

a herald of Christ's presence

THE DAWN

"HE HUMBLLED HIMSELF,
AND BECAME
OBEDIENT UNTO
DEATH, EVEN THE
DEATH OF THE CROSS."

--Philippians 2:8

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The Kingdom of God

Part I

MORE than nineteen centuries ago Jesus Christ, the founder of Christianity, set forth a revolutionary doctrine that has since created much interest in the world. Here was a religious teacher who did not emphasize any prescribed ritual or develop any new system of philosophical logic. His teaching stressed something which enjoyed no previous popular exposition, though interwoven in the obscure prophecies of the Old Testament: the kingdom of God and the kingdom of heaven.

The subject of the kingdom was the all-absorbing theme of Jesus' earthly ministry. At least thirty parables were devoted to it. God's purpose of establishing it upon the earth was set forth as the greatest hope of mankind. It was given the most prominent place in the Lord's model prayer, following the acknowledgment of the greatness of God: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) For centuries now, earnest Chris-

tians have been repeating these words and praying for God's kingdom to come.

An earthly kingdom under heavenly control! Divine intervention in the affairs of men! What a strange and unfamiliar ring these words have. It is a doctrine that is scarcely heard or taught in any of the churches of today. Concerning this point, the noted historian, H. G. Wells, commented:

"Remarkable is the enormous prominence given by Jesus to the teaching of what he called the kingdom of heaven and its comparative insignificance in the procedure and teaching of most of the Christian churches."^a

Here is an enigma that raises many questions in the mind of the inquirer for truth. If Jesus, the founder of Christianity, "went about all the cities and villages" devoting himself to "preaching the Gospel of the kingdom," why does this theme not continue to

^aH. G. Wells, **The Outline of History**, I, p. 530.

be the keynote of the churches today? (Matt. 9:35) Was Jesus mistaken in his expectations that God would establish his kingdom upon the earth? Is this view corroborated or contradicted by the remainder of the Bible?

These are thought-provoking questions which deserve reasonable answers. This presentation will suggest solutions which are based upon church history, the sacred writings of Scripture, and current world affairs. It will begin with a review of the evolution of thought within the Christian churches regarding the doctrine of the kingdom.

Early Church Views of the Kingdom

IT IS a matter of historical fact that the Christians of the first two centuries believed in the future establishment of God's kingdom upon earth as a vital part of their faith. This is well authenticated by church historians and is summed up in the following excerpt from the Encyclopedia Britannica:

"Faith in the nearness of Christ's second advent and the establishing of his reign of glory on the earth was undoubtedly a strong point in the primitive Christian Church.... These enthusiastic expectations were inseparably bound up with the Christian faith down to the middle of the second century."^A

It was not until the rise to power of the papal church that the truth regarding the earthly kingdom began to be lost sight of and finally was repudiated altogether, as shown in the same encyclopedic reference:

"After the middle of the second century... the spirit of philosophical and theological speculation and of ethical reflection, which began to spread through the churches, did not know what to make of the old hopes of the future. To a new generation they seemed paltry... fantastic... but more than this, these wild dreams about the glorious kingdom of Christ began to disturb the organization which the churches had seen fit to introduce.... Augustine was the first who ventured to teach that the Catholic Church... was the kingdom of Christ, that the millennial kingdom had commenced with the appearing of Christ, and was therefore an accomplished fact. By this doctrine of Augustine's, the old millennarianism... was... banished from the official theology."^B

During the Reformation many Bible truths which were lost sight of during the Dark Ages were recovered. Once again the Bible was upheld as the only standard for Christian doctrine. Yet, perhaps because true Bible study had been restricted for so many hundreds of years, misconceptions of the kingdom continued to dominate in most Protestant circles:

"The German and Swiss reform-

^A"Millennium," *Encyclopedia Britannica*, XV, p. 495.

^B*Ibid.*, p. 496

ers...threw millenarianism overboard....They took up the same ground in this respect which the Roman Catholic Church had occupied since the time of Augustine."^a

Even after church-state systems were abolished, the term "Christendom" (Christ's kingdom) persisted. In a vague sense God's earthly kingdom was regarded as being represented in the modern Christian nations.

Prevailing Protestant Views

TODAY the Protestant world is found divided into two major camps. On one extreme are found the Fundamentalists, who value the inspiration of the Bible, but demand a literal interpretation for most of it. This has led to difficulty in harmonizing certain teachings bearing on the kingdom and the future of the earth. Some of these Christians believe that the earth is doomed to a fiery destruction in the final days of God's vengeance upon man:

"The earth was destroyed by water. Next time it will be by fire.... When God's plans are ready, it may, by explosion from within, or by collision with some other heavenly body, again flare into a seething mass of flame."^b

This view pictures only the saints of God as saved and the remainder of humanity without any hope after this final catastrophe

has taken place. Some Fundamentalists believe the earth will be renewed and that Christ will reign for a thousand years, but only the resurrected saints in their glorified spiritual bodies will benefit.^c According to this view, at the end of the millennial reign, after the wicked dead are judged, the saints are transferred to heaven. The re-formed earth will then stand empty and unpopulated, its role in human destiny having been fulfilled. With the planet Earth thought to be only of temporary importance and with only the saints benefiting from the Millennium, the concept of an earthly kingdom as the great hope of the masses of mankind is completely lost.

In this day of enlightenment, it has become possible to apply sound methods of Bible study to harmonize apparently conflicting teachings. After examining the range of texts that bear on this subject, students of the Bible are convinced that God designed his planet Earth as a permanent abode for his human creation. Isaiah 45: 18 reads: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." And Psalm 37:11, 29 states: "The meek

^aIbid., p. 497.

^bHenry H. Halley, **Pocket Bible Handbook**, p. 599.

^cWilliam Hordern, **A Layman's Guide to Protestant Theology**, pp. 62, 63.

shall inherit the earth; and shall delight themselves in the abundance of peace.... The righteous shall inherit the land, and dwell therein forever."

Those texts which are thought to teach that the earth will be destroyed may quite readily be shown to be either poor translations or symbolic in meaning. "What shall be the sign of... the end of the world?" Matthew 24:3 refers, rather, to the end of the age or dispensation just preceding the establishment of the kingdom. The Greek word *aion*, which is translated "world" in this text, is defined as "age, indefinite time, or dispensation" by Dr. Young,^A and is so rendered in the newer versions.

Another verse, found in II Peter 3:6, provides further corroboration of this. Speaking of the social order or arrangement that existed before the Flood, Peter writes: "The world that then was, being overflowed with water, perished." Here the Greek word *kosmos*, is used, and is defined by Dr. Young as "arrangement" or "beauty" as well as "world."^B It is quite obvious that the planet Earth was not destroyed at the Flood, but merely the people who made up the evil social order or arrangement of that period.

Finally, a third text shows that the fire which will consume the

earth is symbolic, and represents the great time of distress and trouble among the nations, which God will use to prepare the hearts of the people for his kingdom. It is found in Zephaniah 3:8, 9, and reads: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Notice that after the earth is symbolically devoured by the "fire" of God's jealousy, some of the inhabitants of the earth still remain. These are not the saints, for they already know the "pure language." It is then that God turns to the people, intervenes in their earthly affairs, establishes his kingdom of righteousness, and offers them the "pure language" of truth.

Thus is shown a picture of a very loving God offering everlasting human life to all who will be willing to respond to the "pure language" and "serve him with one consent"—a very far cry, indeed, from the narrow view of an

^ARobert Young, "World," *Analytical Concordance to the Bible*, p. 1073.

^B*Ibid.*

angry, vindictive, wrathful God, eager to annihilate his wayward creation.

