

# The Dawn

VOLUME XLVI

NUMBER 11

NOVEMBER 1978

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Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada: P.O. Box 175. Postal Station F, Winnipeg, Man. R2L 2A5

British Isles: 70 Station Road, Gidea Park, Romford, Essex RM2 6DA, England

Australia: Berean Bible Institute, 19 Ermington Place, Kew, Victoria 3101

France: Association des Etudiants de la Bible-Publications Aurore. B.P. 3066-68062 Mulhouse CEDEX

Germany: Tagesanbruch Bibelstudien-Vereinigung, 7800 Freiburg i. Br., Sachsenstr. 12

Greece: He Haravgi (The Dawn) Odos K. Eslin 4 Ampelokipoi T. T. 602, Athens

Italy: Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073, U.S.A.

New Zealand: P.O. Box 1358 C.P.O. Auckland

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# **Highlights of DAWN**

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## **Creation—Accidental? or Designed?**

**“Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.”—Revelation 4:11**

THEISTS, atheists, and agnostics have long wrestled with the question whether the universe is the handiwork of a wise and powerful intelligent creator or the spontaneous result of impersonal, natural forces that happened to come into conjunction at a propitious moment in time. The theists, of course, as the word suggests, believe in the existence of a personal God as the Creator and supreme Ruler of the universe. The atheists deny the existence of God and therefore hold that the universe could not have been created by any such nonexistent being, while the agnostics fall somewhere in between—they say they do not know.

In an article appearing in the New York Times Magazine (June 25, 1978) under the heading “Have Astronomers Found God?” Robert Jastrow, a highly respected astronomer and director of NASA’s Goddard Institute for Space Studies, recently commented on the strange new findings of astronomy which seem to prove that the universe had a beginning at a specific point in time. While making it clear that he holds to the position of the agnostic, he is prompted to ask the question, “Was the creative agent one of the familiar forces of physics, or was it, as the Bible says, ‘Thine all-powerful hand that creates the world out of formless matter?’”

He continues: “We can never tell whether the hand of God was at work in the moment of creation—for a careful study of

the stars has proved, as well as anything can be proved in science, that the universe came into being 20 billion years ago in a cataclysmic explosion. In the searing heat of that first moment, all the evidence needed for a scientific study of the cause of the great explosion was melted down and destroyed. This is the crux of the new story of Genesis. It has been familiar for years as the 'big-bang' theory."

But down through the ages all those who trusted in the Lord God never doubted who is the Author of creation. The Bible itself states that it was God who created, not only this tiny globe on which we live, but the entire universe.

In the very first words of the Book of Genesis we are told that it was God who formed this Planet Earth. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."—Gen. 1:1,2

Then follows a remarkable account of the manner in which God prepared the earth for man's habitation, and, finally, the creation of man himself. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1:26-28

When God said, "Let **us** make man in **our** image," he was speaking to the Logos, the very first product of his creative power and the one through whom, at the Father's direction, all else in the entire universe was subsequently made.

John the Revelator wrote, "These things saith the Amen, the faithful and true witness, the beginning of the creation of

God.” (Rev. 3:14) We read in John’s Gospel: “In the beginning was the Word [Logos, Jesus in his prehuman existence], and the Word [Logos] was with **the** God, and **a** god was the Word [Logos]. The same was in the beginning with **the** God. All things were made by him; and without him was not anything made that was made.” (John 1:1-3, see Diaglott interlinear) Paul wrote in his letter to the church at Corinth, “To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”—I Cor. 8:6

Again, speaking of Jesus, who acted by the authority of the Almighty in the great creative work, Paul says, “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.” (Col. 1:16, 17) Again, in the same vein, Paul wrote of “God, who created all things by Jesus Christ.”—Eph. 3:9

Thus the Bible plainly states that the entire universe, including this lovely Planet Earth on which we are privileged to exist, is the work of an intelligent and mighty Being, even the Lord God himself.

But doubts about the creation of the universe persist in the minds of men. For ages upon ages men have been peering into the heavens to find God. Not long ago, on returning to earth from a trip into space, Russian cosmonauts reported, facetiously, that they saw no signs of God.

While men have long and vainly tried to find God in the distant heavens with their scientific instruments, they have ignored the abundant visible evidence of his existence that can easily be seen on every hand. Concerning man’s inability to see God, the Apostle Paul said: “That which may be known of God is manifest [to] them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that

are made, even his eternal power and [deity]; so that they are without excuse.”—Rom. 1:19,20 (compare RSV)

On another occasion Paul denounced the sacrifices which were proposed to be offered to false gods by the heathen at Lystra, and he besought the people to “turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein. . . . Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.”—Acts 14:15-17

To the humble, trusting believer God is everywhere manifested in his mighty works, which demonstrate his unfathomable wisdom and power, though he is so often unperceived by the wise and the learned. The simple shepherd David looked into the heavens and was well-nigh overwhelmed by the order and glory and majesty and power of the Creator there revealed. He sang: “O Lord, our Lord, how majestic is thy name in all the earth! . . . When I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established; what is man that thou art mindful of him, and the son of man that thou dost care for him?” (Ps. 8:1,3, RSV) Although these marvelous things are unseen and unappreciated by so many of the learned, David said God’s “glory above the heaven is chanted by the mouths of babes and infants.”—Ps. 8:2, RSV

But skepticism about the Bible’s authorship and reliability is not new. For a long time higher critics of the Bible insisted that no such person as Abraham ever lived, that the stories told about him in the Bible were merely allegories, or fairy tales. Today, however, it is most reassuring to learn that archeologists are discovering one after another of the ancient landmarks mentioned in the sacred Word, confirming and establishing its reliability and truth.

In recent decades clay tablets by the thousands have been dug up in Mari, in Mesopotamia, confirming the existence of the progenitors of Abraham. “Names of Abraham’s

forefathers emerge from these dark ages as names of cities in northwest Mesopotamia," says *The Bible as History*, pp. 51, 52. "They lie in Padan-Aram, the plain of Aram, in the center of which plain lies Haran. . . . Haran, the home of Abraham, father of the patriarchs, the birthplace of the Hebrew people, is here for the first time historically attested, for contemporary texts refer to it."

Thus the information found on the clay tablets unearthed in the kingdom of Mari is found to produce indisputable evidence that the accounts of the patriarchs which are presented in the Bible are not merely legends. They are true, historical records of God's dealings with his chosen people.

The early pages of the Bible also describe a great flood which came upon the earth, in preparation for which Noah constructed an ark. This event, too, has been held by critics of the Bible to be a myth. However, the late Professor Palmer Hall Langdon, of the Institute of Metals, London, upon his return from extensive work in Mesopotamia in 1929, described his finding of a great "flood deposit" at a considerable depth, and of the layers below it which contained relics of the civilization which thrived there before the flood deposit was laid down.

Also, near the city of Ur in Mesopotamia, an earlier expedition in 1923 under the leadership of Sir Charles Leonard Woolley discovered similar evidence of a great flood which had deposited a ten-foot layer of mud. Beneath this they found ancient rubbish and potsherds, giving evidence of human habitation that had been covered over by the layer of mud which was such as would be deposited by a flood like that described in the Bible as having taken place in Noah's day.

In many other ways the statements of the Bible are being substantiated by archeology. King Solomon's copper mines, whose actual existence was long doubted by skeptics and which were one of the sources of his great riches, have been discovered in Ezion-Geber. Cities which the Bible records as

having been built by Solomon—Megiddo, Hazor, and Gezer—long lost sight of, buried beneath the rubble of succeeding generations and covered over by the shifting sands, have been brought to light and verified.

The ancient city of Jericho has been uncovered by archeologists, and a careful examination of the position of the ruins of its walls indicates that they were indeed breached in such a manner as would permit entrance into the city by the attacking Israelites.

Many important cities mentioned in the Book of Joshua, which records Joshua's exploits in the conquest of Canaan, have been unearthed by the archeologists, among them Debir: "And Joshua returned, and all Israel with him, to Debir, and fought against it." (Josh. 10:38) We also read in Joshua: "The Lord delivered Lachish into the hand of Israel." (Josh. 10:32) Archeologists have found and definitely identified the ruins of Lachish. Joshua was buried in "Timnath-serah which is in Mount Ephraim, on the north side of the hill of Gaash." (Josh. 24:30) This city has also been located and identified.

There is much said in the Old Testament concerning the corrupt heathen religious worship and practices which prevailed in Canaan when the Israelites entered the land. Time and again the Israelites fell victim to the false gods, whose false religions are described by God as "the abominations of the heathen."—II Kings 21:1,2

While the false and sensual rites associated with these heathen religions are vaguely mentioned in the Bible, the terrible details are omitted. But these come clearly to light in discoveries made by archeologists. The Bible record of these false gods and the sensual rites which accompanied their worship is thus clearly verified by the findings of archeologists, and this gives further proof of the reliability of Holy Scriptures, including its statements regarding the Creator and the creation of the universe.

The Bible's record of the uprooting of the ten tribes of Israel from Samaria is abundantly confirmed by numerous tablets found in the ruins of Sargon's castle, and in the great library of Nineveh, which ancient city was founded by Nimrod and was unearthed by the British archeologist Henry Layard about the middle of the nineteenth century. Thus when we read in the Bible of Nimrod's building a city, or of Jonah's going to Nineveh, or of Assyria's conquest of the ten-tribe kingdom of Israel, we are not reading fairy tales but accurate historical records, of which the chosen people of God themselves became a part.

The Bible also testifies to its own authenticity by the fulfillment of its own recorded prophecies. Many of these related to Jesus. His place of birth was prophesied (Mic. 5:2); the time of his ministry (Dan. 9:25,26); the manner of his birth (Isa. 7:14); his rejection by the Jews (Isa. 53:3); his entry into Jerusalem (Zech. 9:9); his betrayal for thirty pieces of silver (Zech. 11:12); his silence when accused (Isa. 53:7); his being given gall and vinegar (Ps. 69:21); lots cast for his coat (Ps. 22:18); his bones not broken (Ps. 34:20); his resurrection (Ps. 16:10). These and other previously recorded prophecies concerning Jesus were all fulfilled at his first advent.

Among other things the Bible also prophesied about 1,600 years before the event that the Lord would scatter his disobedient children of Israel to the far corners of the earth. (Deut. 28:64, 65) This foretold scattering took place in A.D. 70, when Jerusalem was destroyed by the armies of Rome and the Jews were dispersed.

But the Lord God had also promised that he would subsequently regather his people to the land he had given to them. One of these promises was recorded by the Prophet Ezekiel about the fifth century B.C.: "Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." (Ezek. 11:17) A similar



promise was recorded about the same time by the Prophet Jeremiah: "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." (Jer. 30:3) We who are alive today have been privileged to see the literal fulfillment of this remarkable prophecy of the gathering of the Jews out of the nations into which they had been driven and their return to the land of Palestine despite unimaginable suffering and opposition.

Skeptics may continue to doubt, deny, and dispute the authorship of the Bible; but they cannot refute or erase from the pages of history that which must be evident to every reasonable person—that only an all-wise, all-powerful, and all-knowing intelligent Being could have foretold these remarkable events and caused them to be recorded in his Holy Word and then brought them to pass in the life of the tiny nation of Israel. Surely, the fulfillment of Bible prophecy alone should be sufficient to convince reasonable men as to the authorship of this Book and to induce faith in God's claim to being the Creator of the universe.

And all our God-given senses unitedly proclaim and confirm that everything within us and around us is the product of a higher intelligence. How could an accidental, undirected, unintelligent, impersonal "big bang" create life? How could it endow man with mentality, with the power of choice—to do or not to do? How create countless species of beings, animate and inanimate? How instill instinct into living creatures, great and small, to preserve their own lives?

