt. 23:38) And so the Lord turned to the Gentiles "to take out of them a people for his name."—Acts 15:14

The Apostle Paul, in Romans 11:8, quoted the Prophet Isaiah, "(. . . God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day." This indictment applied to the nation, but not to individual Jews. There were many Jews who liked the message of the kingdom and accepted Jesus as the promised Messiah, and it was of these particularly that

Jesus said, "Blessed are your eyes, for they see: and your ears, for they hear." (Matt. 13:16) These Jews were dealt with as individuals and, because of a right heart attitude, were called to run for the prize of the high calling of God in Christ Jesus.—John 6:44; 1:11,12

The Apostle Paul expressed the matter thus, "And for this cause He is the mediator of the new testament [covenant] that by means of death, for the redemption of the transgressions that were under the first testament [covenant], they which are called might receive the promise of eternal inheritance."—Heb. 9:15

The disciples came to Jesus and asked him why he spoke to the people in parables. They apparently felt that if Jesus spoke to them with plainness of speech he would be more effective. Jesus answered them thus, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. . . . For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. . . . For

verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, . . . and to hear those things which ye hear, and have not heard them."—Matt. 13:10,11,15,17

Therefore the parables of Jesus concerning the kingdom were not meant to be generally understood, but it was the way that God had designed to hide the message of the truth from all except those whom he had called.—Isa. 6:9,10

This mystery of the kingdom is still not meant to be generally understood. It is only those, both Jew and Gentile, whom the Lord calls that will be blessed with a hearing ear and are privileged to respond to the call.

The Apostle James, in Acts 15:14-18, states that God for the first time visited the Gentiles to take out of them a people for his name. This, we believe, is the great work of the Gospel Age. After this he states that he will build again the tabernacle of David (or set up the kingdom arrangement), that the residue of men might seek after the Lord. It is then that the message of the kingdom will be discerned by every human being on earth, and all will be given a full opportunity to hear and obey and thereby earn the right to everlasting life. □

When Faith Takes Hold

MEMORY SELECTION: "Whatsoever ye shall ask in prayer, believing, ye shall receive."—Matthew 21:22

SELECTED SCRIPTURE: Matthew 14:25-33; 15:21-28

THE Jewish people had been taught for centuries that the way to divine favor and eternal life was by performance, that is, perfect obedience under the Law Covenant. The law, however, being a measure of a perfect man's ability to keep, made it impossible for imperfect men to bring forth fruitage under it. To demonstrate this was one of the purposes of the law.

The Apostle Paul states in Galations 3:19-22, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin,

that the promise by faith of Jesus Christ might be given to them that believe."

The Apostle Paul also states in Romans 3:19-22, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference."

And so with the first advent of Jesus and the beginning of a new age, the Gospel Age, harmony and communion with God could at last be attained through faith—faith in the prom-

ises of God and the atoning blood of Jesus.—Rom. 5:1,2,9

A faith that will abide the trials and testing of the Christian's walk must be grounded in knowledge and not credulity. And we also know that, according to the Apostle Paul, "all men have not faith." (II Thess. 3:2) We find that in the Lord's arrangements he has made abundant provision for these needs. In John 6:44,45 we read the statement of Jesus, "No man can come to me, except the Father which hath sent me draw him. . . . It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

It follows, then, that the Lord calls only those who have the potential of faith to consummate their covenant of sacrifice. And he also makes ample provision for the acquiring of knowledge by those whom he has called. The Apostle Paul, in I Corinthians 2:4,5,7,10, states, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. . . . But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained be-

fore the world unto our glory: . . . But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Those who respond to the Lord's call are begotten of the Holy Spirit and enlightened with respect to God's plans and purposes, that their faith should stand in the power of God.

An enlightened faith gives direction to the lives of those whom the Lord has called, and the direction is indicated in Romans 12:1,2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

A faith that is built on the sure foundation of the Word of God will seek to find expression in works. These works consist of preaching the Gospel, of suffering for righteousness, and of laying down our lives for the brethren, the Lord, and the kingdom interests.

Therefore, when faith really takes hold in our lives it will lead us up the narrow pathway to glory. □

Why the Church?

MEMORY SELECTION: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."—**Matthew 16:24**

SELECTED SCRIPTURE: **Matthew 16:13-26**

THE answer that Peter gave to the question asked by Jesus, "But whom say ye that I am?" (vs. 15) was a profound statement of truth: "Thou art the Christ, the Son of the living God." (vs. 16) The word Christ is from the Greek word "Christos," which means anointed. This is equivalent to the Hebrew word "mashiyach," which means Messiah.

In effect, then, Peter was saying that Jesus was the long-promised Messiah who was prophesied to be Israel's deliverer. Messiah applies to one who is anointed with oil, and the word has its root in the practice of Israel of anointing the priests and kings selected by God who were to serve the nation.

The ingredients of the oil used for this purpose were described in God's instructions (Exod.

30:22-25), and this oil was used throughout the Old Testament to picture the pouring out of the Holy Spirit upon the servants whom God selected for a particular purpose.

The prophecy concerning Jesus in Isaiah 61 reads in part: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord. . . ."—vss. 1, 2

It was this depth of meaning that was behind Peter's answer to our Lord's question, and the spiritual understanding of this profound truth of God's Word is

what prompted Jesus to say, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:17) Jesus was a stumbling block to the Jews, and their eyes were blinded, except as individuals were enlightened by the Heavenly Father.—Matt. 13:14-17; Heb. 9:15

In the 18th verse of Matthew, the 16th chapter, Jesus said, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The word Peter is from the Greek word "Petros," which means a piece of rock or a small stone, but the word rock in the text is from the Greek word "petra," which means a mass of rock. "Petra" is feminine in gender and therefore could not apply to Peter, but rather to Peter's confession that Jesus was the Christ. Then, continuing, Jesus said that upon this profound truth—that he was the Christ, or the Anointed, or the Messiah—he would build his church.

How could this massive foundation stone of truth be related to the church? As we know, the word church is from the Greek word "ekklesia" and means a calling out, or a called-out class. In the 24th and 25th verses of Matthew 16, Jesus lays down

the terms of becoming one of this called-out class: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." In other words, those of the called-out class are invited to a sacrificial life, walking in the footsteps of Jesus.—Rom. 6:3-5; 12:1,2

The Apostle Paul states that this arrangement of God's is a great mystery, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. . . . For the body is not one member, but many."—I Cor. 12:12,14

And so the statement of Jesus, that upon this great truth—that he was the Messiah—he would build his church, has been in the process of being fulfilled all down through the Gospel Age, for this is "the acceptable year of the Lord" for those who aspire to be members of the body of Christ. Christ, or the Messiah, then, is composed of Jesus the Head and the church his body. It is this greater Messiah that will be the Mediator of the New Covenant, through which blessings will flow during the kingdom reign of Christ and his church. □

Demands for Forgiveness

MEMORY SELECTION: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you."—**Matthew 6:14**

SELECTED SCRIPTURE: **Matthew 18:21-35**

THE Apostle Paul tells us in Romans 3:20, "For by the law is the knowledge of sin." Not only does the law give us a knowledge of sin because of the lofty standards held out before us, but the law makes us aware of our weaknesses and frailties in every way. Continuing this line of thought the apostle states, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."—Rom. 7:18

Where is the escape from this dilemma? The apostle continues, "I thank God through Jesus Christ our Lord. So then with the mind [will or desire] I myself serve the law of God; but with the flesh the law of sin."—Rom. 7:25

It is by the gracious provision of God that through Christ our past sins which came about as the result of adamic inheritance are covered by the blood of

Christ. This represents a massive forgiveness of sin on the part of the Heavenly Father. He made arrangements for this in his plan long beforehand. But this is only half of the gracious provision made by God! For even our subsequent sins and transgressions will be forgiven if we approach the Heavenly Father in meekness and contriteness of heart and request forgiveness in the name of his beloved Son. There is no limit to the number of times that we are permitted to ask forgiveness from the Heavenly Father, even for the same transgression, provided we are truly repentant and have sincerely endeavored to overcome the weakness.

So when Peter asked Jesus if he should forgive his brother seven times, Jesus (Matt. 18:22) admonished him thus: "Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." The

obvious lesson for us is that we are to be very thankful for God's tolerance and long-suffering toward us, therefore we should, or rather, must exercise the same mercy toward our brother.