On the other extreme of Protestantism, the Modernists have so distorted the original hope of the kingdom that it has lost all of its true meaning. Briefly, they believe that if peace and good will are ever to be established upon the earth, it is man himself who must do it. All faith in the promises of God respecting his kingdom has been completely lost. Their view, though bereft of any scriptural support, has gained in acceptance and now dominates all Christian thinking on the subject. The following excerpt from the pen of a contemporary Modernist serves to sum up this view:

"What has been achieved in the six thousand years of civilized life may represent only the incipient stages of growth of moral or ethical consciousness towards a condition so sublime that it approaches what is conceived to be divine. Belief in the possibility of continuing this upward trend by service to high ideals is the basis of a religion which will make the world happier and better whatever sacerdotal forms may be used to express it. It is by such exalted endeavors that the kingdom of man will prove worthy to be called the kingdom of God."^a

Within recent years, the inconsistency and unreasonableness of

the Modernist view has become more and more apparent. Examples on every hand are showing that the moral structure of the people living in so-called Christian countries is not evolving upward but is steadily degenerating, as predicted in the Bible. Crime, juvenile delinquency, graft, corruption, immorality, excesses of liquor and tobacco, and the use of narcotics are all steadily on the increase. All of this was to be expected, however, as shown in the Bible's vivid preview of the present evil "time of the end":

"But understand this, that in the last days there will come times of stress. For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligate, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, holding the form of religion but denying the power of it." (II Tim. 3:1-5, **Revised Standard Version**) Thank God that when the kingdom is established and Christ is Ruler of all the earth, "the inhabitants of the world will learn righteousness."—Isa. 26:9

Bible Predictions of the Kingdom

NOW that a perspective of the views of Christians throughout the history of the church has been gained, the way has been cleared

^aRichard Gregory, **Gods and Men**, p. 125.

for a fresh examination of what the Bible teaches on the subject of the kingdom. Is the kingdom to be a literal government upon the earth? Is the ruler to be divinely appointed or chosen by ballot? What will be the extent of its control over the nations of earth? These are some of the questions answered by the prophecies of the Bible.

We believe that the future establishment of a divine government upon the earth is the clear and harmonious teaching of both the Old and New Testaments. The Prophet Daniel, in two separate pictures, previews the rise and fall of the four universal empires of Babylon, Medo-Persia, Greece, and Rome, which were to rule the earth from his day onward until they would be supplanted by the kingdom of God. These accounts are found in the second and seventh chapters of Daniel, where the empires are pictured as four parts of a great image of a man, and again as four terrible beasts. In both of these pictures, the setting up of God's earthly kingdom is shown to follow the downfall of the last of these empires.

According to these prophecies, God would not grant universal dominion to any other earthly power after the final decay of the Roman Empire. The barbaric tribes which conquered Rome later developed into such modern European nations as Germany (Almanni),

France (Franks), Great Britain (Anglo-Saxons), and Italy (Lombards). It is of these vestiges of the Roman Empire that the prophecies in Daniel read:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. . . . it shall break in pieces and consume all these [former] kingdoms, and it shall stand forever." (Dan. 2:44) "Behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:13, 14

The establishment of God's earthly kingdom is shown to be vested in the hands of Christ. Though absent from the earth between his first and second advents, Christ promised to return to establish God's kingdom, as shown in the parable of the nobleman: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." (Luke 19:11-15) The Revelator shows that the glorified church shares in the honor of reigning with Christ for a thousand years, thus giving rise to the

expression, "the millennial reign of Christ."—Rev. 20:4, 6

To clear up any doubts that might exist, Reveltaion 5:10 points out specifically that this reign is to take place upon the earth. As the representatives of God, who have proven their worthiness for this position, Christ and his church are divinely appointed to this office, not elected by the ballot of the people. Of this fact the Prophet Isaiah writes: "For 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... The Prince of Peace. Of the increase of his government and peace there shall be no end... The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

Dating from Daniel's time, the kingdom of God will be the fifth empire to exercise control over all the nations of the earth. Speaking of the extent of the influence of this divine rulership, the psalmist writes: "He (Christ) shall have dominion also from sea to sea, and from the river unto the ends of the earth... "Yea, all kings shall fall down before him: all nations shall serve him." (Ps. 72: 8-11) "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations."—Ps. 22:27, 28

In highly pictorial language, the Prophet Micah also describes the kingdom, calling it "the mountain of the house of the Lord": "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . . And he shall judge among many people, and rebuke strong nations afar off."—Micah 4:1-3

From the foregoing description, it may be seen that the over-all testimony of the Scriptures depicts the kingdom of God as a ruling government, controlling the affairs of the nations and enforcing divine standards of justice. Some Christians, however, have raised objections to this concept of the kingdom on the basis of several texts, which should be considered here.

The first is found in John 18: 36, where Jesus is quoted as saying: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Here the word rendered "world" is from the Greek *kosmos*, meaning

"arrangement, beauty, or world," as previously mentioned. Hence, Jesus was simply stating that his kingdom would not be established during the social order or arrangement that existed in his day.

Another text, Luke 17:20, 21, as it is translated in the Common Version, gives the impression that God's kingdom is only in the hearts of men: "And when he was demanded of the Pharisees, when the kingdom of God should come, he [Jesus] answered them and said, The kingdom of God cometh not with observation [margin, with outward show]: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." On this basis some Christians believe that the primary significance of the term kingdom is the transforming influence that it creates in the hearts of believers:

"What was the kingdom that Jesus came to found? Not a political kingdom, but to reign in the hearts of men, and through their hearts control and transform their lives. The human heart is the realm in which Jesus came to reign.... The basic idea of the word [kingdom] implies Jesus' dominion in the hearts of his people through all dispensations, onward into eternity."^a

We believe that a thorough analysis of the passage in Luke 17:20, 21 will show that Jesus' words mean much more than just a heart influence in men. Since Je-

sus was addressing the Pharisees, whom he elsewhere called "hypocrites" and a "generation of vipers," it is evident that he could not have meant that his kingdom was embodied within the hearts of these listeners.

The **Diaglott** Version clarifies the meaning of this text by translating it: "God's Royal Majesty is among you," showing that Jesus, the Royal Majesty and Ambassador of heaven, was present among the Pharisees.

Jesus' statement that the kingdom could not be discerned by outward observation should be understood to apply to the heavenly or spiritual phase of the kingdom arrangement, which will be invisible to the eyes of humans. Thus the words of Jesus may be seen to be harmonious with the over-all testimony of the Scriptures depicting the kingdom as a powerful government, and do not preclude its future establishment as such upon the earth.

Though the term kingdom as used in the Bible primarily has a future application, there is a limited secondary sense in which it is also applied to depict the work of grace that is presently transpiring in the hearts of believers. This usage is illustrated in Romans 14:17: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." And again in Colossians 1:13: "Who hath de-

^aHenry H. Halley, op. cit., p. 391.

livered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

Here the influence and effect of the Holy Spirit upon the hearts of consecrated believers in this life is described loosely as the kingdom of God. This work of grace is now in its incipient stages, and will reach full fruition later when the heirs of the kingdom actually become associated with their Head, Jesus, and together administer the spiritual affairs of the kingdom. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations."—Rev. 2:26

Preparation for the Kingdom

THUS far the philosophy of church groups regarding the kingdom has been considered and compared with God's purpose to establish it upon the earth as revealed in the Bible. It is intended now to present a brief outline of some of the preparations which have been made for the kingdom from the very dawn of man's creation to the present time.

The first three chapters of the Bible reveal that originally man was created perfect in the moral likeness of God, and placed in an environment ideally suited to sustain his existence. Through a lack of experience with the results of evil, the first man Adam fell from his state of perfection and faced the consequences of sick-

ness, suffering, and death. This heavy penalty was imposed upon Adam, not because of the magnitude of his sin, but because the principle of obedience to the Creator had been broken.

God's wisdom permitted the whole race of mankind to be plunged into this state of imperfection so that man could profit from a direct experience with evil, to show the awful results of disobedience to divine law. The history of man has demonstrated the heavy price which has already been paid to gain this experience. The entire world has been groaning and travailing together in pain under the burden of the reign of sin and death, and longing for deliverance. (Rom. 8:22) Unknown to mankind as a whole, the plan of God for man's recovery has been progressing steadily ever since his fall.

The kingdom of God, restoring the perfection that was lost in the edenic paradise, could not come unless a means were provided to atone for the disobedience of Adam and his posterity. God, though greatly grieved by the disobedience of his earthly creatures, nonetheless had made provisions for such an eventuality. His great love prompted him to send his closest associate in the heavenly realm, his only begotten Son, Jesus Christ, to the earth to become a ransom sacrifice for sinful Adam. "Herein is love, not

that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—I John 4:10

The Bible also declares that Jesus Christ "gave himself a ransom for all, to be testified in due time." (I Tim. 2:6) "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. 5:18, 19) Here, then, was clear-cut, tangible evidence that God was still interested in his wayward creation, and actively working out the preliminaries which would make his future kingdom possible.