How could it give to flying creatures the ability to find their way across the trackless oceans? How could a big bang produce the fragile beauty of the orchid, the lovely fragrance of the rose, the enthralling song of the mocking bird? How instruct the robin to seek its mate, to build a nest, to sing?

How did it endow man with the ability to arrange and to enjoy the enchanting strains of lovely music, to appreciate the majesty and awesomeness of a star-and-moonlit night, of the morning sun breaking over distant hills, or to marvel at the color and form of an ever-changing sunset?

How could a mindless, unfeeling, mechanical big bang in twenty billion times twenty billion years ever have produced in the heart of a human being the joy of hearing a child's happy laughter, of watching a lovely cloud change form against an azure sky, of catching the pungent smell of smoke from an outdoor fire, of listening to the music of a rushing woodland brook or the sound of a wave breaking on a sandy beach or a cooling breeze in the trees?

It is all so inexplicable, so unreasonable, in the concept of a big bang! But how simple, how reasonable, and how beautiful all becomes when we listen to God's own account of the creation of the universe as it is set forth in those sublime opening chapters of the Book of Genesis and confirmed in equally eloquent chapters of the Book of Job!

It is taking the world's scientists a long time to find God and to learn of his marvelous creative power and the manner in which the universe was formed, if at long last they are indeed doing so. Humble, believing students of God's Word have long known him and marveled at his incomprehensible power as manifested on every hand. In every day of our lives and in every facet of our existence, in everything we see, hear, touch, smell, or taste, we are confronted with the inescapable fact that behind it all is a wise and powerful Supreme Intelligent Creator. The fact that we, his humble human creation, possess the power to reason and to choose, to devise and plan, to accept or reject, is positive proof that the Creator of these lowly human creatures is himself an intelligent Being, possessing all these qualities in infinite degree.

During this present Gospel Age the great God and Creator of the universe graciously and specially reveals himself and his wonderful plan of salvation for mankind to Jesus' footstep

followers. But these things may only be spiritually discerned, Paul tells us. And how true we find this to be! For if the visible, mind-satisfying, heart-warming, and faith-strengthening natural evidence of God which is so apparent on every hand is insufficient to convince material-minded man of the simple fact of the Creator's existence, surely he will be unable to discern the far more glorious spiritual evidences of God that are to be found in his Holy Word.

The wonderful things concerning God's matchless love for his fallen human creatures, his plan for restoring them to the perfection that was lost in Adam, of granting them an opportunity to gain everlasting life on this wonderful Planet Earth under the rulership of Christ's righteous kingdom, of the high calling of God in Christ Jesus are truly seen and comprehended and cherished only by Jesus' faithful followers of this present Gospel Age, who have been called to walk in his steps.

To the wise of this world this is all a mystery. They do not know that God is not to be discovered with the most powerful of telescopes. They do not know that he is to be found near at hand, by the light of his Word shining into humble, receptive hearts through the instrument and power of his Holy Spirit.

Paul said it all so well in his letter to the church at Corinth:

"We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know

the things that are freely given to us of God. . . . But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.”—I Cor. 2:7-14

During this present age it is only the people of God who truly know him, trust him, and strive to serve him. To these he has graciously revealed himself through his precious Word of truth. But in due time, when Christ's kingdom is established and earth's sleeping billions are brought forth from the graves, all mankind will come to know God. There will be no need to search the skies to find God, although to the discerning eye he is gloriously evident there in his wonderful creative works. But in the coming millennial day the eyes of understanding of all will be opened to discern him—everywhere, and in everything.

“They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord.” (Jer. 31:34) All the resurrected world of mankind will then learn of his mighty power, his perfect wisdom, and his unfailing justice. And best of all, they will learn of his matchless, infinite love for his fallen human creatures, through the gift of his only begotten Son, through whom all may gain everlasting life by obedience to the righteous laws of Christ's kingdom. We pray, and we believe, that glorious, long-awaited day is not far distant!

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## **Praise the Lord!**

THE inspired writer says, “Let us offer unto the Lord the sacrifice of our lips,” “Sing praises unto our God!” And how appropriate is such a course! The rendering of praise indicates appreciation, gratitude, thankfulness. In order to

render praise, however, one must have a knowledge of God's favors and blessings. The knowledge attained, devotion should follow, with praise and thanksgiving. It is well, therefore, that we count our blessings daily. Those who do so will find themselves the richer. They may have no more blessings than before, but they will appreciate them more and be more disposed to offer praise, worship, thanksgiving.

The Bible assures us that many of God's favors are common to all the human family, and not especially limited to those who have become his children through a complete consecration of themselves to him. Thus Jesus declared, the Father maketh "his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

All should render some acknowledgment for the blessings which are common to all; but there is a difference between giving thanks to God and offering prayer—petition. The Christian has special grounds for thanksgiving and praise to God; and his causes for praise multiply as the days go by, while he abides in the Lord.

Our praise to the Lord depends very largely upon our development in Christian faith and knowledge. We see God's provision in Christ for the sins of the whole world. We see his mighty power displayed in the course of events. And as our eyes of understanding open more widely, we perceive his providences and his interest even in the smallest affairs of our lives as Christians. The Master's words figuratively imply this, saying, "The very hairs of your head are all numbered." —Matthew 10:30

Not merely when singing with our voices are we praising the Lord! The Scriptures tell us to sing and make melody to him in our hearts. This singing in the heart—this praising the Lord from the depths of our soul, is an experience which comes only to the consecrated and considerably developed children of God. Our whole life should be a song of praise to the Lord, and will be, if we are walking faithfully in the narrow way.—Ephesians 5:19 □

# Bible Study

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LESSON FOR NOVEMBER 5

## Integrity of Relationships

**MEMORY SELECTION:** "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."—James 5:12

**SELECTED SCRIPTURE:** Matthew 5:11,12; James 3:6-14; Exodus 20:16

DURING our Lord's earthly ministry, as well as during the period of the Early Church, the religious leaders of Israel were most particular respecting the minute requirements of the Law Covenant. They were careless, however, respecting the spirit of the Law—which is governed by love. Jesus and his apostles received much in the way of persecution and misunderstanding as a result of this lack of discernment.

The Master's message to his followers is centered around the spirit and heart condition of the consecrated. This is important, because Jesus taught us that if the heart is not right and if we are not completely dedicated to the principles of truth and righteousness, then our hopes and endeavors are in vain. None except those who continue to keep the perfect standard before their mental vision will be

prepared to enter the kingdom as faithful members of the body of Christ. Our Lord established that perfect standard.

Those who held only to the letter of the Law—for example, the Pharisees—recognized, and rightly so, that it was an extreme violation of the Law to take a human life. What they failed to see, however, was that hatred, slander, and evil-speaking were also violations of the same law. They did not recognize that those evils represent the assassination of another person's character.

As followers of the Master during the present age of sacrifice, the consecrated must recognize the very high standard of righteousness that is necessary. It is a serious matter and one which should be the controlling factor in all our thoughts and actions, as well as in the

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words which may be uttered from our lips.

The memory selection for this week's lesson draws attention to the admonition to watch our words—let your yea be yea, and your nay be nay. We should always tell the truth. When we say "yes" it should mean "yes," and when we say "no" it should mean "no." If we are truthful in all that we say and do, then others will learn to trust us by the words of our mouths. It will, therefore, be unnecessary for us to swear by an oath as to the authenticity of our words. They will speak for themselves.

The Apostle James also draws our attention to the powerful influence that our words have on others. He says (James 3:6), "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell [*gehenna*, *Emphatic Diaglott*]." Indeed, although the tongue is one of the least members of our human bodies, it is perhaps the most influential one of all. Our words can penetrate the very heart of the listener and strike a blow that can never be recovered. And yet James says (3:8), "But the tongue can no man tame; it is an unruly evil, full of deadly

poison." From this statement we are reminded of the fact that not one of the fallen human race is capable of taming his own tongue because it is such an unruly member. However, as the tongue is an index of our hearts, the only safe and scriptural way the consecrated Christian may attempt to come up to the perfect standard is to sweeten the heart, "for out of the abundance of the heart the mouth speaketh."—Matt. 12:34

Out of the heart are the issues of life, and from the abundance of the heart the tongue will confess those thoughts and meditations. As a new creature in Christ Jesus, the child of God may use the tongue to bring praise and honor to his Creator, as well as to bring blessings to his fellow man.

During Jesus' day there were those who professed to be religious but who did not have the proper heart condition, nor the humility to recognize their own weaknesses. Likewise those who, during the present Gospel Age, have given their lives to the Lord should be careful to note in what way they may cleanse their hearts from all evil and filthiness of the fallen flesh. A thorough examination of the heart is necessary, also a desire to approach the throne of heavenly grace for forgiveness and for divine instruction. □

## Reverence for the Sabbath

**MEMORY SELECTION:** "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee."—**Deuteronomy 5:12**

**SELECTED SCRIPTURE:** **Matthew 12:1-8; Exodus 20:8-11**

SUNDAY has been known as the "Lord's Day" to Christian people for a long time. It has afforded them opportunity to worship and praise God and has therefore been a source of great blessing and spiritual refreshment.

The keeping of the Sabbath day was one of the commandments of the Law Covenant given by God to the children of Israel. It was celebrated on the last day of the week. To most Christians, however, the Sabbath has become confused with Sunday, and human laws have generally set aside the first day of the week as a day of rest.

Although the meaning and spirit of the Sabbath have largely been lost sight of in our day of selfishness and liberated thinking, it has, nevertheless, served as a source of refreshment to the human family. Man needs one day of change and rest in every seven, and he has found it in the divine arrangement. From both the physical

and emotional standpoints it is beneficial—whether it be observed on the seventh day of the week, as originally intended under Jewish law, or whether it be on Christendom's Sunday. It is part of the built-in cycle of nature and, if interfered with, will do injury to those who attempt to disregard it.

During the time of our Lord's ministry he came in contact with the religious rulers in Israel, who were strict to observe the lesser features of the Law. They also carefully observed the keeping of the Sabbath and other holy days. Those Jewish teachers, however, failed to recognize the spirit of the Law. Instead of responding to the lessons of the great Master Teacher and the spirit which motivated him, they sought to entrap him by their own narrow reasoning and bitterness, which prompted their evil actions.

On one occasion (selected scriptural reading, Matt. 12:1-8) Jesus and some of his disciples



were strolling through the fields, and because they were hungry they broke off a few kernels of grain to eat. This was permitted by the Law, which states (Deut. 23:25), "When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn." The Pharisees interpreted the disciples' action as one of reaping—one of thirty-nine different kinds of work they prohibited on the Sabbath. Objecting to this, they said, "Behold, thy disciples do that which is not lawful to do upon the Sabbath day."—Matt. 12:2

Verses 3 to 8 contain Jesus' reply to the Pharisees. He quoted from the Hebrew scriptures to show the unreasonableness of their accusations. The first example he cited pointed to the episode in which David took holy bread reserved for the priests. The account is found in I Samuel 21:1-6. The Pharisees recognized David as a man of God. Jesus, therefore, pointed to them a time when David was under stress of hunger and had eaten bread that was otherwise unlawful for any but the priests to eat. The second example recalls how the priests violated the Sabbath by the work they did to prepare and offer up sacrifice. Our Lord again pointed

out that, although labor was prohibited under the Law on the Sabbath, the priests had labored sacrificially for the general welfare and assistance of others, as well as for their own necessities, and that it was therefore in no violation of the Law.

During the present Gospel Age those consecrated to the Lord have experienced a deeper significance in the meaning of the Sabbath. They recognize in this portion of the Law which was given to the Jews an illustration of a means by which the footstep followers of Jesus are refreshed along the lines of spiritual enlightenment and growth. Those who have dedicated their lives to God and have come under the terms of covenant relationship with the Master have complete rest in their Lord. They realize that this is not merely a rest every seventh day but a continual rest in which they may abide in full assurance of faith in the blessed promises that have been extended to them.