This, of course, is the lesson of the parable recounted in verses 23-34. The king forgave his servant a massive debt, but when the servant was set free, he immediately called to task his fellow servant, who owed him a small debt. The servant had his fellow servant cast into prison, with no show of mercy, until the debt should be paid. When the king heard of this, he called the servant before him and said, "Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."—vss. 33-35

This principle was fundamental to the Law Covenant. Jesus, in Matthew 7:12, states, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

In Matthew the 6th chapter,

we have recorded our Lord's instructions concerning prayer, and we find this principle enunciated as one of the things that it is proper to bring before the Heavenly Father, asking him to forgive our sins as we have forgiven those who have transgressed against us. Our Lord's remarks concerning this principle were, "For if ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—vss. 14, 15

And so we would conclude that the thought of demanding forgiveness is contrary to the spirit of the provision by which all forgiveness of sin is made possible. The real spirit behind this arrangement is expressed by the Apostle John: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."—I John 4:9-11

Love, if developed along the proper lines, will find expression in the forgiveness of our brothers' transgressions. □

Christian Life and Doctrine

What Is That in Thine Hand?

“Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses. And he said. Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.”—Exodus 3:1-6

THIS was a point in Moses' life about forty years after leaving Egypt. Moses had been reared as a member of Pharaoh's family and had received the benefits of education and position which had been available to him. Stephen, the martyr, referred to this in his speech before the Sanhedrin when he stated, “Moses was learned in all the wisdom of the Egyptians, and was mighty in word and in deeds.”—Acts 7:22

However, in spite of the position and honor Moses had as a member of Pharaoh's family, his interest and sympathies were with his people Israel. So strong was this feeling that it prompted him to slay an Egyptian whom he saw brutally mis-

treating an Israelite. Realizing the seriousness of the act, he sought to conceal it by hiding the body. But the deed became known, and we read in Exodus 2:15 that "Pharaoh . . . sought to slay Moses. But Moses fled . . . and dwelt in the land of Midian: and he sat down by a well."

While resting at this desert oasis, Moses watched seven young women bringing a flock of sheep to the well for watering. But when they began to fill the troughs some shepherds began to interfere. This aroused the ire of this just man, and he successfully interceded on behalf of the young women. Then he also assisted them in the task of watering the sheep, performing the most difficult part of filling the troughs with water.

The seven grateful and impressed young women returned home much more quickly than usual because of his help. When their father, Jethro, learned of all this, he insisted that Moses be brought to his home as a guest. After a time Moses took Zipporah, one of the young women, to be his wife.

How different was Moses' life in Midian from that in Egypt! From the comforts of the civilized and rich life of Egypt he was suddenly transported to the raw desert and the humble task of herding sheep under primitive conditions. Broken, too, were the tender ties of family and friends which had meant so much. In the forty years between the incident at the well and our scripture reading, Moses must have wondered much and often about his people Israel yet in Egypt.

But we know Moses had not been forgotten of God. These forty years had resulted in rich growth of character in Moses. He had been learning well the lesson of humility which would be so necessary for one whom God would lift so high among the children of men. And in a practical way he had been roaming over the very wide expanse of desert which God knew would be the route to Canaan that Israel would tread. We, too, can benefit by observing the hand of God so working in the life of another.

Do not we also have the "desert" experiences? By force of circumstances we may be set aside awhile and to outward appearances be forgotten of God. But the hand that led Moses to the burning wilderness of Midian continued with him the forty years. And our God's gentle leadings may be from triumph to testing, from abundant fellowship to lonely days, but in it all he will be there to direct, however strange the circumstance.

The particular day in Moses' life recorded in Exodus 3:1 must have seemed to be just "another" in a long succession of lonely ones. In our mind's eye we visualize him as he arose to begin normal activities. As he stood outside his tent how different he appeared than when in Egypt! His garments were of rough homespun cloth—adequate, but not necessarily appealing to the eye. His feet were shod with sandals that in all probability his own hands had fashioned. In his hand was the shepherd's rod which was to become so important in his life. As he stood gazing over the vista before him, he little realized how momentous would be that day and many yet to follow. On that day, in a special sense, he was to begin a career as a specially honored servant of God.

We, too, who are children of God may look back to a similar point of time in our lives. Once many of us were in the world, just drifting with the tide of men and quite unmindful of our God or his plan. But there came that day, that special day, when we heard a discourse, or read a tract, or in some other way heard the voice of God, and our lives were changed forevermore.

As Moses walked with the sheep he was startled by the sight of a burning bush. And as he looked he realized that, although burning furiously, the bush was not consumed into ashes. When he turned aside to inspect, he heard coming from the bush a deep, resonant voice speaking his own name, "Moses, Moses." Instinctively he answered, "Here am I." Then it was that he heard the voice identify itself by the memorable words, "Draw not nigh hither: put off thy shoes

from off thy feet, for the place whereon thou standest is holy ground.” Moreover he said, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.”

Fear gripped Moses, and he covered his face with his hands and turned away from the strange sight. But the voice of God continued speaking. And Moses heard God speak of the sad plight of his people in Egypt, and there also came the welcome news that they were to be delivered from bondage into their own land, a land flowing with milk and honey. Then the voice of God spoke to Moses in a most direct manner, saying, “Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.” These words seemed at first to shock Moses, but he recovered from his fear and attempted to reason with God and even to argue against the suggestion.

Possibly he quickly recalled the pomp and grandeur of Pharaoh’s court and just as quickly contrasted it with his own rustic appearance. For forty years as a stranger in a strange land he had tended sheep far from the busy throng and out of touch with the progress of that day. The long years of menial work under primitive conditions had taken away Moses’ youthful self-assurance. He felt inadequate to what God had suggested. This is shown in his reply.

“And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” How we can sympathize with Moses in this statement! Was not that the attitude of some of us when we began to realize we were being invited to become sons of God to be used in leading the world from bondage? As we realized the grandeur of the call, its lofty purpose, the holiness of our God, did not we say, “Who am I that God should call me?” We, too, needed assurances, as did Moses.

Then it was that God began patiently to explain to fearful Moses how the deliverance would be accomplished. He answered questions Moses asked. God told him that Pharaoh would resist but that he would force compliance by a

demonstration of wonderful power. But at the conclusion of God's speaking, doubtful Moses again expressed his fears in the words, "But behold, they will not believe me, nor hearken unto my voice, for they will say, The Lord hath not appeared unto thee."—Exod. 4:1

And then came to Moses a most unusual question. "And the Lord said unto him, What is that in thine hand?" How well Moses knew what he had in his hand—it was the mark of his work, a shepherd's rod, a stick. If his eyes had rested upon it he would have noted the well-worn rod which had probably been used for years. It was a stick he had cut from a tree, to be used in herding his sheep, for killing harmful snakes, overturning rocks—a useful thing, to be sure, but very commonplace and of little value. But in a sense it represented about all Moses had, because the sheep he tended were the flock of Jethro, his father-in-law.

What an abrupt change in thought was brought by this question! Prior to this God had been outlining his momentous plan for liberating Israel, and now he asked, "What is that in thine hand?" Puzzled, Moses answered with the simple words, "A rod," and as he did he may have reached out his hand which grasped it. What did God mean?

Immediately came the command, "Cast it on the ground." Moses instinctively obeyed, and the rod became a writhing, hissing snake from which Moses fled in terror until halted by the voice of God. Once more the voice commanded, "Put forth thine hand, and take it by the tail." No doubt Moses was fearful and hesitant to comply, but the moment he touched the loathsome serpent it became once more the familiar rod of old. By this and other miracles Moses realized he was to go as God's servant and that the power of God would go with him. The final words of God on this occasion were, "And thou shalt take this rod in thine hand, wherewith thou shalt do signs."—Exod. 4:17

In a sense the stick represented all that Moses had, but in the experience, God was showing that the possession of the

servant mattered little. What did matter was the willingness of the servant to use obediently that which he possessed. God has the power, the wisdom for every occasion—in faith Moses was simply to follow instructions.

Moses' humble, austere condition of life well represents us when we were called. The Apostle Paul states, in I Corinthians 1:27-29, that God hath chosen the foolish, weak, despised ones of the world to confound the mighty, that no flesh should glory in his presence. We who are now servants of God might hesitate; we might say, Who am I, and How can I perform his will? If we do, then the Lord might ask of us, as he did Moses, What is that in thine hand?

What do we have right now? One may answer, only time; I have retired, one may say, and my funds are just enough to care for basic needs, so what can I do? But in the Lord's providence this time can be used and blessed mightily. A tract can be given, a word-of-mouth witness, a letter of comfort, a visit of mercy. The question is not, How little do I have, but only, What is it? If the spirit of love and service is there, God can direct its use and bless the result. Should not we therefore in prayerful introspection see what we have in our hand that God can bless? Time, talent, money, intellect, position are some of the things we do have in our hand and **should** use because these are no longer ours. This fact of our possessions being ours only by reason of stewardship is brought out in Moses' experience.