A very logical objection presented itself at this point. If it truly were God's intention to establish a kingdom and if his Son completed his atoning sacrifice at the close of his earthly ministry, why should there be a delay of almost two thousand years in setting up the kingdom? Some Christians offer the explanation that it is God's will to have them first convert the entire world to Christianity by their own efforts. When they have succeeded in accom-

plishing this feat, the hearts of men will be prepared for the full establishment of God's kingdom:

"In the model prayer, we are taught to pray, 'Thy kingdom come, Thy will be done, as in heaven, so on earth,' which seems to mean that the kingdom of God makes progress on earth, in proportion as the will of God is done by men.... The kingdom is a present reality, and that kingdom is destined to grow from small beginnings to vast issues.... The rule of God is meant to be exercised more and more fully, in all spheres of human activity, in world politics, in trade, in commerce, in literature, in family life, everywhere."^A

In the past this view gave an appearance of reasonableness, since each century after the establishment of the church witnessed more and more conversions, until more than one-third of the world had been added to the ranks of "Christendom." Today, however, statistics covering world religions reveal the fact that the Christian population has reached its peak and is now steadily losing ground to heathen religions. Although this will come as a surprise to many, it is illustrated in Figure I, *The Decline of Christianity in the 20th Century*, and Figure II, *The Decline of Christianity Since 1940*.^B

^AG. T. Manley, (ed.) *The New Bible Handbook*, p. 315

^BData for graphs based upon: "Religious Population of the World,"

The World Almanac and Book of Facts (1909 ed.), p. 333; (1920 ed.), p. 485; (1930 ed.), p. 443; (1940 ed.), p. 129; (1955 ed.), p. 717; and (1958 ed.), p. 722.

FIGURE 1

DECLINE OF CHRISTIANITY IN THE TWENTIETH CENTURY

(Protestant, Greek Orthodox, & Roman Catholic combined)

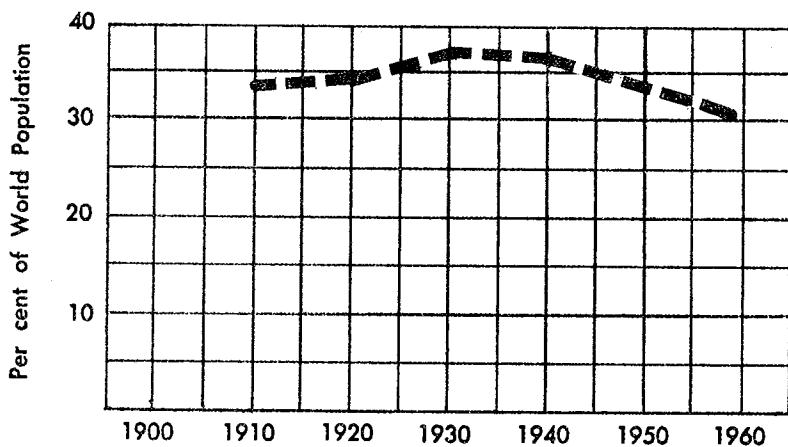
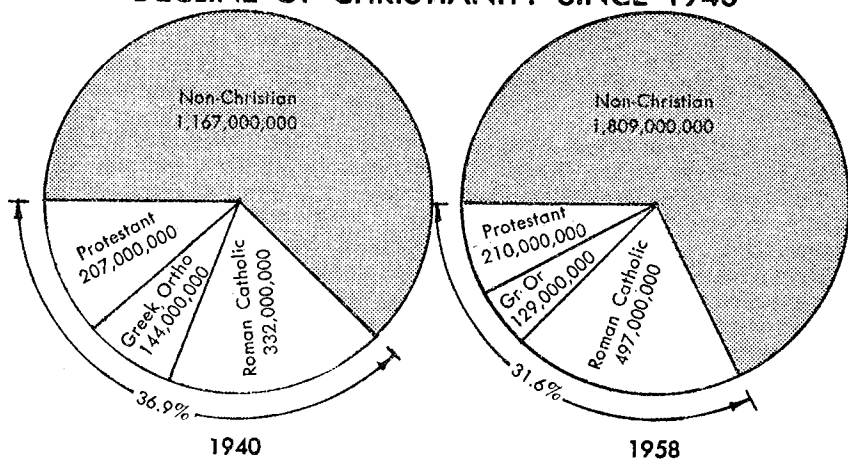


FIGURE 2

DECLINE OF CHRISTIANITY SINCE 1940



The first graph traces the combined percentage growth of the three branches of Christianity, and shows that the peak was reached between the years 1930 and 1940, when about 36.9 per cent of the world was converted or claimed to be within the fold. Since 1940 there has been a steady decline in the percentage of Christians, the lowest point being reached in the most recent 1958 estimate of 31.6 per cent. These changes are undoubtedly attributable to the exploding populations in non-Christian lands, as compared to the generally slower growth of Christian nations.

It should be noted that while the actual number of Christians is still increasing, it is in terms of relative percentage growth that they are decreasing. This is shown more clearly in the second graph. The conclusion to be drawn, then, is that if it were left to man's devices to convert the world to Christianity before the kingdom could be established, the outlook for the future would be gloomy indeed.

Fortunately, however, by re-examining their Bibles, thoughtful Christians have discovered a plausible reason for the failure of Christianity to convert the world. They have come to realize that it is not God's will for the world to be converted in this age by man's own efforts. Jesus' instructions to be his witnesses "unto the utter-

most part of the earth" (Acts 1:8) included no assurance that the testimony would be received and acted upon.

Rather, now it is understood that it is God's will in this age to select only a small company of believers, the true church class, out of the world to become associated with his Son Jesus. "God at the first did visit the Gentiles, to take out of them a people for his name." (Acts 15:14) Not until the church class is complete and glorified with its Head, Christ, will it be the due time for the conversion of the world, the "residue" of humanity. "After this I will return, and will build again the tabernacle of David, which is fallen down... that the residue of men might seek after the Lord, and all the Gentiles."—Acts 15: 16, 17

This understanding, that it simply is not God's intention to have this world converted at this time, sheds new light on long-standing Bible enigmas relating to the kingdom. Many have wondered why it was not Jesus' aim to convert the multitudes during his earthly ministry, and why he defined the terms of discipleship so strictly that only a few responded. Recall his words to his own disciples when he explained that "unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in

parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."—Mark 4:11, 12

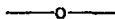
Now it becomes clear that Jesus understood his Father's purposes and limited his call to the relatively few of acceptable heart condition who would qualify as his footstep followers. This harmonizes fully with other Bible texts, such as Matthew 7:14, which states: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

What, then, is the true reason for the delay in setting up the kingdom? Several suggestions may be given. First, it was God's intention to have the earth fully populated with Adam's descendants and to provide all of them with a lifelong experience with evil and its awful consequences. In addition, a world where sin and sinful tendencies have predominated has provided a suitable testing ground for the faithful-

ness of the true church class. As potential heirs to a divine legacy of rulership, the consecrated followers of Jesus must be thoroughly tested and proven worthy in the face of the unfavorable conditions of this age—indifference, ridicule, and opposition.

After the number that compose the church class is fully complete and called out of the world and glorified with Jesus, it will be God's due time to establish the kingdom in power and great glory, and direct his favor toward the "residue" of mankind. During the Millennial Age, when the kingdom will become operative, those Bible texts describing the world's conversion will finally be fulfilled.

Then it shall be true that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:14) "And 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 unto the greatest of them, saith the Lord."—Jer. 31:34



The foregoing contributed article is the first of a series on the general topic, "The Kingdom of God." The next article in the series will appear in the "Highlights of Dawn" section of our June issue. It will discuss, "The Increase of Knowledge"; "Distress of Nations"; "The Rebirth of Israel"; "End of the Age Witness"; and "Exploding World Population."