Let us therefore rejoice in the divine provisions by which we may be physically and spiritually refreshed. This rest will be realized more fully as we put our complete confidence in our Lord—not merely one day of the week, but every day of our consecrated lives. □

## Setting Life's Priorities

**MEMORY SELECTION:** "Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:15

**SELECTED SCRIPTURE:** Exodus 20:15, 17; Luke 12:15-21; Matthew 6:25-33

THROUGHOUT man's history the world's wealth has been unevenly divided between the "haves" and the "have nots." This uneven distribution has caused temptations in both classes: in the rich because they have so much, and in the poor because they have so little. In today's world we are surrounded by wealth and affluence, and earthly possessions seem to play a dominant role in everyday life. Now, more than ever, it is of utmost importance that the child of God heed the admonition in our memory selection to "beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

The first part of our lesson considers Exodus 20:15, 17, which is a portion of the Ten Commandments. It reads; "Thou shalt not steal. . . . Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-

servant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." There are many motives that lead to covetousness, as we are reminded by these words, whether it is a matter of direct stealing of another person's possessions or whether it represents what takes place in the heart of the individual. The consecrated Christian would not steal another man's goods. His depth of dedication to God has taken him far beyond that point. However, the Lord's people should examine their hearts continually to beware of all filthiness of the flesh, even as our Master admonished.

The Parable of the Rich Fool (Luke 12:15-21) is directed against those who covet wealth. We are told about a certain rich man whose harvest was plentiful. He built barns, and later larger barns, to house his abundant wealth. The account tells us that this man came to a

point in his life where he was satisfied with his earthly possessions and said (Luke 12:19): "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." The lesson in the parable centers around the selfish nature of the rich man. He was totally lacking in gratitude toward his Creator, a realization of his obligations toward others, and a sense of establishing definite priorities in his own life. He was a lover of pleasure and ease; and the security that his earthly possessions provided was the limit of his outlook on life.

We are reminded of the Apostle James' words in respect to the wrong of accumulating earthly possessions. (Jas. 5:1-6) Worldly riches are corruptible: garments become moth-eaten, gold and silver may become cankered and full of rust, and there is no security in any of these treasures that are heaped together for the last days—especially when they have been gathered by fraud.

Jesus taught an important lesson (selected scriptural reading, Matt. 6:25-33) in connection with our need to establish priorities in our lives. He said (vs. 25), "Therefore, I say unto you, Take no thought for your life, what ye shall eat, what

ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

The sense in which our Lord spoke these words, and the two examples of the fowls of the air and the lilies of the field in the subsequent passages stress the manner in which the footstep follower of the Master should conduct his life. The Christian should not expend anxious care and thought in respect to future matters over which he has no control. To the best of his ability he should arrange his affairs in such a way that he will not be a burden upon others.

The Master's references to the fowls of the air which do not gather grain into barns and yet are fed, or of the lilies of the field which do not spin and yet are clothed do not teach that we should be careless. No, we learn from other scriptures (Eph. 4:28) that the Lord's people should labor with their hands, that they may have to give to those who may be in need. Nothing in the way of carelessness is intended in any of Jesus' teachings. We believe that the lesson teaches confidence and faith in God's infinite ability to bless, guide, and overrule in all of life's affairs—especially in connection with his consecrated children. □

## Love Fulfills the Commandments

**MEMORY SELECTION:** "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."  
—Luke 10:27

**SELECTED SCRIPTURE:** Matthew 22:34-40; Leviticus 19:33, 34; Deuteronomy 6:4, 5

WHEN father Adam was placed in the Garden of Eden, God implanted the divine Law in his heart; that is, in the sense that he was created in the divine image and possessed those attributes of heart and mind that were in full accord with his Creator. Later, mother Eve was created, and soon afterward our first parents disobeyed God's instructions. As a result sin, selfishness, and the death penalty were inherited by Adam and Eve's posterity. They lost their original relationship and favor with God.

A long time went by and then God gave the written Law to the children of Israel. The Ten Commandments represented what the Jews should know and do to demonstrate their worthiness to receive God's blessing and to live as perfect men. None, of course, were able to

keep the laws because of inherited weaknesses.

When Jesus was born he studied the Law to insure that he would keep it in every particular. He dedicated himself to that purpose and thus became the great Messiah. Our Lord was essentially the second Adam. By taking Adam's place in death, he thereby purchased the entire human family. In due time and in accordance with the divine plan for the eventual recovery of the human race to perfection, mankind will again have the Law of God written in their hearts.

During our Lord's ministry he was challenged many times in connection with his dedication to God. On one occasion selected scripture reading, Matt. 22:34-40) a certain scribe questioned him about the commandments and which one of them was the most important.

Jesus realized the intent of the question and recalled a passage from the Hebrew scriptures that sums up all the commandments, when it says (Deut. 6:4,5): "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Jesus pointed out, therefore, that the concept of love embodied all the commandments of the Law. Love is the principal ingredient for the people of God to bear in mind.

Then Jesus further directed the scribe to the passage in Leviticus 19:33,34, where we find the second portion of the divine instructions concerning love: "Thou shalt love thy neighbor as thyself." There, summed up in a few words, are the two great commandments that manifest God's infinite mercy and compassion for the welfare of the human family. The standard of righteousness is perfect love. And as Jesus said (Matt. 22:40), "On these two commandments hang all the Law and the prophets."

The Law of God has been known by the children of Israel for centuries, and it has been passed on to other peoples along the way. None, however, have been able to fulfill its requirements, nor have they com-

prehended the deeper meaning and significance of keeping the spirit of the Law. Throughout the Gospel Age the footstep followers of Jesus have endeavored to grasp the spirit of God and of our Lord Jesus and have come to appreciate the arrangements which have been made for the whole world of mankind in the future millennial kingdom of Christ.

The Apostle Paul grasped the spirit of love. He pointed out (I Cor. 13:1-3) that if he had the ability to speak all the languages in the world, could prophesy, and have understanding of all the mysteries known to men, sold all his goods to feed the poor, and even if he were to lose his life by fire because of his faith in Christ, if he did not possess that special godlike quality of love, there would be no lasting value to his consecrated life. Then he says: "Love suffers long and is kind. Love does not envy. Love is not boastful; is not puffed up; acts not unbecomingly, seeks not that which is not her own; is not provoked to anger; does not impute evil; rejoices not with iniquity, but rejoices with the truth; covers all things; believes all things; hopes for all things; endures all things. Love fails not at any time."—vss. 4-8, Emphatic Diaglott □

# Christian Life and Doctrine

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THE PEOPLE OF THE BIBLE  
—PART XXVI  
THE FOUR GOSPELS

## Jesus, the First and the Last



**“I am Alpha and Omega, the beginning and the end, the first and the last.”—Revelation 22:13**

IT HAS been said that Jesus is the center of history. Certainly he is the center of the divine plan of salvation which is revealed in the Bible. Jesus said to the Jews of his day, “Before Abraham was, I am”; that is, I existed. (John 8:58) Even before Adam was created, Jesus, as the Logos, the “Word,” was participating with his Heavenly Father in the works of creation. He was “the beginning of the creation of God.” (Rev. 3:14) He was the only direct creation of God, and as John testifies, “Without him was not anything made that was made.”—John 1:3

Although Jesus did not personally write any of the Bible, Revelation, the last book, written by the Apostle John, is introduced as “The Revelation of Jesus Christ.” (Rev. 1:1) In next to the last verse of the Bible, Jesus speaks through the Apostle John, saying, “He which testifieth these things saith, Surely I come quickly. Amen.” Realizing that the second coming of Jesus would ultimately result in the glorious triumph of righteousness and the promised blessing of all mankind with health and life provided through Jesus’ work of redemption, John responded, “Even so, come, Lord Jesus.”

The name Jesus signifies Savior. It is the Greek form of Jehoshua (Joshua). How appropriate is this name when we realize that Jesus came to be the Savior of all mankind—a savior from sin and from its penalty, death. The title “Christ,” as in Jesus Christ, signifies “anointed.” Applied to Jesus, it denotes that he is the One sent and authorized by Jehovah to fulfill all the wonderful promises recorded by the Old Testament prophets pertaining to the redemption and restoration of the world from sin and death.

It has been prophetically stated that the name of the anointed of God would be “Emmanuel,” which means, “God with us.” (Isa. 7:14; 8:8; Matt. 1:23) This, indeed, is properly one of Jesus’ titles, because he was, and will continue to be, God’s representative among mankind. John expressed the thought correctly when he wrote, “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”—John 1:18

Jesus said concerning his Heavenly Father, “Ye have neither heard his voice at any time, nor seen his shape.” (John 5:37) This proves that the only way the people of Jesus’ day heard and saw Jehovah was through the example and teachings of Jesus. But Jesus did the works and spoke the words of his Heavenly Father; so properly the title Emmanuel belonged to him.—John 12:49

### **His Birth**

Jesus was born of the virgin Mary. God was his Father, in the sense that it was by divine power that the life principle of the Logos—one of Jesus’ titles, particularly during his prehuman existence—was transferred to the womb of Mary, and in due time Jesus as born as a human babe and became a man. Paul wrote concerning this that Jesus was “made in the likeness of men” and was “found in fashion as a man.”—Phil. 2:7, 8

Jesus’ birth marked a division in the reckoning of time, so that now we have the B.C. and A.D. dates, meaning before

and after Christ. This division of time, however, was not used until several hundred years after Christ. Even now this turning point in time is not wholly correct. According to accurate reckoning, the birth of Jesus occurred about one year and three months prior to the generally accepted date.

### **Prophecy Fulfilled**

Jesus was born in fulfillment of Old Testament prophecies, one of the most important of which reads: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6,7

Another prophecy, one which identifies Jesus' birthplace, reads, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel; whose goings forth have been from old, from everlasting."—Micah 5:2

These prophecies clearly revealed that this Great One who was to be born was destined to be a king, a ruler, that he would set up a government which ultimately would be world-wide in its control over mankind. Thus John the Baptist, the forerunner of Jesus, when announcing his presence, said, "The kingdom of heaven is at hand," or, more properly translated, "The Royal Majesty of the heavens has approached."—Matt. 3:2, Emphatic Diaglott

Much of Jesus' own teachings were associated with this hope of the kingdom. Many of his parables were introduced by the statement, "The kingdom of heaven is likened unto." His disciples thoroughly believed that he would establish a kingdom in Judea and that they would be associated with him in that kingdom.



When, near the close of Jesus' ministry, the disciples became disturbed over the fact that he intended to surrender to his enemies and allow them to put him to death, Jesus related a parable to them concerning a nobleman who went into a far country, to receive a kingdom and to return. This parable was designed to help the disciples understand that the kingdom they expected Jesus to establish must await his return as his second advent.

### **The Counterfeit**

It has been truthfully said of Jesus that no other life has so profoundly influenced the course of the world. This is yet to be still more wonderfully true. Up to the present time much has been said and done in the name of Jesus which has been a discredit to him and contrary to the principles of righteousness which he taught and exemplified. It probably could be said that the life and teachings of Jesus have been more misrepresented and distorted than those of any other person.

The fact that Jesus came to be a king has been used by ambitious and misguided men to establish themselves in power in his name. This was done—and contrary to Jesus' teachings—through the church-state governments of Europe. These governments, it was claimed, were in reality the kingdom of Christ, in that he was ruling through the civil and ecclesiastical heads of these governments.