When Moses realized that he was to go as God's servant, he made arrangements with his father-in-law to take his wife and sons and depart. The account reads, in Exodus 4:20, "And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand." Notice the latter part of this text, "and Moses took the rod of God in his hand." Indeed the commonplace rod had now an honored place. No longer would it be used to prod sheep, strike snakes, or overturn

rocks. Why? It was now the **rod of God**. It had changed ownership.

Indeed, such is the case with us who have become disciples of Jesus. That which we had in our hands at consecration, great or small—that which represented all that we had in every way—now belongs to God. And as Moses used the rod thereafter at God's direction, we also, as stewards, are to use our time, talents, our all, as God directs. And if we do, God will bless the effort. The results of his blessing of our efforts may be readily seen and may be great as was the case with Moses. Or we may need to wait until the kingdom to see the full end accomplished by his power on our behalf. But whether results are now great or small matters not; what does matter is our willingness to be used. In looking back over the long history of God's dealings with his servants, we can see many instances which illustrate God's power of blessing a small thing in the hand of a willing servant. In reverie let our minds go back to a faraway time in Israel's history.

At the time we have in mind the Israelites are to be found cowering fearfully in the mountain fastness. They had been driven there by a ruthless enemy who was wantonly plundering the farms of the defeated people. The position of Israel seemed hopeless because the conquering nation, now entrenched, greatly outnumbered them, and besides they were naturally a warlike people. From the heights above one could look down upon the enemy's well-disciplined army numbering one hundred and thirty-five thousand. Israel had no army at this time, and there seemed no possible solution for the hopeless situation. That is, there was no solution unless one would look to God obediently and with faith.

Imagine us back there at that time and perceiving a young, determined man of Israel in earnest conversation with a few men. As we approach we inquire, "What is that in thine hand?" Promptly comes the reply, "An earthenware pitcher with a lamp inside." How strange it would have seemed to us back there if the one to whom we spoke insisted that with

such meager implements he and the three hundred with him expected to rout the mighty host below! Yet such was the case when Gideon and his band of three hundred were used by God to defeat the Midianites. It was all they had in their hand, but in their heart was great faith; so God blessed that faith with a resounding victory.

We read that Gideon deployed the three hundred in the hills surrounding the Midianites in the valley below. At a given signal from their leader each blew a trumpet, then shouted out the words, "The sword of the Lord and of Gideon." Then they broke the pitchers to reveal the lamps inside, and consternation broke out among the enemy below which had bedded down for the night. It appears that the enemy mistook each light to be a torchbearer of a troop. Historians indicate it was the custom in that day for each torchbearer to represent six thousand warriors. Hence the Midianites quickly concluded they were surrounded by a poised force larger than their own. In the darkness, confusion reigned and the Midianites' hands were turned against each other and a rout ensued.

All that Gideon and his men had in their hands were a pitcher, a lamp, and a trumpet. But in their hearts was a willingness to serve God and faith that he would provide the victory. And he did! Once more comes the question to us, What is that in thine hand?

We leave the memorable time of Gideon's defeat of the Midianites and travel down to another troubled point in Israel's history. At this time Israel had an army, well trained and ready for battle. A valley separated them from a formidable army of Philistines, and the Israelites were afraid. In addition to being fearful they were being daily humiliated by a personal challenge from a monstrous man. His daily taunt is recorded in I Samuel 17:10, 11, "I defy the armies of Israel this day: give me a man, that we may fight together." When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

History records that at such a time, when Israel was being subjected to the taunts of evil Goliath, the boy David appeared on the scene. The boy was shocked to see the army of Israel flee from the presence of such a man and in dismay he proclaimed, "Who is this . . . Philistine, that he should defy the armies of the living God?" This very statement of David does much to reveal his faith. To him this was not Israel's army, nor that of Saul, but it was the army of "the living God." This living faith in the heart of youthful David prompted him to speak of his willingness to accept Goliath's challenge.

When word reached Saul concerning one in camp willing to battle for Israel in single combat, David was called before him. "And David said to Saul, Let no man's heart fail because of him: thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth."—I Sam. 17:32, 33

But youthful David was not to be denied. With enthusiasm and displaying great faith he recounted previous deliverances he had by the hand of God while doing battle with wild beasts. In conclusion he said, "The Lord that delivered me out of the paw of the lion and the paw of the bear, he will deliver me out of the hand of the Philistine."—I Sam. 17:37

It appears that his rich faith in God greatly impressed King Saul, and he agreed to David's fighting as a representative of Israel. Saul's sympathies were with David to such an extent that he made arrangements for the youth to wear the king's armor. However, after David had on the helmet and coat of mail and had placed the sword on his side he decided against wearing the armor. This he did because in his words, he had "not proved it." That is, he felt unqualified to wear such armor unless he had previously been victorious in combat.

If we had been present at that time we would have wondered greatly as he began to remove the implements of

war. Specially would we have been concerned because it was apparent that David intended to do battle. We would have watched as the unarmed youth, with only staff and sling in hand, headed down the valley and toward the mighty Goliath. We would have been interested to see him stop at the brook and for a moment busy himself. And as he arose, in his right hand were five smooth stones. That was all that was in his hand and he was walking toward a giant to do battle. But in his heart was faith in God—he knew the battle was the Lord's.

The account indicates that Goliath disdained the youth, and said, "Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." (I Sam. 17:43, 44) But young David, with complete faith in God, was unafraid. Note the courage in his words that went back to the approaching giant. "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."—I Sam. 17:45

So the boy, with just some stones and a sling in his hand, marched out, as the opposing armies watched, and he slew mighty Goliath. This demonstration of courage and faith in God has stirred many hearts for countless years. May we who are present servants of God keep it well in mind. As we engage the hosts of evil in battle, think not of their might, nor of our weakness. Instead think, as did David, whose final words to Goliath were, "All this assembly shall know that the Lord saveth not with the sword and spear: for the battle **is the Lord's.**"—I Sam. 17:47

Yes, that which we have in our hand may be only a stick or a stone, but if the Lord indicates it is acceptable in service, it will be blessed abundantly. Just what do we have in our hand?

(Continued on page 38)

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Evansville WVHI-FM
Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 7:00 p.m.

Muncie WLBC 1340 7:00 a.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBJ 1410 8:00 a.m.
Louisville WAVE 970 8:15 a.m.
Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 8:45 a.m.

MINNESOTA

Minneapolis WLOL 8:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
Kalispell KGEZ 9:30 p.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLB 1270 12:00 noon
Mineola WTHE Sat.
Rochester WBBF 950 8:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

SPANISH RADIO BROADCASTS

TEXAS

San Antonio KUKA 1250

ARIZONA

Tucson KXEW 1600 k.c. 8:30 a.m.

URUGUAY

Montevideo Radio El Espectador
810 k.c. Saturdays, 1:30 p.m.

MEXICO

Mazatlan XEACE 9:00 a.m.