THE SON OF GOD SERIES

Lesson I

The Beginning of God's Creation

THE great Creator of the universe is presented to us in the Bible as existing "from everlasting to everlasting," which means that he did not have a beginning.¹ The name exclusively applied to him in the Old Testament is "Jehovah," which means "self-existing one."² The Scriptures reveal that the first and only direct creative act of Jehovah was the bringing forth of his Son, who was known in his pre-human existence as the "Word" [Greek, *Logos*] of God. Thereafter, the Logos was the active agent of his Father in creating all things.³

Aside from revealing that the Logos actively participated in the work of creation, the Scriptures furnish very little information concerning his activities before coming to earth, except to emphasize that he was at all times loyal to his Heavenly Father, and humble.³ The Scriptures also reveal that he was a glorious being, although not divine.⁴

Our greatest knowledge of God's beloved Son is gained by noting what the Scriptures say concerning his relationship to and participation in his Father's plan for the redemption and recovery of the sin-cursed human race from death. He came

to earth to redeem Adam and his race from the death condemnation that came upon them because of original sin. To accomplish this it was necessary that the Logos be "made flesh."⁵

The Logos was "made flesh" by being born of a human mother, although he did not have a human father. By a divine miracle the life principle of the Logos was transferred to the womb of Mary, where it matured as a human fetus, and in due course was born.⁶ By divine overruling, the Logos did not take on the imperfections of his human mother, but was born perfect, untainted by sin.⁷

Being perfect, Jesus possessed the ability to live up to all the requirements of his Heavenly Father's perfect law, so he did not come under condemnation to death. Thus, when reaching maturity, Jesus had an uncondemned life to give as a substitute, or corresponding price, for the forfeited life of father Adam and the race which came out of his loins.⁸

The main reason in the Heavenly Father's plan of salvation for Jesus' being transferred to the human plane of life was that he might sacrifice his perfect humanity on

behalf of the sin-cursed and dying adamic race. It was God's love that made this provision, and Jesus willingly complied with it. Jesus voluntarily laid down his life—it was not taken from him. Thus he displayed his full harmony with his Father's wishes, and also his love for the human race.⁹

The salvation from death provided by the Heavenly Father through his beloved Son is not ar-

bitrarily thrust upon the human race. It is necessary in order to benefit from this gift of divine love, for the individual to accept it upon the basis of faith and obedience.¹⁰ However, full information concerning this provision of life through Christ will be given to all "in due time."¹¹ That "due time" for the vast majority will be when they are awakened from the sleep of death.

LESSON HELPS FOR THE STUDENT

QUESTIONS

THESE questions are all answered in the text of the lesson. How many of them can you answer?

What is the meaning of the name "Jehovah"?

What was the first and only creative act of Jehovah? Who participated in the work of creation thereafter?

What does the Bible tell us about the Logos before he came to earth?

How do we gain our greatest knowledge of God's beloved Son?

How was the Logos "made flesh"? Did he partake of his mother's imperfections?

Why was it necessary for Jesus to be perfect?

What does the name "Jesus" mean, and how did he provide salvation?

What was Jesus' motive in dying for the human race?

Will the gift of salvation be forced upon mankind?

When will be the "due time" for the vast majority to "believe"?

BIBLE PROOF

¹Ps. 90:2; Gen. 21:33. ²Rev. 3:14; Col. 1:15; John 1:3. ³Phil. 2:6, **Dialog**; Prov. 8:30. ⁴John 17:5, 24. ⁵John 1:14; Heb. 2:14. ⁶Matt. 1:18-23; Luke 2:10, 11. ⁷Heb. 7:26. ⁸1 Tim. 2:6; Isa. 53:4-6. ⁹John 3:16; 10:15-18. ¹⁰Rom. 10:9-11; Acts 3:23. ¹¹1 Tim. 2:4-6; Isa. 11:9

REFERENCE MATERIAL

^A"The Atonement Between God and Man," pages 40, 41.

^B"The Atonement Between God and Man," pages 85 to top of 88.

^C"The Atonement Between God and Man," pages 93-101.

SUMMARY OF IMPORTANT THOUGHTS

The Logos was the only direct creation of Jehovah.

The Logos was made flesh in order to redeem fallen man from death.

THE SON OF GOD SERIES

Lesson II

Of the Father, By the Son

THE beloved Son of God is presented to us in the Scriptures as being a partner with his Father in the carrying out of all his designs.¹ This is so wholly true that many Scripture references to them have been misunderstood by not too careful students of the Bible to mean that the Father and the Son are one in person. However, the final Scripture testimony on the point reveals that with the plan of the Creator complete, he becomes "all in all."²

Meanwhile, in the outworking of the divine plan for the redemption and recovery of the human race from sin and death, Jesus is the confidential executive of his Heavenly Father, speaking and acting for him in the most absolute sense. Jesus understood this, and taught his disciples thus to believe.³

On the other hand, Jesus was humble, and gave the glory to his Father in connection with all that he said and did.⁴ It was the quality of humility before his Father, and obedience to him, that made Jesus worthy of the high honor his Father bestowed upon him. He loved the righteous laws of Jehovah, and hated everything that was opposed to those laws.⁵

Jesus freely acknowledged his inability to accomplish the works of his Father by his own wisdom and strength.⁶ He explained to his dis-

ciples that the words which he spoke were not his own, but those which were given to him by his Heavenly Father.⁷ Jesus had no plans of his own. His own great desire was to do the will of his Heavenly Father.⁸

In one of the prophecies of Jesus' birth as a human, the title "Emmanuel" is ascribed to him, which means "God with us."⁹ This does not mean that the great Jehovah, the Creator of the universe, came to earth as a man, but rather that his beloved Son would represent him so completely that this title would properly apply to him.

Another title which is prophetically applied to Jesus is, "the everlasting Father."¹⁰ A father is one who imparts life, and Jesus came to be the Life-giver.¹¹ ^A This title in no way implies that Jesus was the Heavenly Father, the original fountain of all life. Jesus was not his own father, and he did not pray to himself.

Jesus is also referred to in a prophecy of his birth as "the mighty god."¹² This has been erroneously understood to mean that he was the Almighty God. The Hebrew word here translated "god" is applied throughout the Old Testament to any deity.¹³ It is by no means limited to the Almighty God. Since his resurrection Jesus is indeed a

"mighty god," and the Heavenly Father has commanded that he be worshiped by angels and men.¹³ While he is at the right hand of Jehovah, Jesus does not take the place of his Heavenly Father.¹⁴

One of the prophecies concerning Jesus speaks of him as "THE LORD [Hebrew, 'Jehovah'] OUR RIGHT-

EOUSNESS."¹⁵ This simply means that Jesus would possess all the righteous qualities of Jehovah, and thus be fully qualified to implement the Father's plan for the salvation of Israel and of all mankind. The Scriptures apply this same title to the church of Christ when exalted in the resurrection to live and reign with Christ.¹⁶

LESSON HELPS FOR THE STUDENT

QUESTIONS

Read these questions, and test your knowledge of one of the basic doctrines of the Bible—the relationship of Jesus to Jehovah in the divine plan of salvation.

What has led some students erroneously to believe that Jesus and his Heavenly Father are one and the same person?

How much authority has been given to Jesus by his Father?

Why was Jesus worthy of the high honor bestowed upon him by Jehovah?

Did Jesus ever claim that his work and message were his own?

What is the meaning of the title, "Emmanuel," and how does it apply to Jesus?

Why is it proper to think of Jesus as "the everlasting Father"?

Jesus is described in prophecy as a "mighty god." Does this mean that he is the Almighty God?

What is meant by the title, "JEHOVAH OUR RIGHTEOUSNESS," as applied to Jesus?

BIBLE PROOF

¹I Cor. 8:6; John 17:10, 11; 10:30
²I Cor. 15:27, 28. ³John 8:12; 14:9-11;
 5:20. ⁴John 5:19. ⁵Heb. 1:9. ⁶John
 8:28. ⁷John 12:48, 49. ⁸Ps. 40:8
⁹Matt. 1:23; Isa. 7:14. ¹⁰Isa. 9:6
¹¹John 10:10; I John 5:11, 12. ¹²Isa.
 9:6. ¹³Heb. 1:6; Rev. 5:12. ¹⁴Heb.
 12:2; Rev. 3:21. ¹⁵Jer. 23:6. ¹⁶Jer.
 33:16

REFERENCE MATERIAL

^A"The Atonement Between God and Man," page 141.

^B"Strong's Analytical Concordance."

^C"The Atonement Between God and Man," page 42.

SUMMARY OF IMPORTANT THOUGHTS

Jesus is the Father's representative and partner, and fully at one with him in spirit and purpose, but not in person.