Throughout the many centuries when these corrupt systems flourished, there was almost continual strife between various factions. This has left on the pages of history a bloody record of crime, war, persecution, inquisition, and other evils which are utterly contrary to the spirit and teachings of Jesus, although they were perpetrated in his name.

In his Parable of the Wheat and the Tares, Jesus foretold this growth of evil in his name. The good seed of this parable, Jesus explained, pictured "the children of the kingdom," that is, those who were begotten with the hope of his return and with the expectation that they would then reign with him in his kingdom.

But there was to be another seed—the tares. Jesus explained that these represented “the children of the wicked one.” This does not mean that they were to be wicked, immoral people, but simply that they would come under the influence of Satan’s counterfeit kingdom of Christ and lend themselves to its support.

Satan attempted to obtain Jesus’ support for a similar scheme. He told the Master that if he would fall down and worship him, he would give him all the kingdoms of the world. Jesus knew that in his Heavenly Father’s due time and way all the nations of the earth would be brought under his control, and he did not propose to accept them on the Devil’s terms.

But some, losing sight of the divine plan for setting up a world government, yielded to Satan’s temptation. They joined hands with the state and called the union Christ’s kingdom—Christendom. We mention this in order that we may have clearly in mind that, while Jesus’ influence has indeed been practically worldwide and while this one marvelous life of his influenced the course of history as none other has ever done, much that has been ascribed to him has been a discredit to him and diametrically opposed to his teachings and example.

### **His Sympathy and Love**

In contrast with the cruelties practiced in Jesus’ name during the Dark Ages, we find the Master himself a man of tender sympathy and self-sacrificing love. In Acts 10:38 we read of Jesus that he “went about doing good” and that he healed all who “were oppressed of the Devil.” His heart went out in loving sympathy to those who suffered. Standing beside the tomb of Lazarus, the brother of Martha and Mary, and realizing that these two sisters were brokenhearted over the death of their brother, “Jesus wept.”—John 11:35

The way of life taught and exemplified by Jesus is one of kindness, of nobility, of love. In his Sermon on the Mount,

Jesus taught the real blessedness of meekness, humility, purity of heart, and mercifulness. "Blessed are the peacemakers," he said, "for they shall be called the children of God."—Matt. 5:1-12

To the extent that men and women have been influenced by these precepts, they have been ennobled. Communities and nations have been happier places in which to live when these principles have been adopted and sincerely practiced. To whatever extent the world has been influenced by them, it has been a better world.

### **The Divine Image**

Our first parents were created in the image of God and in their original perfection must indeed have been virtuous and noble. In the noble and upright of the world even now we can see traces of the original divine likeness still remaining. But in what rich abundance they must have been exemplified in Jesus, the perfect counterpart of the "first man Adam"! Of Jesus it is written that he was "holy, harmless, undefiled, separate from sinners."—Heb. 7:26

Toward the close of his ministry Jesus said to his disciples: "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."—John 14:7-9

Jesus, like Adam, was the image of God, and with him that image was unmarred, unsullied, radiant, full. Every lovely trait of character seen in Jesus was just that much of a reflection of the Heavenly Father. It was the image of God in Jesus that caused him to be the noble character that he was. His every thought, word, and act reflected the characteristics of his Father. This was so completely true that Jesus could say, "He that hath seen me hath seen the Father."

This was true not only with respect to Jesus' personal purity and nobility of character, but it was exemplified also in

his teachings. He said, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John 12:49) Again, "The word which ye hear is not mine, but the Father's which sent me."—John 14:24

Thus Jesus stands separate from and above all the other servants of God who make up "the people of the Bible." In its straightforward manner of presenting the truth, the Bible records both the virtues and the failings of its heroes. Jesus had no failings. By reason of the miraculous manner in which his life as the Logos was transferred to earth, he was born into the world untainted with the imperfections of the adamic race.

Thus Jesus stands wholeheartedly in harmony with his Father's purpose in sending him into the world. So completely was this true that he could say, "I and my Father are one." (John 10:30) He came to do the Father's will, and he permitted nothing, not even life itself, to interfere with his divine mission.

### **The Divine Purpose**

Hebrews 2:9 reads, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Jesus knew that his ministry would be crowned with victory only through his faithfulness in laying down his life in sacrifice for the sins of the world. This great objective of his being "made flesh" governed his entire course of action. And even for us it serves as a background which helps to interpret much of what he said and did.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) When saying this, however, Jesus knew that he could be the life-giver of mankind only because he would give his human life as the redemptive price for the lost world. So, on another occasion, he said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live

forever: and the bread that I will give is my flesh, which I will give for the life of the world.”—John 6:51

Jesus realized, however, that there was a “due time” in his Father’s plan for him to die. Until that time he did not recklessly expose himself to danger. But finally the hour for his supreme sacrifice drew near, and we find him voluntarily putting himself in a position of danger.

The circumstances are most interesting. Jesus was in Galilee to avoid somewhat his enemies. (John 7:1) Lazarus, the brother of Martha and Mary, became ill. This little family that lived in Bethany was much loved by Jesus. The brother’s illness was fatal, and after his death Jesus announced to his disciples that he was returning to Bethany to awaken Lazarus.

They understood the dangers involved in returning and said to Jesus: “Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if any man walk in the night, he stumbleth, because there is no light in him.”—John 11:8-10

Jesus’ reference to there being twelve hours in the day and to stumbling in the darkness of night seems to indicate his understanding that his “day” was rapidly drawing to a close and that his “night” was coming when he could work no longer. Later, in connection with his arrest in Gethsemane, he said to the chief priests and captains of the temple and the elders, “This is your hour, and the power of darkness.” (Luke 22:53) In that mountainous country “stumbling” in the darkness could well be a reference to the loss of life.

In any event, Jesus knew that the time was nearing for him to die, so he did not hesitate to return to a location where he was sure his enemies were lying in wait to find occasion against him and kill him. His disciples knew of this danger, and Thomas said to the others, “Let us also go, that we may die with him.”—John 11:16

And Jesus was crucified only a short time after he returned from Bethany and raised Lazarus from the dead. Indeed, it was this very miracle that helped to incense his enemies into a bitterness intense enough to cause them to take murderous action against him. Jesus realized that this would happen, but he did not let it deter him from taking a course that would lead to his death; for it was for this cause that he came into the world. Only if he gave his flesh for the life of the world would the world have life.

Later, after his arrest, Jesus said or did nothing to interfere with the wicked purpose of his jealous enemies to have him hung upon a cross and killed. When asked by the high priest if he claimed to be the Son of God, Jesus replied, "Thou hast said." (Matt. 26:64) He knew that this reply would be misconstrued as blasphemy and that as a result the religious rulers of Israel would judge him worthy of death.

When brought before Pilate and accused of being a king, he affirmed the charge, saying to his Roman ruler, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) When hanging upon the cross and hearing the crowd cry out, "If thou be the Son of God, come down from the cross," he did nothing about it. (Matt. 27:40) At the beginning of his ministry, Jesus was tempted by the Devil to prove his divine sonship by casting himself from the pinnacle of the temple. He did not yield then to temptation, nor did he yield when the same Adversary, working through the mob, called upon him to prove his sonship by coming down from the cross.

Jesus had come into the world to die as man's Redeemer. It was on the cross that this sacrifice was consummated. He took the sinner's place so completely that for one brief awful moment the smile of his Father's approval was hidden from him, and in agony he said, "My God, my God, why hast thou forsaken me?" (Matt. 27:46) A few moments later, he cried out, "It is finished," and committed his life to his God—"Into thy hands I commend my spirit."—John 19:30; Luke 23:46

## **The Resurrected Jesus**

On the third day the Heavenly Father raised his beloved Son from the dead. (Luke 24:5-7; I Pet. 1:21) He had given his life as a ransom, a corresponding price for Adam and his race, and now all power was given unto him "in heaven and in earth" (Matt. 28:18) in order that he might, in God's due time and way, set into motion those agencies through which the life he had made available by his death might be extended to mankind.

First there was a need to establish the fact that he had been raised from the dead. Concerning this Peter later said: "Him [Jesus] God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."—Acts 10:40-42

Peter's statement concerning Jesus, "He commanded us to preach unto the people, and to testify," refers to another aspect of the divine purpose which was initiated by Jesus; namely, the calling out of the world of a company of disciples who would be willing to share in his suffering and death, inspired by the hope of being raised from the dead to live and reign with him in his kingdom.

This little company the Bible refers to as the "church," meaning "called out" ones. Jesus' apostles were the first of these to be selected, and in future chapters we will review the lives of these in their association with Jesus, as well as their later experiences, when, in faithfulness to the commission their Master gave them, they laid down their lives testifying that it was he "which was ordained of God to be the Judge of quick and dead."

The expression "quick and dead" refers to those of the adamic race whom we speak of as being alive—even though they are still under condemnation to death and dying—and

(Continued on page 38)

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# "FRANK and ERNEST"

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Mobile WABB 6:45 a.m.  
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Phoenix (Sat.) KXEG 11:30 a.m.  
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### ARKANSAS

N. Little Rock KSOH 1050 8:15 a.m.

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Petaluma KTOB 9:45 a.m.  
Redding KSXO 600 7:45 a.m.  
Sacramento KEWT 6:45 a.m.  
San Francisco KNEW 910 8:30 a.m.

### COLORADO

Englewood KQXI 1550 3:15 p.m.

### DELAWARE

Wilmington WTUX 1290 7:45 a.m.

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Albany WALG 1590 7:30 p.m.

### IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.  
Sandpoint KSPT 1400 10:15 a.m.

### ILLINOIS

Elmhurst WKDC 1530 8:15 a.m.  
Granite City WGNU 920 9:00 a.m.  
La Salle WLPO 1220 9:45 a.m.  
Rockford WRRR 1330 6:15 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

### INDIANA

Evansville WIKY 7:15 a.m.  
Gary-Hammond WJOB 1230 8:30 a.m.  
Muncie WLBC 1340 7:00 a.m.

### KANSAS

Goodland KLOE 730 12:15 p.m.

### KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.  
Louisville WHAS 84 10:30 a.m.  
Newport WNOP 8:00 a.m.  
Winchester WWKY 1380 10:30 a.m.

### MAINE

Caribou WDHP 96.9 FM  
Portland WDCS 97.9 FM 10:30 a.m.

### MICHIGAN

Detroit CKLW 800 7:45 a.m.  
Grand Haven WGHM 8:30 a.m.  
Grand Rapids WMAX 1480 8:45 a.m.  
Saginaw WSGW 790 7:45 a.m.

### MINNESOTA

Bemidji KBUN 1450 10:45 a.m.  
Minneapolis KTCR 9:45 a.m.

### MISSOURI

Farmington KREI 800 9:00 a.m.  
St. Louis KSTL 690 7:30 a.m.

### MONTANA

Baker KFLN 960 8:00 a.m.  
Kalispell KGEZ 600 9:30 p.m.  
Miles City KATL 1340 10:15 a.m.

### NEW JERSEY

Hackensack WWDJ 970 10:30 a.m.  
Salem WJIC 1510 9:45 a.m.

### NEW YORK

Buffalo-Niagara Falls WHLD 1270 12:00 noon  
Mineola (Sat.) WTHE 1520 9:00 a.m.  
Rochester WEZO 7:00 a.m.

### NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.  
Mt. Airy (Sat.) WPAQ 10:45 a.m.

### OHIO

Columbus WTVN 6:00 a.m.  
Dayton WAVI 10:45 p.m.  
Zanesville WHIZ 1240 6:40 a.m.

### OKLAHOMA

Norman KNOR 1400 7:30 a.m.  
Pawhuska KOKN 1500 8:00 a.m.

### OREGON

Portland KYXI 1330 9:30 a.m.