Radio Broadcast Schedule

OREGON			Deer Lake, Nfld. CFDL-FM	
Portland	KLIQ 1290	9:30 a.m.	Port au Choix, Nfld. CFNW 10:30 a.m.	
PENNSYLVANIA			Port aux Basques, Nfld. CFGN 910 10:30 a.m.	
Allentown	WHOL 1600	10:45 a.m.	St. Andrews, Nfld. CFCV-FM	
Pittsburgh	WARO 540	12:00 noon	St. Anthony, Nfld. CFNN-FM	
Pottstown	WPAZ 1370	12:45 p.m.	Stephenville, Nfld. CFSX	
PUERTO RICO			Oshawa, Ont. CKLB 1350 9:45 a.m.	
Aguadilla (Fri.)	WABA	8:00 p.m.	St. Thomas, Ont. CHLO 1570 10:45 a.m.	
SOUTH CAROLINA			Montreal, P.Q. CFMB 5:15 p.m.	
Hemingway	WKYB		Prince Albert, Sask. CKBI 900 9:15 a.m.	
TEXAS			Regina, Sask. CKRM 7:45 a.m.	
Hamilton	KCLW	10:00 a.m.	Yorkton, Sask. CJGX 940 10:00 a.m.	
Lubbock	KDAV 580	9:45 a.m.	AUSTRALIA	
Pleasanton	KBOP 1380	7:30 a.m.	Geelong 3GL 10:00 a.m.	
Shamrock	KBYP 1580	10:15 a.m.	Tamworth (Tues.) 2TM 10:10 p.m.	
UTAH			CEYLON	
Salt Lake City	KSOP 1370	8:45 a.m.	Radio Sri Lanka (Sat.) 9:45 p.m.	
VIRGINIA			LUXEMBOURG	
Richmond	WIKI	7:45 a.m.	Luxembourg (Wed.) 10:30 a.m.	
WASHINGTON			MALDIVES ISLANDS	
Bellingham	KPUG 1170	9:15 a.m.	Radio Maldives (Tues.) 4740 9:00 p.m.	
Seattle	KAYO 1150	7:15 a.m.	MEXICO	
Spokane	KUDY 1280	9:30 a.m.	Mazatlan XEACE 9:00 a.m.	
Tacoma	KMO 1360	9:45 a.m.	NEW ZEALAND	
Yakima	KUTI 980	7:15 a.m.	Dunedin (Sat.) 4XD 8:45 a.m.	
WISCONSIN			NIGERIA	
Milwaukee	WEMP	8:45 a.m.	Ibadan (Wed.) WNBS 10:45 p.m.	
Neillsville	WCCN 1370	9:15 a.m.	PANAMA	
WYOMING			Panama City HOQ 1250 10:30 a.m.	
Sheridan	KWYO 1410	12:00 noon	URUGUAY	
CANADA			Montevideo Radio El Espectador	
Camrose, Alta. CFCW			VIRGIN ISLANDS	
Vancouver, B.C. CJJC		10:00 p.m.	St. Croix (Sun.) WSTX 970 9:00 p.m.	
Winnipeg, Man. CKJS		9:00 a.m.		
Corner Brook, Nfld. CFCB 570		10:30 a.m.		

RADIO TOPICS FOR FEBRUARY

- | | |
|------------------------------|-----------------------------|
| 1— "The Hope of Immortality" | 22— "The Birth of a Nation" |
| 8— "The Wages of Sin" | 29— "Times of Restitution" |
| 15— "When a Man Dies" | |

(Continued from page 31)

In reverie now let us once more go back the many years to the time of Jesus' earthly ministry. Imagine ourselves in a home in Bethany where are gathered at meat Jesus and his disciples. We note, among those in fellowship, Lazarus, who had been raised from the dead. As we stand watching we see a sister in the doorway manifesting much agitation of spirit as though uncertain about a decision. We notice something in her hand, but before we can inquire concerning it, she moves quickly toward our Lord. When she reaches him we see that it is Mary, sister of Martha and Lazarus, and she anoints Jesus with the costly ointment from the alabaster box we had previously noted.

Some of the disciples expressed indignation saying, "To what purpose is this waste?" (Matt. 26:8) But Jesus defended her and said that she had poured this ointment on him for his burial. Of course this was meaningless to them at that time; nevertheless the tone of his remarks was such that she felt commended, and the critical disciples had been reproved.

All she had in her hand was the precious ointment. This was Mary of Bethany, and she was desirous of showing her love for the Lord because of his awakening of Lazarus from the dead. Did the Lord bless this simple act of devotion?

Indeed he did! When the alabaster box was broken the perfume quickly filled the room, then all of Israel, and its fragrance is with us to this day even where you are at this moment. We know that this is true because Jesus said, as recorded in Matthew 26:13, "Verily, I say unto you, wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

How beautifully this illustrates the Lord's approval of our serving one another! But one may say in doubt, What can I do to be a blessing to my brethren? To such we would reply, What is that in thine hand? If the Lord so appreciated an act

of simple devotion that he decreed it should be told with the Gospel, would not he be mindful of each thought of love one has toward another? And if we attempt to express it, asking the Lord's blessing, it shall surely happen.

How often a pen in the hand of a saint has been blessed by the Lord in bringing blessings to another. One who has recently been called home by our Lord was often the source of encouragement to her isolated brethren. It mattered not that her hands were gnarled with arthritis. With much time and great love in her heart her aching fingers typed out for others messages of love and encouragement which the Lord blessed. She was indeed a saint.

It may be that in our hand is just a stick, a stone, perfume, or pen; but by the Lord's grace this can be used to bless others if our heart is willing. What is that in thine hand?

Once again let our minds take us back to the first period of the church's history. In Corinth we walk close by the water's edge and there behold men at their several tasks. Fishermen are coming in from the night of toil. Laborers are bending backs as they unload the ships from distant ports. And then we note two men in animated conversation, yet hard at work. To the older we inquire, What is that in thine hand? The hand held out for us to inspect has grasped between the thumb and forefinger a needle strung with thread. We ask of him, What work do you do? The answer, clear and forthright, comes back to us, I serve God with this needle and thread.

This imagined conversation could have happened if we had ever talked to the Apostle Paul. Because when he was called of God, in his hand was the needle and thread which he had learned to use as a sail and tentmaker. It was all he possessed at the time, but he was willing to use it, and God wondrously blessed him in the service of the church.

In Acts 18:1 through 3 we read, "Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila . . . with his wife Priscilla; and because he was of the

same craft, he abode with them and wrought: for by their occupation they were tentmakers." Paul's time and talent were consecrated to God; he considered himself merely the steward of these things which God could and did bless. His trade, which could be laborious, was a means of serving God.

Note well Paul's love for, and dedication to, his brethren as we read I Thessalonians 2:7 through 9, "But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God."

What is in our hands? We may be a salesman, a mechanic, a gardener, a housewife, or have one of many other occupations. But do we consider it a means of serving God? Have we prayed that he open our eyes to our privileges, and seeing them, have we joyfully attempted to fulfill God's will? To a true Christian, only such a course can bring full joy and peace of heart.

To Moses of old God blessed a stick in his hand, and with Gideon it was the earthen pitcher and lamp. Youthful David saw God bless his efforts with the pebble from the brook, and Mary with perfume. Faithful Paul wrought "night and day" with his needle and thread.

We must have something in our hand. We pray, dear Lord, that we may see and know that which we have, and humbly ask thy blessing on our efforts to serve thee, thy people, and thy truth!



1976 MEMORIAL SUPPER DATE

The proper date for the observance of the annual Memorial Supper will be after 6:00 P.M. on Tuesday, April 13.

Christian Life and Doctrine

The Anointing of David

(I Samuel 16: 1-13)

SAMUEL, the last of Israel's judges, had been instructed by the Lord to fill his horn with oil and go to Bethlehem where he should anoint one of Jesse's sons as Israel's second king.

Perhaps Samuel had mixed emotions on that occasion as he recalled the divine arrangement by which he had formerly been privileged to serve as their judge. He had been a loyal and faithful judge, and although he had spent his life in self-sacrifice for his people, they became restless and demanded a king. He tried to persuade them, unsuccessfully, that they were better off without a king. However, the Lord said to him, "They have not rejected thee, but me." Then, reassured, Samuel told his people that their request would be met, and that a king would be anointed under the Lord's direction.

No doubt Samuel also recalled the circumstances surrounding his anointing of Israel's first king. When it had come time for the selection of the king he approached the people of Israel and again explained that their desire was unwise, although the Lord would allow them to make the decision as a means of teaching them valuable lessons.

Saul's large stature as a man made him a likely candidate for a king, and he had already been assured that he was the Lord's choice in the matter. He was a man of strong character and humble disposition, as indicated in the modesty of hiding himself during the occasion of his selection as king. How-

ever, Saul failed to make a full consecration of himself to God, and allowed instead the spirit of selfishness and self-will to hinder his service. He became jealous of others, and was overcome with an evil spirit. (I Sam. 18:10) Had he appreciated his relationship with God and been obedient to his instructions he would have been free from a consciousness of evil.

As a result he was cut off from special guidance, and Samuel no longer went to him to instruct him concerning God's commandments. He was, instead, informed that the kingdom would be taken from him and his heirs and given to another who was more worthy. "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."—I Sam. 15:23

Samuel, understandably concerned about the interests and affairs of his people, arrived in Bethlehem to anoint a new king for Israel from the family of Jesse. As was the custom in those times, Jesse's eldest son was presented first for the anointing. He was not the Lord's choice, however, and each of his other sons was presented until seven had passed him by. None of them received the sanction of the Lord. Then, upon inquiry concerning any other sons, David, who was the youngest, was called from the field where he had been tending the sheep. When he was presented to Samuel the Lord said, "Arise, anoint him: for this is he." Although each of his older brothers had been passed by, David was especially chosen and anointed as Israel's second king.