THE SON OF GOD SERIES

Lesson III

Jesus, Our Savior

THE name Jesus means Savior, and the Logos, the beloved Son of God, came to earth as a human, that he might save the sin-cursed, dying and dead world of mankind from death.¹ To obtain salvation through Jesus, therefore, simply means to be rescued from death. This actually takes place in the resurrection although, reckonedly, dedicated believers in Jesus obtain salvation now upon the basis of faith.²

Throughout the Old Testament Jehovah, the Almighty God and Creator, is represented as the Redeemer and Savior.³ In the New Testament, Jesus is presented to us as the One whom the Heavenly Father uses in carrying out the plan of salvation, of which he is the Author.⁴

The method by which Jesus provided for the salvation of mankind from death was by giving his own, uncondemned life as a substitute for the forfeited life of Adam. This aspect of the divine plan is described in the Bible by the word ransom which, in this association, means "corresponding price."⁵ ^A

No member of the adamic race was in a position to offer this corresponding price, for all were imperfect.⁶ This means that God's provision for the salvation of the world was the only workable one. It reveals God's love, and enables him

to be just, and at the same time the justifier of all who come to him through Jesus.⁷

The first to receive salvation through the redemptive work of Christ are those who become his footstep followers during the present Gospel Age. The blessings of life these receive are described by the Apostle Paul as the "great salvation."⁸ It is a "great salvation" because it involves an invitation to a plane of life above the human, even the divine nature, to those who are faithful.⁹

As a group, these faithful ones are prophetically described, after they are raised from the dead, as the "bride" of Christ, and they are to be associated with him in offering the blessings of life which he provided by the sacrifice of his perfect human life, to the whole world of mankind.¹⁰ This will be restored human life, received through the process of "restitution."¹¹

This was the "blessing" which God promised to Abraham when he said to him that through his "seed" all the families of the earth would be blessed.¹² Jesus is that promised "seed," and his faithful followers, who attain the "great salvation" of this age, will also be a part of the "seed," and, together with Jesus, will also have the privilege of dispensing life to the believing and obedient of mankind.¹³

All the dead and dying members of the human race will be given an opportunity thus to obtain salvation. The dead will be awakened from the sleep of death in order

to be given this opportunity—an opportunity based on their receiving a knowledge of the truth concerning the redemption provided for them by Jesus the Savior.¹⁴

LESSON HELPS FOR THE STUDENT

QUESTIONS

You have heard much about Jesus, the Savior of the world. Read the lesson carefully, and then see how many of these questions you can answer.

In what sense does Jesus save the world, and when does it take place?

Who is referred to in the Old Testament as the Savior, and how is Jesus related to these references?

What important word is used in the New Testament in connection with the method by which Jesus provides salvation? Why?

Could any of the adamic race be the Redeemer of the world? If not, why not?

Who are the first to receive sal-

vation through Jesus, and how does the Bible describe their salvation? Why?

What will salvation mean for the human race in general, and under what symbolic title is the church of Christ shown as offering life to the people?

Who is the "seed" of Abraham, and what is the blessing which will reach mankind through this "seed"?

How will those of the unbelieving world who have died obtain salvation through Jesus, the Savior?

BIBLE PROOF

¹Luke 2:11. ²John 5:24. ³Isa. 45:15; 60:16. ⁴Luke 1:68-70; 2:30-32; Acts 5:30, 31; I John 4:14. ⁵Matt. 20:8; I Tim. 2:6. ⁶Ps. 49:7. ⁷Rom. 3:23-26. ⁸Heb. 2:3. ⁹Heb. 3:1; II Pet. 1:4; Rev. 2:10. ¹⁰Rev. 22:17. ¹¹Acts 3:21. ¹²Gen. 12:3; 22:18. ¹³Gal. 3:8, 16, 27-29. ¹⁴I Tim. 2:3-6; Isa. 35:10

REFERENCE MATERIAL

^A"The Atonement Between God and Man," pages 427-429.

SUMMARY OF IMPORTANT THOUGHTS

Jehovah is the Author of the plan of salvation, and Jesus implements his Father's loving plan to rescue man from death.

In the "Upper Room"

JESUS, and his apostles spent the evening before his crucifixion in an "upper room" which had been provided as a place where they could eat the passover lamb in accordance with the requirements of the Jewish Law. This was on the fourteenth day of the first month of the lunar year, known as Nisan. It was apparently after they had finished eating the regular passover supper that Jesus took some of the unleavened bread, and some of "the fruit of the vine," saying to his disciples concerning the bread, "Take, eat; this is my body"; and of the "cup," "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."—Matt. 26:26-28

Paul quotes Jesus as saying, "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (I Cor. 11:25, 26) Obviously Jesus expected his disciples to continue this memorial of his death from year to year, on the anniversary of his crucifixion. This year that date will be Thursday evening, March 30. On that evening, the brethren and followers of the Master in many parts of the world will gather for this Memorial Supper.

Jesus was the antitype of the passover lamb. He was "the Lamb of God, which taketh away the sin of the world." (John 1:29) The Memorial Supper is not a continuance of the passover supper. To believers, the need for continuing the passover supper ceased when the antitypical passover Lamb was slain. The Memorial Supper is in remembrance of the sacrifice of Jesus, a commemoration of his death.

It is a simple ceremony in which the unleavened bread symbolizes the broken body of the Master, and the "cup" represents

his shed blood. The wine, or "fruit of the vine," as a symbol of Jesus' shed blood, depicts his death, while the broken unleavened bread reminds us that it was a human life that was sacrificed. Jesus had said that he would give his flesh for the life of the world. (John 6:51) When we partake of these emblems at the Memorial Supper we indicate that we gratefully accept the provision of life which our Heavenly Father has made for us through Jesus, our Redeemer.

Participation

PAUL gives us a further thought. He wrote, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." (I Cor. 10:16, 17) The Greek word translated "communion" in this passage signifies participation, or partnership. Paul is saying, therefore, that we have the privilege of suffering and dying with Jesus, sharing with him in the "better sacrifices" of this Gospel Age.—Heb. 9:23

Thus, when we partake of the "cup" and the "bread" at the Memorial Supper, we are in effect saying that we desire to continue in the way of sacrifice; that having taken up our cross to follow the Master into death, we are determined to continue sacrificing the flesh and its interests. It is a time for every follower of Christ to renew his consecration to be dead with him, and to be re-inspired with the hope of living and reigning with him.

But Jesus did not die merely for his church. His blood was shed and his body broken for the sins of the whole world. This means that when we partake of the Memorial emblems we rejoice in God's love for the entire human race, and for the wonderful provision he has made through Christ for its restoration to life during the "times of restitution of all things." It is a reminder that our faith and hope are not narrow and selfish, but broad and loving, in that we envision the ultimate blessing of "all the families of the earth."

Points to Ponder

BEING a disciple of Christ is a serious matter, and it is well that throughout the season of the Memorial Supper we especially contemplate its various implications. Many of the important facets of discipleship were brought to the attention of the disciples in the "upper room" that memorable night before the crucifixion. A record of this is found in chapters 13 through 17 of the Gospel of John. Let us note some of the things which Jesus said and did that night.

After the supper he washed his disciples' feet. (ch. 13:1-17) This was designed to be a lesson in humility, and how important it is for every follower of the Master to be humble before the Lord and before one another! This is a severe test upon many of the Lord's people. There often seems to be a great urge to be or to do something important in the Lord's service.

Jesus illustrated the spirit of humility by performing a menial service for his disciples. May we be watchful for opportunities to do little things for the brethren, even if we are unnoticed and unknown. In due time the Lord will indicate the greater things to be done, if not this side the veil, then in the kingdom, when, if faithful, we will be living and reigning with him.

True humility is displayed in action, not by words. The brother or sister who is truly humble will not need to tell others about it. A brother who is asked to give a discourse could say that he would rather someone else be on the platform, but it might well be that if a change were made in the schedule the brother would feel that he was being sadly neglected. True humility consists of doing with our might what our hands find to do, whether along the lines of menial service, or otherwise, without ostentation, without show, and without in any way inviting the brethren to observe our humility.

There is no better way of obtaining a true perspective of genuine humility than through meditation on the greatness of our God, and of our Lord Jesus Christ, especially at the Memorial season. If we are being humiliated by the position in which we find ourselves, either in connection with our daily work, or in

the congregation of the Lord's people, let us remember Jesus, who was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. We profess that we want to be like Jesus. Let us rejoice when the Lord gives us an opportunity to try.—Isa. 53:7

Love One Another

IT WAS in the upper room that Jesus said to his disciples, "A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another." (ch. 13:34) This is a heart-searching commandment! The words are, of course, well known by every professed follower of Jesus, but how deeply do they enter into our consciousness, and control our thoughts, words, and deeds?