### PENNSYLVANIA

Allentown WHOL 1600 9:30 a.m.  
Pittsburgh WYJZ 8:45 a.m.  
Pottstown WPAZ 1370 12:45 p.m.

### PUERTO RICO

Aguadilla (Fri.) WABA 8:00 p.m.

# Radio Broadcast Schedule

## SOUTH CAROLINA

Hemingway WKYB 10

## TEXAS

Borger KQTY 1490 8:00 a.m.  
Hamilton KCLW 900 10:00 a.m.  
Pleasanton KBOP 1380 7:45 a.m.  
Shamrock KBYP 1580 10:15 a.m.

## UTAH

Salt Lake City KWHO 9:00 a.m.

## VIRGINIA

Richmond WGGM 7:45 a.m.

## WASHINGTON

Clarkston KCLK 10:45 a.m.  
Seattle KMPS 1300 10:00 a.m.  
Spokane KICN-FM 99 3:00 a.m.  
Spokane KUDY 1280 9:45 a.m.  
Tacoma KMO 1360 9:45 a.m.  
Yakima KUTI 980 7:15 a.m.

## WISCONSIN

Milwaukee WZUU 8:00 a.m.  
Neillsville WCCN 1370 9:15 a.m.

## WYOMING

Cheyenne KSHY 1370 9:00 a.m.  
Sheridan KWYO 1410 12:00 noon

## CANADA

Edmonton, Alta. CJOI 12:45 p.m.  
Lethbridge, Alta. CJOI 7:15 a.m.  
Vancouver, B.C. CJJC 800 9:45 a.m.  
Winnipeg, Man. CKJS 9:00 a.m.  
Corner Brook, Nfld.

CFCB 570 10:30 a.m.  
Dear Lake, Nfld. CFDL-FM  
Port au Choix, Nfld. CFNW 10:30 a.m.  
Port aux Basques, Nfld.

CFGN 910 10:30 a.m.  
St. Andrews, Nfld. CFCV-FM  
St. Anthony, Nfld. CFNN-FM  
Stephenville, Nfld. CFSX  
Oshawa, Ont. CKLB 1350 9:45 a.m.  
St. Thomas, Ont.

CHLO 1570 10:45 a.m.  
Montreal, P.Q. CFMB 5:15 p.m.  
Prince Albert, Sask.

CKBI 900 9:15 a.m.  
Regina, Sask. CKRM 7:45 a.m.  
Yorkton, Sask. CJGX 940 10:00 a.m.

## AUSTRALIA

Geelong 3GL 10:00 a.m.  
Wangaratta 3NE 8:15 p.m.

## BRITISH WEST INDIES

Grand Cayman Radio Cayman  
11:15 a.m.

## CEYLON

Radio Sri Lanka (Sat.) 9:45 p.m.

ISLE OF MAN - GREAT BRITAIN  
Manx Radio 1594 2030

## MALDIVES ISLANDS

Radio Maldives (Tues.) 4740 9:00 p.m.

## NEW ZEALAND

Auckland 1XI 10:45 p.m.  
Dunedin (Sat.) 4XD 6:45 p.m.  
Whakatane 1XX 9:00 p.m.

## NIGERIA

Ondo State (Wed.) OSBC 2245

## PANAMA

Panama City HOQ 1250 10:30 a.m.

## PHILIPPINES

Manila (Sat.) DWXX 9:15 p.m.

## SOUTH AFRICA

Joubert Park SWAZI Music Radio  
(Wed.) 11:30 a.m.

## VIRGIN ISLANDS

St. Croix WSTX 970 9:00 a.m.

## SPANISH RADIO BROADCASTS

## ARIZONA

Nogales XEHF 9:00 a.m.

## CALIFORNIA

Fresno KXEX 1550 10:45 a.m.  
Los Angeles XEGM 7:45 a.m.  
San Jose KAZA 1290 8:45 a.m.

## FLORIDA

Coral Gables WRHC 8:45 a.m.

## ILLINOIS

Chicago (Sat.) WOJO 6:45 p.m.

## TEXAS

Lubbock KWGO 8:30 a.m.  
San Antonio KUKA 1250 8:45 a.m.

## MEXICO

Mazatlan XEACE 9:00 a.m.  
Nogales XEHF 9:00 a.m.

## PORTUGAL

Oporto Radio Miramar  
782 k.c. 10:15 p.m.

## URUGUAY

Montevideo Radio El Espectador  
810 k.c. (Sat.) 1:30 p.m.

# The BIBLE ANSWERS

<b>ALABAMA</b>			<b>NEBRASKA</b>		
Florence	WOWL	CATV 3	Lincoln	CATV	
Huntsville	CATV	6:00 p.m.	<b>NEW JERSEY</b>		
Mobile	KATV		Pt. Pleasant (Mon.)	CATV	8:00 p.m.
Montgomery	WKAB		<b>NEW YORK</b>		
Selma	WSLA		Binghamton	WICZ	
Tuscaloosa	WCFT		Horsehead (Wed.)	CATV	6:00 p.m.
<b>ALASKA</b>			N. Syracuse	CATV	
Anchorage	KIMO	KTVA	<b>NORTH CAROLINA</b>		
<b>CALIFORNIA</b>			Hickory (Sun.)	WHKY	8:00 p.m.
Los Angeles	KHOF		New Bern	WCTI-A	
KTTV 6:00 a.m.		Channel 11	<b>OHIO</b>		
San Jose (Mon.)	KNTV	6:30 p.m.	Cincinnati (Thurs.)	WCPO-TV	Channel 9 2:00 a.m.
<b>FLORIDA</b>			Dayton	WHIO	
Ft. Myers	WBBH		Lancaster (Fri.)	CATV	12:30 p.m.
	CATV	7:00 p.m.	Pataskala	CATV	
Miami	WKID		Zanesville	WHIZ	
St. Petersburg	WLCY		<b>OKLAHOMA</b>		
<b>GEORGIA</b>			Tulsa (Sat.)	KTUL	2:00 p.m.
Savannah	WJCL	WTOC	<b>PENNSYLVANIA</b>		
<b>ILLINOIS</b>			Ephrata (Wed.)	KATV	6:00 p.m.
Moline	WQAD		Johnstown	CATV	
Quincy	KHQA		Palmerton	Blue Ridge	CATV
<b>INDIANA</b>			Philadelphia	WPVI	
Anderson	Cablevision Corp.		<b>SOUTH CAROLINA</b>		
Ft. Wayne (Sat.)	WFFT	8:30 a.m.	Anderson (Tues.)	WAIM-TV	Channel 40 5:30 p.m.
Terre Haute	WTHI	WTWO	Columbia	WRLK	
<b>KANSAS</b>			Mt. Pleasant	WCIV-TV	
Copeland	KUPK	7:30 a.m.	N. Charleston	CATV	
Ensign	KGLD		<b>SOUTH DAKOTA</b>		
Oberlin	KOMC		Rapid City	KOTA	
<b>KENTUCKY</b>			<b>TENNESSEE</b>		
Madisonville	CATV	4:00 p.m.	Chattanooga	WTVC	WDEF
<b>LOUISIANA</b>			<b>TEXAS</b>		
Alexandria	CATV		Houston (Sun.)	KTRK	7:30 a.m.
Shreveport	KTAL		Plainview (Thurs.)	CATV	
W. Monroe	KLAA		<b>WEST VIRGINIA</b>		
<b>MAINE</b>			Charleston	WCHS	CATV
Portland	WGAN	WMTW	Logan	WVCC-TV	
<b>MARYLAND</b>			Morgantown	CATV	
Hagerstown	WHAG		Parkersburg	WTAP	
<b>MASSACHUSETTS</b>			<b>WISCONSIN</b>		
Needham-Boston	WCVB	7:30 a.m.	Madisonville	CATV	
<b>MICHIGAN</b>			<b>CANADA</b>		
Detroit	WGPR		Sault Ste. Marie, Ont.	CATV	
<b>MISSISSIPPI</b>			Toronto, Ont.	CATV	
Greenwood	WABG		<b>WEST INDIES</b>		
<b>MISSOURI</b>			St. Kitts	ZIZ-TV	Channel 5
St. Joseph	CATV				

# Television Schedule

## MODERN CABLE NETWORK SCHEDULE

We regret that we are unable to furnish the date and time of the broadcasts for the cable stations listed below. Modern's contract with these stations does not require that the programs be played on a specified day or time. We suggest that a telephone call to the local station program director will produce the information. We are informed that some stations play the program several times during the week.

Lanett, AL	South Bend, IN	Middletown, OH
El Cajon, CA	Des Moines, IA	Norman, OK
Lake Elsinore, CA	Spencer, IA	Tulsa, OK
Oxnard, CA	Kansas City, KS	Woodward, OK
Salinas, CA	Overland Park, KS	Eugene, OR
Seaside, CA	Baton Rouge, LA	Butler, PA
Ventura, CA	Augusta, ME	Ephrata, PA
Walnut Creek, CA	Westbrook, ME	Farrell, PA
Colorado Springs, CO	Cambridge, MD	Grove City, PA
Danbury, CT	Ellicott City, MD	Indiana, PA
Plainville, CT	Holyoke, MA	Meadville, PA
Seymour, CT	Leominster, MA	New Kensington, PA
Newark, DE	New Bedford, MA	Reading, PA
Ft. Myers, FL	Revere, MA	Shamokin, PA
Ft. Walton Beach, FL	Westfield, MA	Knoxville, TN
Gainesville, FL	Grand Rapids, MI	El Paso, TX
Melbourne, FL	Hibbing, MN	Greenville, TX
Naples, FL	Mankato, MN	Plainview, TX
Orlando, FL	New Ulm, MN	Hampton, VA
Decatur, GA	Pascagoula, MS	Lexington, VA
Rome, GA	Joplin, MO	Bellevue, WA
Savannah, GA	Lincoln, NB	Tacoma, WA
Kankakee, IL	Eatontown, NJ	Charleston, WV
Moline, IL	Buffalo, NY	Huntington, WV
Peoria, IL	Central Islip, NY	Kenova, WV
Rantoul, IL	Greenlawn, NY	Logan, WV
Romeoville, IL	Horsehead, NY	Milton, WV
Springfield, IL	Johnstown, NY	Pt. Pleasant, WV
Anderson, IN	New York, NY	St. Albans, WV
Bloomington, IN	Garner, NC	Appleton, WI
Kokomo, IN	Columbus, OH	Madison, WI
Lawrenceburg, IN	Lancaster, OH	Racine, WI
New Haven, IN	Marietta, OH	

## RADIO TOPICS FOR NOVEMBER

5—Witnesses of Jesus	19—The Keys of Heaven and Hell
12—Christ's Thousand-Year Reign	26—The Kingdoms of This World

(Continued from page 31)

those who are in the sleep of death. After his resurrection Jesus said, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."—Rev. 1:18

During his second visit Jesus uses these "keys" to unlock the great prison house of death and set its captives free. The church will be exalted to the divine nature to live and reign with him. The world will be placed on probation to determine worthiness or unworthiness of everlasting life on earth.

He who was the first and the last of God's direct creation, the One who throughout the age has been the Counselor and Advocate of the church, the One who from the time of his creation was the "Logos" of God, promised to "come quickly," as John wrote at the beginning of the age. (Rev. 22:20) Now, "the first and the last" has come. (Rev. 1:17) This means that the great and glorious kingdom promised by God's holy prophets is shortly to be inaugurated in power and great glory, for the blessing of all the families of the earth.

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### CONVENTION PHOTO ORDERING INFORMATION

Single Picture, including postage, .....\$3.00

Two or more Pictures to the same address,  
including postage, .....\$2.50

It would be better for groups or classes to combine their orders, to cut down on the handling as well as the postage.