David, whose name means "well beloved" was "ruddy and of a beautiful countenance; and goodly to look at" (He had fair eyes—marginal translation). Although he was a mere shepherd boy, the Lord saw in him a countenance of reverence and loving obedience—along with a sense of courage and faith—that would enable him to be a successful leader of the children of Israel.

His brothers did not understand the nature of his selection, and he accepted the anointing with faith that he must wait until the Lord's "due time" to remove the reins of authority from King Saul, and give them to him.

The scriptural account states that the Spirit of the Lord was with David from the time of his anointing. Rotherham's translation indicates that the Spirit of the Lord came "mightily" upon him; whereas Leeser's translation suggests that it came "suddenly."

In any event David received the Lord's spirit and protection as a shield from harm and the intrusions of evil that had befallen Saul. His natural tendencies of mind and character lent themselves to the higher principles of truth and righteousness that gave him a proportionately greater advantage over Israel's first king. And, the experiences which the Lord permitted and arranged to come into his life provided valuable lessons that helped to fit and prepare him for the high office to which he had been chosen.

To those of the present age who have been called to sacrifice and joint-heirship with their Redeemer, there is a deeper meaning and significance in the anointing of King David. The footstep followers of Jesus see that David is representative of the church, Head and body, and that the lessons and events that took place in David's life are illustrations of our Lord and his bride.

Jesus, like David, was born in Bethlehem in fulfillment of God's promise that in "due time" he would send forth his Son to be the world's Redeemer and anointed King. He, too, had a humble position among those of his time, and the worldly-wise, as well as the angels of heaven, were passed by in his selection as "the" anointed One. Jesus' brethren of the Jewish nation did not understand the full significance of his anointing, and they did not accept him as their Deliverer.

Furthermore, Jesus did not begin his reign immediately after being anointed with the Holy Spirit, but waited on his Heavenly Father and his providences to test and prepare him for the great and high office to which he had been chosen.

The same general principles of this lesson apply to the elect church of Christ during the present age, for they too are little known among men and are not highly esteemed in the world. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." (I Cor. 1:26) The church, like their Lord, enter the school of Christ to receive lessons and discipline in preparation for the future thousand-year kingdom of Christ in which they will participate in the restitution work then in progress. Neither do they begin their reign at once, but must wait for the "due time." Likewise, the anointing of the prospective members of the body of Christ is not understood by those of the world with whom they come in contact.

The anointing of David, which was for the purpose of providing him with wisdom and faith, is a beautiful picture of the anointing of Jesus with the Holy Spirit, and similarly the Spirit which was poured upon the church at pentecost. The lesson assures us that we too should be filled with the Spirit of the Lord, filled with a knowledge of God's will and a desire to obey his will in our lives. As this spirit is received into good and honest hearts it becomes manifest in the thoughts, words, and actions of the children of God, and helps to fit and prepare them for a position in that wonderful kingdom that is so near at hand.

"The Lord knoweth the days of the upright: and their inheritance shall be for ever."—Psalm 37:18

Encouraging Letters

Searched for Truth

I would like to say a few words about my search for the truth, and how I found *The Dawn*, and what it means to me. I was confused for many years, so did not affiliate myself with any church until a few years ago. My people belonged to a certain church since it was founded, so through tradition I joined this church. One Sunday morning about ten years ago my wife said, "There is a program on TV you might like to see." I listened, and liked what I heard so much that I sent for the little big-BIG-DAWN. I have studied it with the Bible ever since. It has been a blessing to me. I have dubbed it "the highway to the truth." As I travel along, from Adam to Christ, the greatest highway ever conceived in the imaginative mind of man, I capture an everlasting beauty, and a deep, overwhelming understanding of the TRUTH. Sincerely.—IL

For Church School Class

Dear Sirs: We have just finished using your films "Hope Beyond the Grave" and "How God Answers Prayer" and would like very much to receive a classroom quantity of the booklets offered. We would appreciate it very much. The

books will be used in the church school class.—IN

Dawn Will Be Help

Dear Friends: I'm sending for a subscription of your publication. My sister loaned me a copy of *The Dawn*, and it is beautiful, and so informative. Please send it to me by return mail. I am a Sunday school teacher and this magazine will be a big help to me.—Sincerely.—WV

Heard Program in India

Dear Sir: For several years the world-old question, "What is on the other side at death," has haunted my mind. I was born and brought up in a family which belongs to that group of Christians which holds the view that all men possess immortality regardless of whether they are good or bad; possess it inherently, by nature, and therefore when death comes their souls will be perpetuated in endless existence—the souls of the good in a condition of joy and bliss, and the souls of the bad in a condition of misery and torment. The other day I heard you speak over Radio Sri Lanka on the same subject, but you held a different view. It is not too much to say that all who accept the Bible as true can be divided into

classes holding to several theories. I personally believe the question cannot be settled by an appeal to the belief of any man, to the teaching of any denomination, or to the decrees of any church council. It can be settled only by the Word of God. I was impressed by your program. I feel you can help me to find the truth. Please send me the booklet, "When a Man Dies." And I would be thankful if you could send any other book on this subject. With Christian regards.
—INDIA

A Meaning to the Writing

Dear Christian Friends, I am not, I guess, a student of the Bible, but I enjoy reading your literature very much because there is meaning to the writing. But most of all it helps me to understand why things are as they are in today's world, and to know that God does have a plan and purpose for the people on the earth. May God bless and guide you in carrying out his work that warms the hearts of so many people. God is gracious!
—PA

Discovering Truths

Dear Friends: I do want you to know how much The Dawn magazine has meant to me and my loved ones, who have been fortunate to have had access to it for the past year. The Highlights

are always so informative and interesting. In fact, the publication is literally full of wonderful spiritual reading, and is always an inspiration to read from cover to cover, discovering the real spiritual truths and values it presents to me. Sincerely and prayerfully.—IL

Wants to Spread Message

I received your little booklet, "Hope," and it is so very wonderful, because I have asked myself the same questions. I want to pass this message on to some of my friends, but I want to keep the booklet so I can read and re-read it. Please send me twelve more copies. Thank you kindly!
—FL

Special Appreciation from Orlando

Dear Brethren: Greetings of Christian love in the name of our dear Lord and Master! At our annual business meeting the Orlando brethren again voted to express to all our brethren at The Dawn our appreciation for all that has been done for us in the past year, assisting us in so many ways in our service to the Lord and the truth, and helping to provide for our spiritual needs. We realize the sacrifice that is being made by each one, and we remember you all in our prayers. In the year ahead we do hope that we may continue to

co-operate with you in our mutual efforts to serve the interests of the truth and the brethren, and to this end we pray the Lord's guidance that all we do will be according to his will and to his honor and praise. We would especially like to express our appreciation for the effort made in getting the "Frank and Ernest" program on WGTO. This is a very powerful station and is received well all through central Florida. We look forward to having the program on in the area and to doing some advertising of it. We ask a continued interest in your prayers, as we remember you all.—FL

Blessed by Studying with Others

Enclosed is my renewal of The Dawn for another year. I have been blessed by reading it and "Studies in the Scriptures." How wonderful to see God's great plan to bless all men through Christ and his true church! I am now studying with some Bible students, and learning more about this wonderful plan for all mankind. I have been mailing "Hope" booklets to people who have lost loved ones, and I feel better knowing that men will have a chance to come to the truth under Christ's millennial kingdom. May the Lord continue to bless your work.—NM

"Genuinely Helpful"

Gentlemen: On the Frank and Ernest program this past Sunday the booklet "God and Reason" was offered. As it happens, I have had a copy of this truly wonderful material for many years. My purpose in writing is to request four to six copies so that I might hand them out to others. Your literature is of the highest calibre, and I feel it can be genuinely helpful in clarifying many difficult questions both for the believer and the unbeliever. I thank you most gratefully. Yours in His precious name.—CA

"It's a Good One"

Dear Gentlemen: I just received my first copy of your magazine, and I really think it's a good one. The words of God are in it, just as I expected. I want to say thank you, and also, please enter the enclosed gift subscription. I pray that God will keep on blessing your association, where students like me can get help in learning about the Bible. Sincerely yours.—HI

"Truly a Message of Hope"

Dear Sirs: Within the past two weeks one of our loved ones passed away. At the funeral parlor I saw your booklet

"Hope," read familiar verses from Scriptures and your explanation thereof, then passed the inspirational message along to others present. It is truly a message of hope! I noticed there is another booklet available, "God and Reason." Are these available in quantity? Both would be desirable for distribution within our church, and I would appreciate hearing from you as to availability. Sincerely.—NH