Jesus loved us to the point that he laid down his life for us, dying the cruel death of the cross. Do we love one another to this extent? Doubtless we all want to, and hope that we do, but are we really, day by day, giving up time, strength, and substance in the service of the brethren that could otherwise be used to advance our own interests in life along the lines of comfort and in other ways? Each follower of the Master must answer these questions for himself, and before the Lord, and the Memorial season is an excellent time for such self-examination.

Of Jesus it is written that "having loved his own which were in the world, he loved them unto the end." (John 13:1) Do we love one another like this? Here is described a constant, abiding love; a love which surmounts difficulties of every kind, and patiently continues to sacrifice, that others, particularly our brethren, might be blessed. It is not a love that is warm today, and indifferent, or even cold, tomorrow, It is not a love that glows with enthusiasm when our efforts are appreciated, and becomes a mere dying ember when our service is unnoticed and unpraised.

When we think of the glorious perfection of Jesus, and the gross, vulgar imperfections of his disciples, we can realize that it was not a natural thing to love them. But he loved them despite all the things which might well have repelled him and discouraged love. Is this the way we love the brethren—all the brethren?

It is not difficult to love those who love us, and there are kinships of interests and personalities among the brethren that draw certain ones together. It is good that all such love one another, but this alone is not the full measure of obedience to the "new commandment" which will merit an abundant entrance into the kingdom.

There are those others who are so different, and because of this seem so remote from us. Ofttimes they may, yea do, irritate us by their words and ways. We may pride ourselves in our growth in grace, and feel superior to those who have not advanced so fully. We may suppose that those new in the way should be as "good" as we are. If we find that we are thinking along this line, it would seem to indicate that we are not loving all the brethren as Jesus loved his disciples, and loves us. The Memorial season is an appropriate time to check our viewpoints of the brethren, and how well we are covering their imperfections with the mantle of self-sacrificing love.

The Father's Love

JESUS also said in the upper room, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and manifest myself to him." Hearing this, one of the disciples asked, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" To this Jesus replied, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—ch. 14:21-23

From this we learn that the secret of abiding in the Heavenly Father's love, and of having him and our Lord Jesus make their abode with us is to "keep" his commandments. This should be a sobering fact to every consecrated child of God. There is a danger that the "commandments" and other aspects of the truth may become just so many words which we learn glibly to express, and use as a basis upon which to philosophize. It is, of course, important that every phase of the truth, especially these vitally important commandments of Jesus, become well fixed in our minds. But this alone is not enough.

If we are to realize a sense of the Father's presence with us, and of his love being shed abroad in our hearts, it is essential that we "keep" his Word, and this no matter what the cost might be. And it will be costly! It will cost us all that we have and are, eventually even our life, to "keep" the commandments of Jesus. It will cost us our feelings to love those who may not be congenial to us, and those who may dislike and injure us. This, however, is part of what is involved in being disciples of Christ, and there is no better time to gain a fresh realization of this than at the Memorial season.

Peace

IN THE upper room Jesus also said to his disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27) The world attempts to give peace to its citizens through financial security and amicable social arrangements, but how shallow and short-lived such peace often turns out to be. By contrast, how deep, and sweet, and constant is the peace that is born of faith and trust in our Heavenly Father and our Lord Jesus Christ!

"My peace I give unto you," Jesus said. His peace resulted from knowing his Heavenly Father and from the perfect trust he placed in him. "I knew that thou hearest me always," Jesus said in prayer. (John 11:42) As Jesus was about to be arrested, he said to those who showed willingness to help him, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:53) Later he said to Pilate, "Thou couldest have no power at all against me, except it were given thee from above."—John 19:11

Jesus was assured of his Father's love, and of his ability to care for him. He knew that the mighty power which stilled the storm on Galilee, that healed the sick and raised the dead, could protect, strengthen, and comfort him in any and every situation that might arise; so he had peace. It was not a peace that was based on outward tranquillity, because Jesus' life was often far from tranquil. His enemies were almost continuously sniping at him. Finally they arrested and crucified him. But through it all

Jesus enjoyed that peace of mind and heart which the world can neither give nor take away.

And Jesus bequeathed this peace to us. Have we received this bequest, or have we failed to meet the conditions upon which it may become ours? The conditions for possessing and enjoying this peace are the same for us as they were for Jesus, which were confidence in his Father's love and care, and then a complete resignation to his Father's will. Without these Jesus could not have enjoyed peace.

It is the same with us. Are we assured of the Father's love, and of his ability to supply all our needs? Have we so fully accepted his will that we are not disturbed by the trials which he permits to come upon us? This is one of the very important secrets of enjoying that perfect peace which may be ours as disciples of Christ. And, after all, partaking of the Memorial emblems denotes that we have surrendered our wills, our all, to our Heavenly Father, even as Jesus did.

Are we fretful and anxious over those things of life which we do not like, and cannot change? Do we worry about the outcome of various situations which may confront us? Do we feel rebellious over the lot in life in which we find ourselves? Are we envious of those who seemingly enjoy so many more blessings at the hand of the Lord than we do? The difficulty in any or all of these attitudes might well be a lack of complete resignation to the Lord's will.

The peace of God and of Christ is ours to enjoy if we but meet the conditions. No "Gethsemane" can rob us of that peace if we but keep in mind that our Heavenly Father knows our needs, and that he gives his very best to those who leave the choice with him. Let us remember the admonition, "Let not your heart be troubled, neither let it be afraid."

Jesus' Prayer

BEFORE they left the upper room that night Jesus approached his Heavenly Father in prayer. To a large extent this prayer was on behalf of his apostles and on behalf of those who would believe on him through their word, This includes us. "Sanctify them

through thy truth," Jesus said, "thy Word is truth." (John 17:17) We can participate in the answer to this prayer only if we apply ourselves to the study of the Word, and yield our lives to its hallowed influence.

"As thou has sent me into the world," Jesus continued, "even so have I also sent them into the world." (vs. 18) This is a reminder of the divine commission we have received to be ambassadors for Christ. And how closely this is associated with the significance of the Memorial emblems, those emblems which symbolize the suffering and death of our Redeemer. Jesus was crucified because of his faithfulness in the ministry of the truth.

We rejoice in the fact that Jesus was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) But it was not for his patience and mercy and love that he was hated and put to death. It was because he exposed popular error, and proclaimed unpopular truth. The darkness of his day hated the light, so the servants of darkness put the Light-bearer to death. Do we want to suffer and die with him? We can do so only through faithfulness as his ambassadors in proclaiming the Gospel of the kingdom.

Jesus also prayed that his disciples might be one, even as he and his Father were one. The answer to this prayer in our own experience will be in proportion to our acceptance of the Heavenly Father's will and way in our lives. This unity of the Spirit among the Lord's disciples does not come from agreements they may make with one another, but from the wholehearted agreement of each to do the Father's will, and by faithfulness in living up to the terms of that covenant. This was the basis of Jesus' oneness with the Father.

How sweet is the Master's request, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world." (vs. 24) And then verse 26: "I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." How true it was that Jesus loved his own unto the end, and wanted for them the most valued treasure in the universe—the intimate love of his Heavenly Father.

And Jesus knew that this request for his disciples to be with him was in keeping with his Father's will, for in the upper room that night he had said to his disciples, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (ch. 14:2, 3) What a blessed prospect! The contemplation of this great future joy will do much to help us, as it did Jesus, to endure the cross and despise the shame, as we continue to suffer and die with him.—Ps. 16:11; Heb. 12:2, 3

To Gethsemane and Calvary

FROM the upper room that night Jesus and his disciples went to the Garden of Gethsemane, where he offered that memorable prayer of resignation to his Father, "Not as I will, but as thou wilt." (Matt. 26:39) Judas left the upper room before the others. Later he went to Gethsemane also, not to watch with the Master, but to betray him with a kiss. From the garden Jesus was taken before the high priest, and later tried before Pilate.