Send check or money order to:

Al Ulicni  
1421 Ridge Road  
Munster, IN 46321

**Important: Orders must be in by December 15.**

# Encouraging Letters

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## Comfort and Joy

Dear Brothers in Christ: It gives me much pleasure to write you this, my first letter of comfort and joy. My family and I do pray for the ministry which the Lord has entrusted to your care. So keep pressing on; the Lord is with you. It is a joy to listen to you over the radio every Wednesday through radio OYO, Nigeria. We would love to have the "Creation" booklet which you have asked us to write for. Thanking you very kindly, we are, Your fellow servants of the Lord.—Nigeria

## A Family Blessing

Dear Christians of The Dawn: Receiving The Dawn every month has been a great blessing for me and my family. I read The Dawn along with my Bible, and it really brings out the facts. The Bible lessons are great. Thank you for a Christian magazine, The Dawn.—NC

## Looking for a Glad Tomorrow

Dear Sirs: Will you please send me some copies of "Hope" and "God and Reason." There is to be a glad tomorrow! Recently, when my husband passed away, I received "Hope" and would

like to pass this message on in similar cases, and others, for study.—WA

## Found Dawn on His Ship

Dear Sirs: I'm a seaman, and I recently found a copy of the December 1976 Dawn on my ship. In leafing through it, under the section of "Encouraging Letters," the last letter I read was the account of a woman praising the booklet "Hope" and asking for the booklet "Life After Death." Enclosed please find one dollar for a subscription to The Dawn, and also please send me the booklets "Hope" and "Life After Death." Yours sincerely.—FL

## Wants More

Dear Sirs: I am sorry I have been so long in writing to tell you how much I love getting and reading The Dawn. I look for it every month. I read a little every day on my lunch hour at work. Thank you kindly for sending it, and may God bless you all! I list herewith a few of your books I would love to have. Please also send me the six volumes at \$5.00 per set, the Daily Heavenly Manna, Tabernacle Shadows, Behold Your King, The

Creator's Grand Design, and The Holy Spirit. And please include the question books for the volumes. Sincerely.—NY

### **A Sorrowing Friend**

Dear Christian Friends: Thirteen years ago we lost our son in an automobile accident. Even for people of faith, the world turns very dark. Then we received your "Hope" pamphlet. It was a word of encouragement. I subscribed to The Dawn. Now I have lost my husband. I am thankful for your publications, which have enabled me to understand the wonderful Book, the Bible. It is a never-ending joy. This enclosed \$25.00 is a memorial to my husband from his legion post. Please use it in his memory for your good works. Sincerely.—NE

### **Funeral Home Re-order**

Dear Sirs: Please find enclosed our check in the amount of \$50.00. This is for the "Hope" booklets that you sent me last year. This little book has called a lot of attention to the spiritual side of life here in our little community. We have the booklets on display in our foyer, and almost everyone picks one up on their way out. I would appreciate another supply for our funeral home here, and also for

one that we have just opened in another Florida town. We certainly appreciate these! Yours truly.—FL

### **Saw Dawns in Library**

Dear Sirs: Please mail to me at your earliest convenience the six-volume set of "Studies in the Scriptures." I deeply appreciate having found out where I could obtain these works. It was when I was looking through the books in the library at my work place that I noticed a few copies of The Dawn publication, from which I got your address. I thank you most kindly for this great favor you are doing me in sending me these books, which will aid me to know more about God and his plan. Sincerely yours.—NY

### **For Tour with Friends**

Dear Sirs: I would like to get 8 or 10 more copies of your booklet "Archeology Proves the Bible" and am enclosing the amount necessary. I received a copy which I ordered a few weeks ago and have enjoyed it and learned much from it. Now I want to give copies to my friends with whom I am to tour the Holy Land. Thanks!—LA

### **Gets Sense of Direction**

Dear Sirs: I am pleased to write a few words to let you know how



I do appreciate listening to your telecast. It helps to give me a sense of direction. We are living in such a confused world, and even if we are deeply committed to the living God, we could so easily be moved. I desire to learn more about God's Word, and so I am asking for your booklet "Hope Beyond the Grave." If there are any other pamphlets, please include. Yours very kindly.—MS

#### **Copy for Friend, Too**

Dear Sirs: I recently listened to your TV program when you discussed "Jesus, the World's Savior." I enjoyed it very much.

Would you please send me two copies of the booklet offered, as I have a friend who needs that message very much, and I want one to keep. Sincerely.—LA

#### **A Concise Study**

Dear Sirs: Please send me "Studies in the Scriptures" and the question books for these volumes. My check is enclosed. The article entitled "Moses—Deliverer, Lawgiver, and Prophet" (March '77 Dawn) is the most informative, profound, and concise study of the Mediator, Moses, I have ever read. Thanks! Yours for truth.—DC

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## **Weekly Prayer Meeting Texts**

**NOVEMBER 2**—It is the Lord: let him do what seemeth him good.—I Samuel 3:18 (Z. '01-148, 317 Hymn 50)

**NOVEMBER 9**—The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.—Galations 5:17 (Z. '03-424 Hymn 183)

**NOVEMBER 16**—She hath done what she could.—Mark 14:8 (Z. '99-78; '00-378 Hymn 312-A)

**NOVEMBER 23**—Ye have need of patience, [cheerful endurance, constancy] that, after ye have done the will of God, ye might receive the promise.—Hebrews 10:36 (Z. '01-117 Hymn 65-A)

**NOVEMBER 30**—Lo, I am with you alway, even unto the end of the age.—Matthew 28:20 (Z. '01-155 Hymn 12)

# Your Questions

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## The Judgment Day

**Speaking on Mars' hill the Apostle Paul said that God has "appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31) What is this judgment day?**

THE judgment day is a period of one thousand years, during which the condemned and dying world of mankind, redeemed by the blood of Christ, will be given an opportunity to accept this provision of God's grace, obey divine law, and live forever. There was a judgment, or trial, day in Eden. Our first parents failed in their trial and were sentenced to death. Through heredity all mankind partook of the condemnation which came upon them.—Rom. 5:12

This present Gospel Age is a judgment, or trial, day for the footstep followers of Jesus. Through faith, which leads to a full surrender of themselves to do God's will, they are made free from adamic condemnation. The Bible calls this "justification": "Being justified by faith, we have peace with God

through our Lord Jesus Christ." (Rom. 5:1) These individuals are severely tested and tried. If they prove faithful in these tests, they will receive a "crown of life" and will live and reign with Christ.—II Tim. 4:7, 8

But the unbelieving world is not now on trial. Jesus said, "If any man hear my words, and believe not, I judge him not." Then he added, "The word that I have spoken, the same shall judge him in the last day." (John 12:47-50) The teachings of Jesus, which set forth the will of God, will be the standard of judgment in that judgment day which the Lord has appointed for the world of mankind. Then the true knowledge of God will fill the whole earth as the waters cover the sea. (Isa. 11:9) This is symbolized in Revelation 20:12 by the opening of "books"—the books of divine revelation. This opening of the "books" will cause the way to be made so plain that no one will need to err.—Isa. 35:8

In Revelation, chapter 20, we are also told that then "another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." As

this text states, the test will be as to how well the works of each individual will be brought into line with the truth revealed by the opened books. Those who do conform thereto will have their names written in the "book of life." This is merely a symbolic way of saying that the Lord will consider them worthy of everlasting life.—Rev. 20:12

### **Different Hopes**

**If we are to be "caught up," "in the clouds," to meet the Lord in the air," as stated in I Thessalonians 4:17, how will we live forever on earth?**

THE answer to this question is in the fact that the promises of the Bible reveal that the footstep followers of Jesus during the present age are partakers of a "heavenly calling," while the world of mankind in general are to be restored to human perfection on the earth, during what Peter describes as "times of restitution of all things," which, he declares, were foretold by the mouth of all God's prophets since the world began.—Acts 3:19-21

Those addressed by Paul in I Thessalonians 4:17 are the followers of Jesus. Through the baptism, or burial, of their wills into the will of God in Christ they are referred to as those who are "in Christ" They are

members of his mystical body because they have accepted his headship over their lives. This dedication to the divine will leads to sacrificial death. Those who prove faithful unto death will, in the resurrection, be exalted to glory, honor, and immortality, to live and reign with Christ. It is this that is suggested by the expression "caught up" "to meet the Lord in the air."

If you have dedicated yourself to the doing of God's will, have taken up your cross to follow Jesus, and prove faithful, this will be your reward. All those who attain to this high position will be associated with Jesus in restoring people of the world to life on the earth. Jesus healed the sick and raised the dead. He promised his faithful disciples that they would do even greater works than these, and this will be during the thousand years of his kingdom, when **all** the sick will be healed and **all** the dead restored to life.—John 14:12

### **Oneness of Purpose**

**Jesus said, "I and my Father are one." [John 10:30] Does this mean that they are the same person?**

NO, IT does not! Praying for his true followers, Jesus asked that "they all may be one; as thou, Father, art in me, and I in thee,

that they also may be one in us." (John 17:21) In this prayer Jesus expressed his desire that the same oneness should exist between him and his followers as that which already existed between him and his Heavenly Father. Obviously, this is a oneness of purpose.

### **Purgatory**

#### **Will you please explain the doctrine of purgatory?**

SO FAR as the Bible is concerned, there is nothing to explain regarding purgatory, because this teaching is not found in the Bible! It is one of the traditions handed down from the Dark Ages. It is one of the many misconceptions of God's arrangements which stem from Satan's original lie to

mother Eve, when he said to her, "Ye shall not surely die."—Gen. 3:4

The traditional theory of purgatory is that most people, when they die, not being good enough to go to heaven, go to a place of purgation through suffering and that they remain there as long as necessary, to have their sins purged away by excruciating pain. This, according to the theory, might require hundreds, even thousands of years. The claim is that, when thoroughly cleansed from sin, one then goes to heaven. Masses for the dead are supposed to speed the process of purgation. But, as we have said, there is no such doctrine taught in the Word of God.

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### **Bible Students General Convention—1978 Albion College, Albion, Michigan**

THE Dawn is again printing a separate General Convention Report. It will be regular Dawn size and will contain a minimum amount of script but many pictures of groups and of individual brethren.

The report will again be free, but we will send it only to readers who are interested.

If you would like to have a copy, please write to:  
The Dawn Bible Students Association  
199 Railroad Avenue  
East Rutherford, NJ 07073

## A Pilgrimage in Greece

June-September 1978      by Brother Pantel Hatgis

VISITING and serving the Lord's people is both a privilege and a duty. It is an expression of gratitude to our Heavenly Father for his truth which he has revealed to us, not for our own keeping only, but to help and encourage others in the "way."

Every pilgrim—and every consecrated person—is an ambassador of the Lord and is responsible for helping the heavenly citizens who dwell in this alien world to make their calling and election sure. We are all strangers and pilgrims as long as we remain in this earthly condition. In the First Volume, page 349, we read an interesting statement:

How striking, then, the providence of God, which at this very time opens before his children this truly glorious and harmonious plan—a plan that rejects not one, but harmonizes every part and item of his Word. Truth, when due, becomes **meat** for the household of faith, that they may grow thereby. (Matt. 24:45) Whoever comes in contact with truth, realizing its character, has thereby a responsibility with reference to it. It must be either received and acted upon, or rejected and despised. To ignore it does not release from responsibility. If we accept it ourselves, we have a responsibility **toward** it also, because it is for **all** the household of faith; and each one receiving it becomes its debtor, and, if a faithful steward, must dispense it to the other members of the family of God. Let your light shine! If it again becomes darkness, how great will be the darkness! Lift up the light! Lift up a standard for the people!

This unique statement is for all the consecrated people of God. We all are debtors to the truth.