Catalog Requested

Gentlemen: Some time ago I sent for and received several booklets that were a pleasure to read. I love reading my Bible, and must thank you for making it easier to understand. I would appreciate receiving a list of available literature.—ME

Seeking Truth

The Bible Answers. Dear Sirs: I listen to your program every Sunday morning over Channel 11, San Jose. I do enjoy it very much and find that I agree with most of your explanations. I have belonged to many churches, but I have never been satisfied in my heart that they were right. By earnest prayer and searching the Scriptures, I believe God will lead. Thank you for your help. I do appreciate it. May God bless you for the good

that you are doing. I know that you reach many people that the modern churches cannot reach. Sincerely.—California

Appreciation

The Bible Answers: We listened to and watched the wonderful TV programs on Israel and The Story of Creation and The Promise of God. Will appreciate receiving "Israel" and "The Life Hereafter."—Pennsylvania

Spreading the Word

Dear Sirs: A word about the booklet "Hope." I wrote and sent the booklet to all the funeral directors in Ashville, and I was pleased to get very nice letters from three of the directors who were sending for the book because they liked its message very much. I was pleased. It was such a comfort to me, when my husband passed beyond, to have that booklet.—NC

Gratifying Answer

Enclosed is my subscription to The Dawn, and also please send me a copy of "The Divine Plan of the Ages." I have read "The Kingdom of God," and wish it were possible for every living person to read this most amazing interpretation of the Scriptures. Many of us have read the Bible

from cover to cover, wondering what is in store for us. I have found a most gratifying answer to many of my questions. I continue to seek more light. Please also send me 100 copies of "The Kingdom of God." I would like to give each family in our congregation a copy. Yours truly.—OH

Small but Mighty

Dear Sirs: Your small but mighty magazine, The Dawn, is wonderful! It has cleared up many misunderstandings I have had. It has made much sense to me. Your clear instructive way of presentation has made me understand the Bible better.—OH

Appreciation from the West Indies

The books of The Dawn are really highlights in our world of trouble. Dear friends, I have truly appreciated every statement in your books, for all is true. I am sorry that I am so far from you all. So, dear friends, continue the good work in Christ's name and let us trust in his care.—West Indies

Comforted

Dear Friends: We hear your comforting and informative message every Sunday morning over Radio Station WFLA, Tampa. We also get the Dawn magazine. Please find enclosed

a donation to help carry the good news of the kingdom of God to the people.—Florida

Enjoys Program

The Bible Answers: Would you please send to me your books "Hope Beyond the Grave" and the one "Israel." I really enjoy hearing your program on television each week-day morning. It is worthwhile. Thank you.—West Virginia

Watches Program

I watch your program every morning and I find it very informative. I receive such a blessing from your lessons on the Bible. Will you kindly send me your book on Science and Creation?—West Virginia

Is Blessed

Kindly send me your booklet entitled "God and Reason." I've been listening to your Sunday broadcasts for the past weeks over our local radio station here in St. Croix. We listen every Sunday morning at 9:00 a.m. to your interesting, inspiring, educational subjects. The broadcasts are a blessing to every seeker of truth.—St. Croix, V.I.

To Whom it may Concern

Dear Sir: I want to thank you for sending me your book of "Hope." My husband passed

away the 16th of April, and I have been very depressed. But now after reading "Hope" I feel much better. I read on the back of the book that you would send

me another one, "God and Reason." I will appreciate it greatly, as the book "Hope" has helped me very much. Thank you kindly.—Tennessee



The Memorial Tape

For isolated brethren and small groups without leaders, we can supply a tape recording of a complete Memorial Service, including a discourse on its significance. If you have a tape recorder, either cassette or reel-to-reel type, and would like one of these recordings, on loan, there is no charge. Address your request to The Dawn Recorded Lecture Service, East Rutherford, New Jersey, 07073. Please state whether you have a cassette or reel-to-reel recorder.

The Memorial Date is Tuesday, April 13, after 6: p.m.



Weekly Prayer Meeting Texts

FEBRUARY 5—"This is the will of God (concerning you), even your sanctification."—1 Thessalonians 4:3 (Z. '99-4 Hymn 261)

FEBRUARY 12—"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1:4 (Z. '93-295 Hymn 301)

FEBRUARY 19—"All things, indeed, are pure to those who are pure; but to those who are defiled

and unfaithful, nothing is pure; but both their mind and conscience are defiled. They profess to have known God, but by their works they renounce him, being abominable and disobedient, and as to every good work worthless."—Titus 1:15,16 (Diaglott) (Z. '99-214 Hymn 183)

FEBRUARY 26—"Rejoice in the Lord alway: and again I say, Rejoice."—Philippians 4:4 (Z. '03-7 Hymn 45)

The British Section

“After Many Days”

“Cast thy bread upon the waters: for thou shalt find it after many days.”—Ecclesiastes 11:1

NUMEROUS are the scriptures showing that at this time as wide a witness as possible should be given to the good news of the coming kingdom. Here are a few, the context of which shows that they apply to the close of the Gospel Age:

“All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power.”
—Ps. 145:10, 11

“O give thanks unto the Lord; call upon his name: make known his deeds among the people.”
—Ps. 105:1

“Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is [to be] known in all the earth.”—
Isa. 12:4, 5

To assure us that these and all similar scriptures will have a fulfilment, the Master gave as

one of the signs that would mark the closing days of the present dispensation, the prophetic assurance, “This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”—Matt. 24:14

In connection with arguments against a world-wide proclamation of the glad tidings, either by word of mouth or through the printed page, we sometimes hear the questions, “What results do we get from these efforts?” “How many are brought into the truth?” and “Of those who manifest interest, how many continue to stand?”

The raising of queries of this kind is quite irrelevant. In all such matters Jesus, our Master, is our great Exemplar. It is admitted by all enlightened by present truth that his ministry was located in the harvest of the Jewish Age. One of the most prominent features was his preaching to the multitudes on

the mountainside, along the seashore, from a boat on the water, etc. (Matt. 13:2,3; 15:10; Mark 2:13; 4:1,2; Luke 5:3,15; 6:17) Did Jesus expect large numbers fully to embrace his message? In many places in the Gospels it is recorded that he did not.—Matt. 13:10,11; 11:25; John 6:66-68

On at least one occasion Jesus told the multitudes that they were seeking him, not on account of what he had to tell them, but because he had fed them with the loaves and fishes. (John 6:26) In spite of this, our Lord made as wide a proclamation as possible of the good news of the kingdom throughout "all the cities and villages" of Israel, because he had learned through the Old Testament that it was his Father's will that he should do so.—Matt. 9:35

Among those becoming interested in the truth today, some appear to grasp only the simpler features of the divine plan. Should these be discouraged, and told they are outside the pale of divine favour? The Master's example must again be the example for us to follow. It is written of him prophetically, "A bruised reed shall he not break, and the smoking flax shall he not quench." (Isa. 42:3) If the reed which the Israelitish boy had selected for his whistle-

pipe was in some way defective, he would just throw it away and choose another. But our Master is very patient with the reeds he selects; and however imperfect the music of the Gospel sounds when expressed through them, their defects are made up for by the music supplied by the great Master, the Chief Musician of God's temple.

The Heavenly Father also is very patient and long-suffering toward those attracted to his Word, that they might be brought, through faith and consecration, to the point where their imperfections are covered by the merit of Christ's sacrifice, and they are begotten by his Holy Spirit. His kindly providences then build them up as new creatures, and ere long these imperfect ones—and such were all of us—will "shine forth as the sun" in the kingdom of our Father.—Matt. 13:43

In the same way, "the smoking flax" that at first manifests but small response to the influence of the Lord's Spirit and his truth, may eventually be fanned into a living flame of devotion and zeal in his service and the interests of his kingdom. Hence the scriptural rule for the consecrated people of God is that suggested by the wise man: "In the morning sow thy seed, and in the evening [when the

day's labour has apparently come to a close] withhold not thy hand."—Eccles. 11:6

Again, in the words of our text, "Cast thy bread upon the waters: for thou shalt find it after many days." (Eccles. 11:1) This illustration seems to be taken from a custom of enveloping the seeds of the water lily in little clay pellets, and casting them into the water. These would sink to the bottom and become embedded in the mud; and after many days there appeared above the waterline the lily plant, bearing its beautiful white flowers.