The result of these "hearings" was inevitable, but the "Lamb of God" opened not his mouth in self-defense. A crown of thorns was placed upon his head. He was beaten and spit upon. He was hung on a cross, held there by nails which cruelly pierced his hands and his feet. As night approached, his side was pierced to make certain of his death.

Although, in fulfilment of prophecy, Jesus sensed momentarily the loss of his Father's smile, and cried out, "My God, my God, why hast thou forsaken me?" Then, in confidence, and in complete resignation even unto death, he said to his Father, "Into thy hands I commend my spirit," my life. In these few words is summed up the vital meaning of the Memorial Supper for us.—Matt. 27:46; Luke 23:46

When we made our consecration to do the Father's will it meant that we were committing our lives to him, to do with them as he wished. Is that committal still valid? Are we day by day, and in every experience of life, fully committing ourselves

to the Father's will? This is one of the important practical lessons in partaking of the "bread" and the "cup." It is only as day by day we commit our lives unreservedly to the Lord that we will be ready at the end of the way to say to him from the heart, as Jesus did, "Into thy hands I commend my spirit."

The month of Nisan in which the Jewish passover was kept, was referred to by the Lord as the "beginning of months" for the Israelites. May the Memorial Supper this year be the beginning of a blessed new year in the Lord for all his truly consecrated and truth-enlightened people. May it be a year of renewed energy in the service of the Lord, the truth, and the brethren! Through all the days to come, being emptied of self, may the love of God in ever richer measure continue to be shed abroad in our hearts!



The "Upper Room"

In the large upper room, there were gathered the twelve
With their Master and Shepherd and Lord in their midst;
Having eaten the lamb of the passover feast—
When this supper was ended the Savior took bread;
Having blessed it, he broke it and solemnly said
As he gave his disciples, "Take, eat of it all."

And he added "My body" thus "broken for you"
It is here represented; in memory this do.
And the cup, giving thanks, he did offer to each,
Saying, "This is my blood" shed your sins to remit;
Therefore drink of it all; I myself shall not drink
Of the fruit of the vine till I drink it anew

In the kingdom of God, where fulfilled it shall be.
So as Jesus requested, we yearly partake
Of these emblems depicting his flesh and his blood,
Thus renewing our pledge both to suffer and die
That we soon with our Lord may drink it anew
In his kingdom established to bless all mankind.

PARABLE SERIES

Article I—Matthew 13:1-9, 18-23

The Parable of the Sower

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Ecclesiastes 11:6

JESUS presented many of his teachings by means of parables. As a rule he introduced his parables with the statement, "The kingdom of heaven is likened unto." Jesus explained some of his parables, but others he did not. Some of the parables relate to the preparatory work of the kingdom, and others to the actual functioning of the kingdom during the thousand years of its rulership over the earth. Others pertain to efforts that would be made by Satan to disrupt the preparatory work of the kingdom.

After relating The Parable of the Sower, Jesus' disciples asked him, "Why speakest unto them [the multitude] in parables?" To this Jesus replied, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:10, 11) Jesus then quoted an Old Testament prophecy which foretold that he would use this method of teaching so that the people generally might not be

able to comprehend the real significance of his kingdom message. —vss. 14, 15

It might seem strange to some that the Lord would not want all the people of Jesus' day, and since, to understand his plans and purposes. But actually it is not strange at all, for the Scriptures reveal that this is not the age for the general enlightenment of the people. However, the Bible assures us that the time will come when the knowledge of the Lord will fill the earth as the waters cover the sea. (Isa. 11:9) Meanwhile, the deep truths of God pertaining to his plan for the redemption and recovery of mankind from sin and death are reserved for those to whom he elects to reveal them.

Jesus said to his disciples, "Blessed are your eyes, for they see: and your ears, for they hear." Then he explained "that many prophets and righteous men have desired to see these things which ye see, and have not seen them;

and to hear those things which ye hear, and have not heard them." (vss. 16, 17) There is a "due time" for every detail of the divine plan to be accomplished, and it was not then the due time for the "many prophets and righteous men" mentioned by Jesus to know the mysteries of the kingdom of heaven.

Besides, our Heavenly Father is selective in the matter of those to whom he gives the ability to understand the vital truths of his Word. Jesus said, "No man can come to me except the Father which hath sent me draw him." (Matt. 16:44) God prepares the hearts of those whom he draws to himself in order that they might receive the "seed" of truth. Just how his Spirit operates to accomplish this is beyond our comprehension. Solomon wrote, "As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all."—Eccles. 11:5

The Parable

"BEHOLD, a sower went forth to sow," Jesus said. Some of the seed fell by the wayside; "and the fowls came and devoured them up." "Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because

they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold."

"The seed is the Word of God," Jesus explained. (Luke 8:11) "When anyone heareth the word of the kingdom," Jesus explained, "and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside." Here we have a prophecy as well as a parable. The truth of the kingdom has been presented to millions throughout the age who have not understood it, and as Jesus foretold, "the wicked one" has quickly removed it from their hearts.

This would be a discouraging experience for the sowers had they not been forewarned what to expect. Even so, it is a difficult fact to accept. Those who proclaim the truth often wonder if their failure to "get over" the message is not due to their own inability to present it plainly. It is proper that we present the truth with as great clarity, and as much force, as possible; but, lest we be discouraged, let us remember that nearly two thousand years ago Jesus foretold that much of the seed that would be sown would fall by the wayside

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and be snatched away by the "fowls of the heaven."—Ps. 104:12

This has been true, regardless of the methods used. It was true in Jesus' day. Compare the multitudes to whom he ministered from time to time with the few who actually became his devoted followers. It was true throughout the period of the Early Church. Paul stood on Mars' Hill and witnessed to a sizeable audience; but when he had finished, what was the result? The record is, "Some mocked: and others said, We will hear thee again of this matter."—Acts 17:32

In our own day, how the brethren have rejoiced to see a goodly number attend a public meeting and apparently enjoy the message, only to discover that a week later very few, if any, had sufficient interest to return to a second meeting. This was not because the speaker had failed to present the message properly. It was simply that the Lord did not put it in the hearts of these people to really understand in the appreciative sense what they heard. The message sounded good to them, but it was quickly forgotten, at least to the degree that they had no desire to hear more.

This does not mean that we are to cease holding public meetings. Nor does it imply that we should cease to make every effort we can along all lines to disseminate the

truth—whether by radio, by television, by magazine advertising, or by booths at county and state fairs.

What it means is that in laying down our lives as witnesses of Jesus we are to remember that this is not the age for the conversion of the world, and therefore, that the Lord is directing the message to those whom he is calling to follow in the footsteps of Jesus, and that these will be the only ones who will respond with true heart appreciation. As our text admonishes, we are to sow the seed in recognition of the fact that we "know not whether shall prosper."

Stony Ground Hearers

IN THE Parable of the Sower some of the seed fell on stony ground. Jesus explained this, saying, "The same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." Here, again, is a true picture of what has been observed throughout the age by the Lord's people.

A good example of this is what takes place at times in connection with a well-advertised public meeting. There are usually some in attendance who, at the close of the meeting, manifest genuine interest in what they have heard.

They linger behind to fellowship with the brethren. They ask questions, and show evidence of having grasped a considerable measure of the truth. They inquire particularly as to when and where the next meeting will be held; but when the time comes for that meeting, they are not there.

What has happened? Jesus foretold it. The "sun" of persecution rose upon them and they were "scorched." Good people such as these really do enjoy the truth when they hear it, but when they find that it is not popular with their friends, their relatives, and particularly with their church associates, they decide that it is not for them. If they could enjoy the truth and continue to be popular in their community, and in their church, they would like it very much. But as we know, it doesn't work out this way. The truth of the kingdom is not popular, and will not be until, in the kingdom, the Lord will take away the rebuke of his people.—Isa. 25:8

Among Thorns

IN THE parable some of the seed fell among thorns. Here was a more enduring response. But Jesus described these hearers as those who permit "the care of this world, and the deceitfulness of riches" to choke the word and thus they become "unfruitful" in the knowledge which they have received. These have a genuine

interest in the truth, but they love other things also. They permit the cares of this life to engross them too deeply, and they have very little or no time for the Lord and his service.

These also, as Jesus explains, permit "the deceitfulness of riches" to consume their time and attention. There have been many throughout the age who have resolved that they would serve the Lord eventually, but that first they would accumulate a reasonable amount of riches. Many have had this viewpoint with the sincere thought that they would use their hoped-for riches in the service of the Lord. They ignore Jesus' warning that treasures laid up on earth are exposed to "moth and rust," which lead to their deterioration and loss of value.