### **The Athens Ecclesia, and Their Activities**

The Athens Ecclesia, for the last nine months, has advertised the truth message in the Greek language extensively, throughout the five continents. Each Greek community has a monthly or semi-monthly magazine to provide the Greek news. These publications are found in such places as Zambia, Zaire, Malawi, and other parts of Africa and the world. Responses have been received from England, Germany, France, Austria, the Near East, and Arabic countries such as Kuwait and Egypt.

The booklets that generated the most interest were "God and Reason," "Hope Beyond the Grave," and "Where Are the Dead?" We have a blessed cooperation in these activities, and we thank our Heavenly Father for his Spirit of guidance in the witnessing work. We all thank the American friends and The Dawn for their sacrifices in printing and in helping us in many other ways.

### **The Visit of Brother and Sister Nail**

The visit and service of Brother and Sister Nail in Athens, June 10-14, was greatly appreciated and very uplifting. Brother Nail gave a talk on Sunday evening which we had translated beforehand in the United States. We numbered every sentence, so that as he spoke I was able to interpret simultaneously into the Greek language. It was an inspiring talk, entitled "Given for a Covenant."

The friends, after the meeting, prepared a dinner, of which most of the class partook, and we had a blessed fellowship in their hospitality and brotherly love.

Monday we visited the Acropolis and Mars' Hill. In 1912 Brother Russell, with a few Greek friends, visited Mars' Hill, kneeled and prayed upon the rock. There we also prayed, the three of us. Greek mythology records that the god Mars was tried on that hill by other gods, for a crime he committed.

There, too, the Apostle Paul delivered a most eloquent sermon, after his astute observation about THE UNKNOWN GOD. From Mars' Hill the Market Place, the Acropolis, the Parthenon, and the Temple of the Virgins are all in view.

The next day we visited Old Corinth, about 50 miles from Athens. There are beautiful roads and scenery all the way from Athens to Corinth. It was here that Paul labored one and a half years to establish the church of Corinth.

According to II Corinthians 13:1 Paul visited Corinth a third time, but there is no scriptural account of this visit. There is a legend, however, that during this visit he was apprehended by the Corinthians and was taken to the top of the 2,000-foot Mount Acrocorinth. There he was placed in a barrel and sealed in, and the barrel was then rolled down the mountain. Many spectators had gathered at the bottom to see the death of a Jew preacher. The barrel came tumbling down; it burst open at the base of the mountain, and Paul stood up unharmed and went to the market place preaching "Jesus, and Him crucified." (I Cor. 2:2) There, later on, the Christians erected a church and called it "The First Breath" because, they thought, Paul took his first breath there after being enclosed in the barrel.

Visiting, and walking up and down the ruins of the Acropolis, Mars' Hill, and Old Corinth is not an easy matter. The next day our legs were sore and stiff. Mine were, and I am sure Brother Nail's were, too, but not Sister Mary Nail's. She was the first up the hill, missing nothing. She is a mountain climber, a real trooper.

Wednesday night, the last night of their visit in Athens, we had a question-and-answer meeting, and Brother Nail asked about the work in Greece and what The Dawn could do to help promulgate the message. The friends also asked questions about where we are on the stream of time, and Brother Nail gave them his opinion. We all opened our Bibles, and Brother Nail gave biblical references. We had a good Bible study. It was an inspiring meeting. Their visit and service will be an

unforgettable event for the Athens Ecclesia, as was the visit of Brother Woodworth in 1962, when, in a theater, he gave a public talk which was attended by 800 people.

While in Corinth we stopped at the Cathedral of Corinth, called St. Paul's Cathedral. There, in 1912, Brother Russell gave a sermon. All the schools were closed by the order of the mayor; and the entire town went to hear the sermon of the distinguished preacher from America. An account of this can be found in the old Convention Reports of 1912.

### **Larisa, Tyrnavos, Thessaly**

Though dispersed throughout a radius of 30 miles, the friends meet occasionally for study and fellowship. In the city of Larisa, I visited a person who is interested in the truth and who has received many of the booklets. He is married and has two beautiful girls, 2 and 4 years old, blond with blue eyes and wavy hair. He is in poor health with lung trouble and spends most of his time in hospitals, where he is treated and tested. His wife works and provides the living. I visited with the family, answering questions and heralding the Gospel of the kingdom of Christ which will bring blessings to all the families of the earth.

Then, with another brother, I visited a couple who are very much interested in the truth. They are now reading the First Volume, and they are very enthusiastic about the "present truth." The husband, along with a partner, owns an automobile parts store, and they are well-established. When we arrived at his home, his wife telephoned him and he came right away. They have two boys, one 12 and the other 10. We spent two hours talking about the plan of God, and they wanted to keep us for dinner, but because of other commitments we declined.

For the next day a meeting had been arranged in Tyrnavos, a town 15 miles from Larisa by bus. When we mentioned this to the couple, they promptly and eagerly said, "We desire to come to the meeting tomorrow, and we will be at the hotel at



9:30 in the morning to pick you up, and we will go to the meeting together.” (They have an automobile.) I said, “Tomorrow is Saturday, and you will be busy in your store.” But his wife said: “My husband will leave his partner to attend the store. I and my husband will come and attend the meeting. The store and business will be there: it will not go away, but you will, and the meeting; and we desire not to lose this opportunity to hear you.”

The next day in the morning they came and took me from my hotel, and we went to the meeting in Tyrnavos. It was held in a brother's home, and there we found other brethren waiting. At 10:30 the meeting started, and we had blessed fellowship.

### **An Interesting Event**

Ten years ago we had a meeting in the same town and in the same brother's home. At that time a brother came with his wife, who had an infant in her arms, a boy six months old. The baby started to cry, and though every effort was taken by the mother and the father, the baby continued to cry. The woman took the baby into another room, and we started the prayer for the meeting. At that moment, the baby stopped crying and fell asleep. The mother put the baby on a couch, and she was able to attend the meeting. After the meeting, the baby woke up.

Now, ten years later, the father came with his son to the meeting, while the mother attended the goats on the nearby mountain where they live. That boy was the crying infant of ten years ago who fell asleep when the meeting started! Now the boy attended the meeting quietly, attentively. I was moved when the father told me who that boy was. I do not know what that boy will do ten years from now if the kingdom has not been established.

The brother who had the meeting in his house is a gardener. He had a booth in the marketplace in his town and sold vegetables. But the priest of the town stood nearby and

said to those who came to buy vegetables from the brother's booth, "Buy vegetables from a Christian man," intimating that the brother was not a Christian because he was a Bible student and not Orthodox. A Bible student is not considered a Christian. Now the brother sells dandelions to individuals in their homes and he is able to make a living.

### **Thessalonica**

In the afternoon I took the train for Thessalonica. In that city there is a little class, mostly sisters. We had a blessed meeting and blessed fellowship. There I visited a sick sister 86 years old, who is confined to her bed, and also another sister, who is a widow. Both were glad for the visit and the fellowship that we had, and we hope they were encouraged in their consecrated life.

The next morning, June 20, while I was visiting in the home of one of the brethren, an earthquake woke me up. That same day I took the bus from Thessalonica to Kavala—Old Philippi—where there is a lonely sister. But the quake continued that day and many houses tumbled and many people died. The earthquake was 6 degrees on the Richter scale. All Thessalonica became a ghost city, and everyone left for the outskirts and other towns.

In Philippi we had blessed fellowship with a lonely sister, but the earthquake continued. I went to the airway office to inquire about a plane for Athens. They told me that for five days the seats were all filled. People there were also concerned. After some consideration I decided to go back to Thessalonica, which is a three-hour ride, and endeavor to secure an airplane ticket, or passage on the train, to Athens.

On account of the earthquake, however, the seats in all the trains and airplanes were taken. But the airway office set up a waiting list for tickets. I took a chance, as did others, and my number on the waiting list was 72. The 6:30 plane came, the seats were filled, and the waiting list moved to number 65. The next plane—the last one—was to leave at ten o'clock at

9:30 in the morning to pick you up, and we will go to the meeting together.” (They have an automobile.) I said, “Tomorrow is Saturday, and you will be busy in your store.” But his wife said: “My husband will leave his partner to attend the store. I and my husband will come and attend the meeting. The store and business will be there: it will not go away, but you will, and the meeting; and we desire not to lose this opportunity to hear you.”

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night. I was tired, thirsty, and hungry. I had an orange drink there and watched the numbers of the waiting list. I was praying and waiting. The ten o'clock plane came; all the reserved seats were filled, and they started to announce the waiting list numbers. My number—72—was the last one announced, and it was for a first-class seat. I entered the airplane and sat with a congressman in the first-class compartment.

When I arrived in Athens, I took a taxi and went to the home of Sister Tsaldari, who entertained Sister Hatgis and me at midnight. Tired, hungry, and exhausted, I washed up, ate a little, and went to bed, thanking the Lord for his providence, because I was the last refugee to secure passage at the Thessalonica airport that day, fleeing the ghost city.

### **Patras**

At the other end of Peloponnesos, 250 miles from Athens, is the city of Patras. There are seven brethren who long ago came out from Jehovah's Witnesses. They are very zealous in the truth. They advertised in the local newspapers the booklet "Where Are the Dead?" and they had very good results. Three newly interested persons went to the meeting.

### **A Very Interesting Event**

One old brother, retired with a small pension, was living with his wife in a very small apartment, in two small rooms. The owner wanted to evict them, and they were in despair, not knowing what to do, because the rent in other apartments was high and they could not afford to move.

They offered to pay a little higher rent to the owner, but he was adamant. The whole class was looking around for an apartment, and they all prayed. They gave their name to the City Planning Commission, which provides for those who are in a desperate condition. The city has a project of supplying apartments for people who are poor, and the brother was fortunate enough to secure one of these apartments. It was near the seashore, four rooms with heat, hot water, and in a

beautiful location. The upkeep, however, was a little higher than they could afford. So they decided to rent out one room for 50 dollars a month. But the Patras friends decided to pay the rent themselves, and they use the beautiful room for a meeting place. Many donated money for chairs, and they now have the hymns on cassettes that we sent to the Athens Ecclesia last year. Here is the story behind that:

Sister Hatgis, Agape, Ruth, and I taped the Greek hymns, with piano accompaniment, so that the brethren in Greece can play the hymns in their meetings. Through lack of familiarity with the melodies, they sang in a disorganized way, but with the recorded hymns they can learn to sing the hymns correctly. Two hundred twenty-four hymns were prepared. The Athens class made duplicates of the cassette tapes and have sent them to the friends in Thessalonica, Patras, and Germany, and now all sing the hymns correctly. They all thank the Lord for his providence for his people.

In Athens Brother and Sister Nail attended the meeting. We had English hymnbooks, and they sang in English, mingled with our Greek. What a melody that was!

I had another interesting experience in Patras, with a woman who, after seeing the magazine advertisements, came in contact with the Patras Ecclesia. For a long time she was contending with the Jehovah's Witnesses and was not satisfied with what they were teaching. She found the Patras friends, and for a year she attended the meetings. Now, after my meeting, she wanted to talk to me privately, and she told me of her desire to symbolize her consecration by water immersion. I said to her that I would talk to the elders of the class and we would let her know the time. A few weeks later arrangements were made, and they gave me the privilege of performing the service.

So I took the train again from Corinth, and I went to Patras, to the brother's apartment, where there was a large bathtub suitable for the baptismal service. We had a meeting, and after the baptismal discourse, we were all surprised when

suddenly another young girl, 18 years old, stood up and expressed her desire to symbolize her consecration that day. And thus it turned out that two people symbolized their consecration, and we have two souls added to the Patras Ecclesia. We had blessed fellowship, and it was with tears that we departed the next day.