In the Revelator's visions it is intimated that the Apostle John—after eating the "little book," or roll, that was in his mouth as sweet as honey, but which made his belly bitter—began to think

that his service for the truth was about finished. But the angel said to him, "Thou must prophesy again before many peoples, and nations, and tongues, and kings."—Rev. 10:11

We, too, have partaken of the message that has been as sweet as honey to our hearts and minds; but which, after it had become a part of ourselves, caused us to experience something of the bitterness of unpopularity and persecution. Let our ears be attentive to the voice of the great Messenger of the covenant, our Lord Jesus, as he says to us, "Thou must prophesy again," pointing us to further service of his truth, his people, and the interests of his coming kingdom.

"All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations."—Psalm 22:27, 28

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL

Dewsbury

March 20

Subscriptions and Literature—70, Station Road, Gidea Park, Romford, Essex RM2 6DA. **Dawn Magazine**—60p.

Tapes and Cassettes on loan—15, Southwood Gardens, Gants Hill, Ilford, Essex IG2 6YF. British Isles.

Vineyard Echoes

VINEYARD ECHOES OF THE PAST—Part IX

Comes The Dawn

FOR a time after the separation from old associations I did not attend meetings. This was the year of the popularity of miniature golf, and I opened a miniature golf field and did real well while the season lasted. But for me the season was short, because it was nearly over before I got into the field. By the next spring the public had lost interest in miniature golf.

Meanwhile, responding to the urge within me, I had sought out some brethren—the Associated Bible Students of Brooklyn, to be exact—and I started attending meetings with them. They knew of my comparatively recent association, and many of them were familiar with the “Frank and Ernest” broadcasts; so it wasn’t long before the question arose as to why we could not sponsor those broadcasts under our own auspices.

I explained that there was no reason why we could not, except that they would cost a lot of money if we used a good station. But the brethren were determined. They appointed the board of elders of the ecclesia as a radio committee to investigate what could be done. The result of this was that arrangements were finally made to put the program on one of New York’s largest radio stations, and the various ecclesias up and down the Atlantic coast offered to help pay the cost.

We had put on only two or three broadcasts when we received a letter from Brother Clayton J. Woodworth, who is best known for his work on the Comment Bible. It was a kindly letter. He recognized that what he had heard of our program was the truth, and he urged us to return to our

former association and to continue our work there rather than to work with those he considered to be disloyal brethren.

We replied to this letter with an open letter which, in the Lord's providence, we were able to circulate very widely throughout the United States, Canada, Great Britain, and Australia. The response to this was immediate and favorable. Brethren in many parts of the world had been longing for someone with whom they could co-operate, and now they thought they had found someone. Many of them asked for literature which they could use in their witness work.

We had found, ourselves, that literature is very important in connection with bearing witness to the truth. For example, we were essentially ready to go on the air with the radio before we realized that we did not have any proper printed matter to offer in connection with the program. It wasn't too difficult to overcome this point, in a measure at least, and we started publishing what was known as the Radio Echo. Really this was not any more than a medium-sized four-page tract. But each week it gave a summary of what was heard on the radio, and it worked out very well.

It was not very long, however, before we realized that we could not continue the radio programs, because we were running out of money. We actually did have to cancel our contract, and this left us publishing the Radio Echo when there were no radio programs to echo. However, we did manage to make a few extra copies of a number of the programs, and later these were used by the brethren in Los Angeles, Chicago, and other places. So there we were with a dilemma on our hands, and what should we do about it?

Meanwhile, more and more friends from various parts of the world were writing, asking for literature. We did the best we could to respond to these requests. The brethren on the radio committee gave much thought to this situation and decided that under the circumstances the best thing to do was to enlarge the size of the Radio Echo into a magazine. This we did, and we called that magazine The Dawn. The first issue of

The Dawn contained a reprint of Brother Russell's booklet on hell. The second issue of The Dawn contained the first volume complete, but of course in magazine form. We printed many extra copies of these, feeling that the friends would be happy to get them, and they were.

Our response from the public to this magazine edition of the first volume when it was distributed by the friends was very small indeed. We wondered if perhaps it was too much reading matter for a person not knowing the truth to get through all at once. Then we started publishing booklets so that a shorter message would be available. The first booklet we published was "God and Reason." The friends received this booklet with enthusiasm and it began to have a very wide circulation. The booklet, in turn, began to reach some who had never heard the truth, and they responded and accepted the message. These were located in various parts of the world. So we felt that we had hit upon a method of distributing the printed message which was good.

As time went on we published other booklets, one of them the chapter from the first volume known as "The Day of Jehovah." When we sensed that some aspect of truth needed to be covered more particularly, we got out a booklet for that purpose; so our list of booklets grew, and the encouraging part of this was that as the people read these booklets and became interested, they wrote in for further information, which they could get from the first volume of Studies in the Scriptures. In other words, we had not given up the publication of the first volume but simply introduced it to the public in a different way.

Meanwhile, we continued publishing the monthly issues of The Dawn magazine, endeavoring to cover as wide a field of subject matter as possible—both that which would be especially appropriate for the brethren and that which would be more suitable for the public. In continuing this publication we did not cease to emphasize that we did not consider The Dawn magazine an exclusive channel of truth. We emphasized that others in the vineyard had as much right and

privilege to publish truth literature as did we. The experience we had with our former association kept reminding us of the necessity of this tolerant, understanding attitude toward the brethren and our willingness to co-operate with them, whether they were working with us or not.

Meanwhile we continued to have our problems financially in keeping the young budding work going. A public accountant examined our books and announced that it was impossible for us to continue; that we might as well give up and be happy about it. I agreed that this was the way it looked, but somehow we did keep going. It was during the years of the Depression—the Dawn magazine itself started in 1932—and money in those days was very scarce. If we received a donation of \$25.00 we imagined that this should keep us going a long time, but the difficulty was it didn't.

I well remember the sigh of relief that come to me when President Roosevelt ordered a closing of the banks. We had bills we could not pay, but when the banks were not permitted to function we could not pay bills anyway; so this afforded a bit of respite in which we could breathe freely. In some way when the banks were opened we seemed to get along a little better. In this connection I would like to mention with appreciation the enthusiastic and continuous support of the brethren in the New York area, especially some of the sisters. A sister, from hard-earned savings, purchased our first linotype machine, etc. These friends seemed to understand that the providences of the Lord override the conclusions of public accountants, and The Dawn continued to be published.

During this period we printed many thousands of tracts on secondhand equipment which the brethren helped us to purchase, and rendered other services of which the brethren in this part of the world were in need. But the time came when some of them began to wonder what had happened to our original project of broadcasting the truth by radio. One brother and sister wondered about this so much that they

wrote to us and said that they would pay for the recording of thirteen programs if we would prepare them and when recorded offer them to the ecclesias free for their use over local radio stations.

We accepted this offer. The programs were prepared, and while we were of the opinion that during the Depression the brethren in local ecclesias would do well to pay their hall rent, we found that within two or three months fifty stations were being paid to put on the "Frank and Ernest" program. We surely rejoiced in this and continued the best we could in other areas as well to make known the glad tidings of the kingdom.

Meanwhile, since the work had expanded from the original concept of the radio committee made up of the board of elders, it was recommended by the Brooklyn church, and heartily agreed to by the brethren involved, to separate this work from the activities of the church, and that those who wished should get together and form a legal organization to carry on the work. It was under these circumstances that the Dawn Publishers was formed, and later this name was changed to Dawn Bible Students Association. But whatever changes of name we experienced, the same spirit of liberty and tolerance was, and continues to be, maintained. In this we rejoice.

The "Frank and Ernest" radio programs were revived in 1940. They continued through the 40's, averaging from fifty to seventy-five stations a week. In 1948 and the beginning of 1949 our finances began to dwindle, and we found it necessary to cancel some stations that were supported directly by The Dawn.

Meanwhile, our Brother W. A. Gleeson of California, who conducted an advertising agency, contacted the West Coast officials of the American Broadcasting Company network and was quoted a price and given the assurance that we could go on that network with our program. The price, of course, was approximately three times what we had been paying, but we were not staggered by this. Some publicity was given to the

possibility, and it was discussed at the General Convention that year in Bowling Green, Ohio. After careful and prayerful consideration the convention voted to authorize The Dawn to ask for expressions of good hopes through its pages and see if it would be possible to undertake this enlargement of the work. This was done. And upon the basis of the good hopes of the brethren it was decided to enter into a contract.

In the course of giving consideration to this, one brother remarked that it would be as easy as "ABC." However, it turned out to be more like XYZ, for it was not easy to get through that first year of network broadcasting. Then Brother Gleeson recommended that the next year we transfer to the Mutual network, which we did. Although it had more stations, the cost was a little less, and we found that the response by mail was much larger. We had abundant evidence that the Lord was continuing to bless the radio witness work, especially in the fact that new ones were coming into the truth in many parts of the country.

The Pilgrim Service

We rejoiced also in the manner in which the Lord was blessing the pilgrim service. Here again, we did not impose our activity upon the brethren but sought first to know whether they wanted the Dawn pilgrims; and, besides, when the notices went out for each individual speaker, the classes were asked whether it would be convenient to have that speaker. Brother George Kendall was the first of the pilgrims, and as we went through the years we enjoyed the co-operation of such outstanding brethren as C. W. Zahnow, S. J. Arnold, W. A. Baker, and many others whom the brethren had learned to love.

Our other services, such as tracts, kingdom cards, booklets, and books, continued to expand, and in the Lord's providence we were eventually able to furnish the brethren with the Studies in the Scriptures, the Manna book, Tabernacle Shadows, and Hymns of Dawn. All of this afforded much joy, and we continued to thank the Lord for his leadings. □

Talking Things Over

Let Not Your Hearts Be Troubled

WE REJOICE with Brother Woodworth. He has finished his earthly walk and has entered into his heavenly reward. He shall be missed so much in so many ways. On him had rested for many years the main burden of carrying on the witness work through The Dawn.

During his recent illness, and since his death, we are being approached by concerned brethren with questions about the future of The Dawn. Some of these have been, "Who will take his place? Who will write the articles for The Dawn?" and many other closely related questions. The object of this message is to allay the fears some may have.

At the inception of The Dawn in 1932, many bylaws were passed to prevent any one person from "taking over" The Dawn. Also, the objectives of this organization to promote a witness to the truth were clearly outlined.

No one will, or could, take the place of Brother Woodworth. His title as General Manager and Editor has been retired. Some years before his death, procedures were started to provide a solution for that time when the Lord called him home.

Following is a brief outline of how The Dawn has functioned organizationally since its beginning. In previous Bible Student organizations those who were eligible to vote for officers were determined in relation to their monetary donations. It became evident that if false brethren came in who were affluent they could take control of the organization. Because of this possibility, it was decided to select as Dawn members elders who are sound in the truth, and in harmony

with the witness work planned, and other objectives of The Dawn.

The membership is self-perpetuating, in that members are free to nominate for consideration any elder who in their judgment is sound in the truth, and in harmony with the work and objectives of The Dawn. Brethren so nominated for membership must then be approved both by the Board of Trustees and by the membership of The Dawn. At present the membership numbers about seventy-five.

When The Dawn was formed it was decided that the membership would elect from their number a Board of Trustees. This was done to simplify decision-making on policy matters and other pertinent questions. There are twelve trustees. These twelve elect from their number four officers: a president, vice-president, secretary, and a treasurer, for a one-year term. Also, no brother can serve in a specific office more than two years in succession. After a lapse of one year the brother can be returned to the former position by vote of the trustees.

The primary objectives of The Dawn have always been to give a vigorous public witness of the kingdom message, to uphold the clear basic doctrines of the divine plan, and to serve all spiritual interests of the brethren. These objectives are clearly presented to us in the Word of God.

Brother Russell realized and taught the need of a vigorous preaching of the kingdom message. One of his statements in Volume III, page 207, is most explicit in this regard: "To walk in this way, as our Lord set us an example that we should follow in his steps, implies not only a passive conformity to his disposition or spirit, but also an active, energetic zeal in the promulgation of his truth at all hazards." Brother Woodworth, and every other saint, has clearly seen this commission. These instructions come to us from the Word of God.

In the Gospel of Luke we find the account of Jesus returning to his home town of Nazareth. Many stories of his miracles had preceded him. We read that on the Sabbath day, "as his

custom was, he went into the synagogue, . . . and stood up for to read. And there was delivered unto him the book of the Prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”—Luke 4:16-19

This became the will of God for Jesus, and how faithfully he fulfilled these instructions! In Luke 8:1 we read, “And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with him.” So thorough was he in this he did not even provide himself a home.

We read where one said to him, “Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.” (Matt. 8:19,20) His faithfulness to his commission of preaching the truth “in energetic zeal, . . . at all hazards” led, finally, to his death on the cross.

Brother Woodworth, and those associated with him at The Dawn’s beginning, shared this concept. At that time there was no other organized effort for “an active, energetic zeal in the preaching of the truth, at all hazards.” The present Dawn members also share these objectives.

All the brethren, at the beginning, realized the need of a strong editorial committee of four to pass on each article or publication of The Dawn. The brethren of The Dawn from then until now have maintained a prayerful watch to see that the pure truth is taught on all basic doctrines. In addition, they agreed to sponsor as speakers only those who are in harmony with such teachings. Among the doctrines we adhere to that were under special fire at that time were a public witness, the presence of the Lord, and the work of the harvest.

Previously we stated that some years before his (Brother Woodworth's) death, procedures were started to provide a solution for that time when the Lord called him home. What were some of these procedures? Brethren have been encouraged to send in articles for use in The Dawn. This has been done for quite some time before Brother Woodworth passed on. Just as with his writings, the editorial committee carefully checks all the articles, primarily for strict conformity to the basic truths.

Two years ago the trustees of The Dawn voted to have a management committee composed of the president, vice-president, secretary, and treasurer. This committee meets about twice a month, or oftener if necessary. It makes decisions on many day-to-day problems which arise. If necessary, all the trustees are contacted for their opinions. Especially is this true in relation to expenditures of over a certain amount of money, or when policy is involved. A copy of the minutes of the management committee goes to each trustee, and at the last trustees' meeting it was decided to include all the members as well.

For the future, it is planned that the trustees will be involved more deeply than when Brother Woodworth was with us. We believe the adage, "There is wisdom in a multitude of counsel," applies here, especially when those involved are all deeply consecrated and committed to doing God's will. Ours is a labor of love. But it is also a work of faith. It is a wonderful privilege to be in the truth, and to have a part in building up the brethren through the pages of The Dawn, and in proclaiming the Gospel of the kingdom, through The Dawn and other literature.

Your brethren of The Dawn (the members and trustees) ask for your prayers that we may be guided aright. Those first objectives of The Dawn are being followed because they are based on the Word of God. Be assured that we are prayerfully dedicated to serve our glorious Father, his Son, the truth, and you, our brethren. □

Speakers' Appointments

S. ALLEN		Warm Mineral Springs, FL	27
Berwick, PA	Feb. 8	St. Petersburg, FL	29
G. PASSIOS		L. POST	
New Haven, CT	Feb. 22	Philadelphia, PA	Feb. 29
E. K. PENROSE		L. RUTH	
Greenfield, OH	Feb. 6	Baltimore, MD	Feb. 15
West Newton, PA	10	R. RUTH	
Indianapolis, IN	13	Pottstown, PA	Feb. 1
Knoxville, TN	17	R. SURACI	
Chattanooga, TN	18	New London, CT	Feb. 15
Columbus, GA	19	F. WASSMANN	
Louisville, AL	22	Sayville, NY	Feb. 1
St. Petersburg, FL	25		

Conventions

MINNEAPOLIS, MN, Feb. 1—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

SACRAMENTO, CA, Feb. 14, 15—Univ. of Calif. Faculty Club, Davis. Mrs. E. F. Lankford, 6000 - 19 Ave. 95820

CHICAGO, IL, Feb. 22—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jesuit, 140 Forest Glen Rd., Wood Dale, IL 60191

DETROIT, MI, Feb. 29—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Nemesh, 25354 Cunningham, Warren, MI 48091

BUFFALO, NY, Feb. 29—Unity Temple, 1940 Niagara St. Mr. Joseph Szuba, 362 S. Union Rd., Williamsville, NY 14221

LOS ANGELES, CA, Feb. 29—933 S. Hoover St. Mr. A. W. Abraham-

sen, 710 S. Hobart Blvd., #207, 90005
ORLANDO, FL, March 6-8—Florida Bible Students Convention—Sat. A.M. at John Young Museum, 810 E. Rollins. All other sessions at Orlando Garden Club, 710 E. Rollins. Mr. Stanley W. Jeuck, 587 Queens Mirror Cr., Casselberry, FL 32707

COVINA, CA, March 7—Covina Woman's Club, 128 S. San Jose Ave. Mrs. Charles Redeker, 5554 N. Pal Mal Ave., Temple City, CA 91780

FRESNO, CA, April 3, 4

DETROIT, MI, April 10, 11—Detroit Pre-memorial Convention

ALBUQUERQUE, NM, April 10, 11

BOISE, ID, April 16-18

GARY, IN, April 18

VANCOUVER, B.C., May 22, 23