### **Surprised—The Last Sunday**

I was scheduled to speak on the last Sunday, September 10th, to the Athens class. I went from Corinth to Athens on Saturday morning. The sister who entertained us in Athens has a daughter-in-law who lives next to her home. The daughter-in-law had shown interest in the truth, but, being busy with her family and housework, she did not have time for meetings or for study.

That Saturday she asked me questions and afterward said she loves the truth and all the friends. She explained, "I enjoyed your talk when you spoke, and I enjoy hearing the friends speaking in gatherings." She added, "But I have not read the whole Bible, nor the volumes; but now I am reading the First Volume, although I have not finished it yet. Can I be baptized?"

Thinking and praying, I said, "None of us knows everything. Fifty years ago, when I was immersed, symbolizing my heart consecration, I did not know everything. The knowledge came gradually with the meetings, studying, and hearing the answers of others. The thing that one must know **first** is that we are all sinners, and that Christ gave his life as a ransom for Adam and his race. **Second**, that from Pentecost on, the Lord has been calling out of the world men and women to be members of the body of Christ, the church, with the prospect of their being exalted to the divine nature, to live and reign with Christ for a 1,000 years for the purpose of restoring the whole human race. Now, do you understand that?"

She said, "Yes, and I desire to follow in the footsteps of Jesus." Then I said, "Nobody and nothing can prevent you

from symbolizing your consecration by water immersion." She broke into tears and said, "I am ready to do that, this last Sunday before you leave." When the whole family heard that, all had tears in their eyes.

Preparations were made. She had a big bathtub, and the next day, Sunday, the immersion took place in her home, and one more soul was added to the Athens Ecclesia. Not only was the whole Ecclesia happy, but we believe that, as Jesus said, the angels in heaven rejoice over one sinner who repents and strives to be a member of the firstborn.— Luke 15:7

I am very happy to share with you these blessed experiences of my pilgrimage, serving the Lord, the truth, and his people in Greece.

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# Talking Things Over

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## Thanksgiving

THE first immigrants to what are now our New England states were outstanding people. It took courage to leave their homes in western Europe and start life again in a wilderness country. One of the primary reasons behind this dramatic change in their lives was the pursuit of religious liberty.

Being devout people, they realized the need of a smiling Providence for their efforts to be blessed and their crops to be bountiful. After the first harvest of the New England colonists in 1621, Governor Bradford made provisions for a day of thanksgiving and prayer. Gradually the custom prevailed of appointing Thanksgiving annually after harvest. In time it has become a national holiday.

It seems most likely that the observance of the annual holiday causes many devout people to pause and consider the care of God for his creatures of earth. A psalm of David describes this tender care in beautiful, simple language. "The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thy hand, and satisfiest the desire of every living thing."—Ps. 145:15, 16

The lyrical language of a psalm goes into beautiful detail regarding God's provision for the creatures of earth. "He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from His chambers: the earth is satisfied with the fruit of Thy works. He causeth the grass

to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth.”—Ps. 104:10-14

Jesus was deeply aware of the Father’s temporal provisions for him. Throughout the account of his ministry, how often we read of him giving thanks for the bread the disciples were to eat. His introduction in the Lord’s Prayer of the words “Give us this day our daily bread” (Matt. 6:11) brings to his people a most profound truth. Through the plan of God we realize his people have a special care.

To emphasize this special care we read his words: “Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”—Matt. 6:31-33

What a wealth of meaning is in the words, “Seek ye **first** the kingdom of God, and his righteousness.” How often we have observed those of our brethren who have become too much involved in increasing their temporal possessions, to the neglect of spiritual growth. We pray to the Father to overrule our temporal affairs so that we can be with the brethren and have enlarged opportunities of service. When such overruling providences become manifest, we should be content and accept that lot in our lives as from the Father. Ofttimes, afterwards, some seek other changes in their affairs, with the thought that more income would mean more opportunities. This is done with urgent prayer for the Father to overrule another change in their affairs.

We must be aware of the Father’s care in our food, raiment, and shelter. And a grateful heart will go promptly to the throne of grace daily with thanksgiving. In a special way our hearts go out in thanks for his drawing and enlightening power in our lives. How few among earth’s billions have an appreciation of Jesus’ words, “Because it is given unto you to

know the mysteries of the kingdom of heaven, but to them it is not given.”—Matt. 13:11

Jesus enlarged on how special this knowledge was, with the memorable words, “But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”—Matt. 13:16,17

As the truth opened to us, through the enlightenment of the Holy Spirit, how great was our thankfulness! His people are the only ones who appreciate and understand the restitution that is to come to earth and the children of Adam. Eden will bloom again worldwide, and the many dead in the breast of Mother Earth will live again.

This truth, which we identify as one of the simple basic truths, is by Paul called a mystery. “Wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He purposed in Himself: that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.” (Eph. 1:8-10) How very few understand the depth of meaning contained in these words!

The Lord’s people have great tenderness toward suffering humanity. How often we are touched to tears by the suffering we behold in our day-to-day experiences. Through the news magazines and television we are taken to scenes of calamitous earthquakes, devastating floods, gnawing, unsatisfied hunger, brutal wars, and man’s inhumanity to man. How often in audible voice we cry out, “Oh, Lord may your kingdom soon come and end earth’s weary night of suffering!” We thank him again and again for the sure promises of his Word.

As the Lord gently led us into a knowledge of him, we began to appreciate a feature of that plan which nearly overwhelmed us. Those whom he was drawing and enlightening were being invited to become members of his divine family. Generally the first reaction was to say to ourselves, surely he could not mean me. What a natural reaction, because we were all so acutely aware of our many shortcomings. Most of us, by far, are the little people of earth.

It is interesting to observe that Jesus was specially thankful that God was revealing his plan to the little ones of earth. Our Lord Jesus was a superbly endowed perfect man. He had wonderful mental capabilities and special attunement to the proper, good things of life. Yet most of those with whom he associated closely were described as ignorant and unlearned, lacking some of the social niceties of their day. The scribes and Pharisees said to our Lord, "Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread."—Matt. 15:2

Our Lord was not ashamed of those whom the Father had drawn to him. In this he saw a wonderful side of God's love. How like the Father to invite those considered by the world to be foolish, weak, despised, and obviously unlearned! Such observation caused our Lord to speak out and mention his thankfulness. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and revealed them unto babes. Even so, Father: for so it seemed good in thy sight." (Matt. 11:25, 26) We too should be thankful for those whom the Lord has chosen as his family.

The thought of being invited to be a part of God's divine family on the highest plane of life is almost beyond our belief. But the glorious Father has given us many special assurances in type and in literal scriptures. The tabernacle clearly pictures us as a part of the great High Priest, sharing with Jesus the work of blessing all the obedient of the world of mankind. This same type shows us entering the heavenly realm into the presence of God.

There are many other types which show our special relationship to God in the heavenly realm. His Word has many assurances of this truth by clear, literal statements. "The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:16,17) Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

For the faint-hearted, the many assurances of his "high calling" cause us to realize afresh the deep meaning of Jesus' words, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." (John 15:16) Our continuing prayer to the Father is to give thanks for inviting us to be with him in glory. We pray too for help that we may be faithful to him because of the great love he has shown to us.

After our consecration, and maturing somewhat, we become aware of other scriptures which show a very wonderful facet of our Father's love. His Word shows that he has looked forward with special joy and expectation to having his family with him in glory. This is briefly alluded to by the Apostle Peter when he speaks of the faithful having an entrance "abundantly" into the kingdom of our Lord.—II Pet. 1:11

To believers of the Bible in the world, and to his true people, the first thought of God is as the "high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in a high and holy place." (Isa. 57:15) Then we learn of other scriptures which speak of his special interest in having us with him in glory.

One of these is that which reads: "Then they that feared the Lord spake often one to another: and the Lord hearkened,

and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." We then notice the joyful anticipation of the Lord brought out in the next verse: "And they shall be **mine**, saith the Lord of hosts, in that day when I make up my jewels [**special treasure**, margin]."—Mal. 3:16, 17

In the Old Testament, so many prophecies which speak of Zion refer to spiritual Zion, the family of God in glory. Among such scriptures is this one which causes us much thought and joy: "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell for I have desired it."—Ps. 132:13, 14

When, by his grace, we reach the heavenly realm, we shall feel completely at home and shall rejoice in our Father's welcome and tender love. In Zephaniah 3:16, 17 he speaks to Zion saying, "Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

Dear Father, we thank thee for the prospect of that loving welcome entrance into thy presence! As we consider these texts, the words of a hymn come to us: "For the heart of the Eternal is most wonderfully kind."

Thanksgiving! Each day to us should be so special. In thought and oft in prayer we speak to our loving Father of our gratitude. We, who are so little, have been drawn and enlightened by him. We have been invited to be a part of his family. He assures us of his constant tender care and overruling providences, and if faithful we shall be with him when he will rejoice over his family with joy and with singing. Dear Father, we thank thee and ask thy help that we may be faithful to thee because of thy great love toward us!



# Speakers' Appointments

## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged when possible.

<b>P. HATGIS</b>		<b>E. K. PENROSE</b>	
Sayville, NY	Nov. 5	Tallahassee, FL	Nov. 1
<b>G. JEUCK</b>		Louisville, AL	2
Allentown, PA	Nov. 26	Columbus, GA	3
<b>A. KRUMPOLT</b>		McDonough, GA	5
Philadelphia, PA	Nov. 19	Lynchburg, VA	7
<b>K. NAIL</b>		<b>J. TATE</b>	
Detroit, MI	Nov. 19	Catawissa, PA	Nov. 19
Cincinnati, OH	22		
<b>G. PASSIOS</b>		<b>F. WASSMANN</b>	
New Haven, CT	Nov. 5	Pottstown, PA	Nov. 19

As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.—Colossians 2:6,7

## BRITISH SPEAKERS' APPOINTMENTS

<b>F. BINNS</b>		<b>E. T. NADAL</b>	
Reigate	Nov. 12	Dewsbury	Nov. 4
		Latchford	18
		Dewsbury	Dec. 2

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# Conventions

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**RICHMOND, VA, Nov. 3-5**—Roslyn Conference Center, 8727 River Rd. Miss Katharine R. Warren, 2805 Stonewall Ave., Richmond, VA 23225

**NEW HAVEN, CT, Nov. 12**—Univ. of New Haven, Student Center Bldg., 300 Orange Ave., West Haven. Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT 06518

**DETROIT, MI, Nov. 19**—Redford YWCA, 25940 Grand River. Mr. Edmund Blicharz, 20820 Audette, Dearborn, MI 48124

**CINCINNATI, OH, Nov. 19**—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway, Cincinnati, OH 45211

**CHICAGO, IL, Nov. 26**—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Ted Marten, 6036 W. Byron, Chicago, IL 60634

**PHOENIX, AZ, Dec. 30-Jan. 1**—Valley Garden Center, 1809 N. 15 Ave. Mildred Enteman, 542 W. Southern Ave., Phoenix, AZ 85041. Phone: (602) 276-3267.

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# Obituaries

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**The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in their loss of these dear ones.**

Brother E. I. Anderson, Tonawanda, NY, Ecclesia—August 9. Age, 88

Sister Louise F. Muntzer, Los Angeles, CA, Ecclesia—August 9. Age, 85

Sister Sophie Kondracki, Wallingford, CT—August 18. Age, 86

Sister Helen S. Beckwith, Hawthorne, CA, Ecclesia—August 26. Age, 90

Brother Leo B. Borges, Orlando, FL, Ecclesia—September 20. Age, 89

Sister Amelia Plaga, New York, NY, Ecclesia—September 24. Age, 100

Sister Elizabeth Zwicky, Long Island, NY, Ecclesia—September 25. Age, 76

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We appreciate information concerning any brethren to be included in this list.



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