Those whose ambition in life is to lay up treasures on earth fail to realize that while they are spending time and energy to do this their heavenly bank account is being neglected. Or, as the parable states it, they are not bringing forth the "fruit" for which the Lord is looking, and therefore will fail to qualify for an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. (II Pet. 1:4-11) How unfortunate that anyone who hears and responds to the kingdom message should permit the trifling things of this world to turn him aside from run-

ning for "the prize of the high calling of God in Christ Jesus."—Phil. 3:14

Good Ground

SOME of the seed of the parable fell on "good ground"—how much of it is not stated, and this is not important. Jesus explained the meaning of this, saying, "He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, and some thirty." We doubt if the percentages here mentioned are of any particular significance, except to remind us that even among faithful, fruitbearing Christians, some may be more energetic and fruitful than others.

Luke's account of the parable omits reference to the percentage of fruit that is borne by the "good ground" believers. He describes them as "they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."—Luke 8:15

Much patient endurance is required in order to bring forth the fruit of the Holy Spirit. The "good ground" Christians are subjected to the heat of persecution, and would be "scorched" even as the "stony ground" believers, except that their roots of faith lay hold more firmly upon the promises of God and thus they receive strength to endure.

The "sower" in this parable represents all the Lord's faithful people, who, having themselves been blessed by the truth, desire at the cost of self-sacrifice to pass it on to others. Jesus commissioned his followers to go into all the world to preach the Gospel, and this commission has never been withdrawn. What the Lord accomplishes by the spread of the truth at the hands of his faithful people may vary. By his direction it is now accomplishing a harvest work.—Matt. 13:39; 28:19, 20; Acts 1:8

Basically, the message does not change, but there is "present truth" which is included in it at this end of the age. (II Pet. 1:12) By "present truth" we mean those truths which pertain exclusively to this end of the age, such as the fact of our Lord's presence and related doctrines. It is now the time also to proclaim "the day of vengeance of our God," because the day of his wrath is upon the nations. And how wonderful it is to have the privilege of proclaiming the "times of restitution" now so near.—Isa. 61:1-3; Acts 3:21

But, in all our efforts to bear witness to the truth, let us remember Jesus' introduction to this parable, in which he emphasizes that it is only those who have eyes and ears to hear that will respond to the Gospel of the kingdom. And the only ones in

this category are those whom the Lord is drawing.

Remembering this, we will not be discouraged when the wayside hearers turn away, as they did with Paul, saying, "We will hear thee again" at another time. Nor will we be surprised when some

who at first show appreciation do not continue in the way of truth. We will regret that some allow the cares of this life to hold them back, but we will rejoice that one here and there responds, and with a good and honest heart brings forth fruit with patience.

No Fellowship with World

"LOVE not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (I John 2:15) If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of his heart in order to redeem and save them, then such love and such benevolence toward the world on our part cannot be out of harmony with his will. To love the world as God loves it is not the sentiment against which the apostles warn the church. That is a grand and ennobling love which, without having the least fellowship with the impure, pities the fallen and longs for the time when they may be rescued from their degradation. The love which is worthy of our emulation is that which benevolently ignores personal antagonisms and animosities, and overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world, the friendship of the world to which the apostle refers, is the love of fellowship, which implies the partaking of its spirit—its aims, ambitions, and hopes, and its methods of pursuing them. We are not to love the present order or arrangement, nor the things that are part and parcel of it, identified with it; but rather we are to love the kingdom of God and its righteousness, for which we pray, "Thy kingdom come; thy will be done on earth." We are to love the world only in the sense of having sympathy with it, as our Heavenly Father has, while we are unsympathetic with its arrangements.

In His Presence

TO MOSES, the lawgiver of Israel, Jehovah said, "My presence shall go with thee, and I will give thee rest." (Exod. 33:14) Later, when Joshua became the divinely appointed leader of God's typical people, the Lord said to him, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:9) At the beginning of the Christian era Jesus, who is now the divine Son of God, said to his disciples, "Lo I am with you alway, even unto the end of the age."—Matt. 28:20

Symbolic of his favor and blessing, the presence of God has meant much to the Lord's faithful people in every age, for their course in life has been a difficult one. It was no easy task for Moses to lead the people of God through the wilderness, and he needed the courage and guidance which God's presence assured him. The problems confronting Joshua as he led the people of Israel across Jordan, and undertook the task of driving the Canaanites out of their strongholds and dividing the land among the various tribes of Israel, were insurmountable, but for the assurance that God's presence would go with him.

During the present age the people of God are called upon to walk in a narrow, difficult way. The world, the flesh, and the Devil are all their enemies. They are called upon to suffer and to die, following Jesus into sacrificial death. Such a life is one of trials and hardships, but we have the assurance of the Lord's presence, even as did the faithful of the past, and this gives us confidence, even joy, as we run for the prize of the high calling of God in Christ Jesus.

Faith's Vision

IT REQUIRES faith to be assured of the Lord's presence, a faith that enables us to "see" the invisible things of God. Paul wrote that "faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1) Again we read, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:17, 18

To the brethren at Ephesus, Paul wrote, "I bow my knees unto

the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God."—Eph. 3:14-19

The thought of God's presence, and of being "filled with all the fulness of God," are in themselves somewhat vague and indefinite unless, through the eye of faith, we can discover the manner in which God dwells with and in us, and in his Word the Lord has given us much help along this line. The Apostle Paul wrote, for example, that the invisible things of God, "from the creation of the world are clearly seen, being understood by the things that are made."—Rom. 1:20

This explanation is given by Paul to show that even natural minded persons should be able to see God as he manifests himself through his creative works. But the unconsecrated do not see in the works of nature any evidence of God's presence with them as their special caretaker, although

millions do thus recognize the existence of a supreme intelligent Creator.

However, in this statement by Paul we get the thought that at least a limited knowledge of God is revealed by the visible things of creation. And we believe that it is also true that he projects the reality of his presence with his people through the daily experiences of life as we learn to read the meaning of these in the light of his written Word.

When the Lord promised Moses that his presence would go with him, the great lawgiver said to God, "I beseech thee, show me thy glory." The Lord's reply was, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy. . . . Thou canst not see my face: for there shall no man see me, and live."—Exod. 33:18-20

"I will make all my goodness pass before thee," the Lord said to Moses. It was thus that Moses would see the glory of the Lord, and realize the fact of his presence. And so it is with us. We cannot see God in the literal sense, but the eye of faith can discern him in all the many ways he causes his goodness to pass before us.

But we need the instructions of the Word in order to "see" the

Lord's goodness in all the experiences which he permits to come into our lives. The Lord said to Moses, I "will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." (vs. 19) The hint is here given that the Lord's ways may not always coincide with our judgment of what may be right or wrong, hence the need to keep close to his Word, and to trust him implicitly even though we do not understand the meaning of the circumstances with which our lives are so vitally concerned.

Our Trial of Faith

THE Apostle Peter wrote to those who "are kept by the power of God through faith unto salvation ready to be revealed in the last time." We greatly rejoice in this hope of being with our Lord, "though now" [as Peter said], for a season, if need be, ye are in heaviness through manifold temptations." The divine purpose in permitting this "heaviness," Peter explains, is "that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—I Pet. 1:5-7

The Prophet Job saw in his difficult experiences the crucible of God, in which his faith and integrity were being tried. Few of the Lord's people have been called

upon to endure such great hardship as the Lord permitted to come upon Job. The Lord did not explain to Job why he was being so severely tried, nor do we always understand the meaning of the storms which buffet us. While Job's understanding of the meaning of his experiences was quite limited, his faith did not waver. He said of the Lord, "Though he slay me, yet will I trust in him."—Job 13:15

But Job was sorely tried. While he believed that the Lord was with him, he could not see him in the perplexing circumstances through which he was passing. Job said, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Job 23:8-10

Job's reference to going forward and backward, to the right and to the left, implies that he was making a careful analysis of all the circumstances of his life in an effort to fathom the meaning of the calamities which had come upon him. He knew in his heart that he had not wilfully sinned against the Lord, and, so far as he could understand, was not being specially punished. Besides, he had faith to believe that

there was some very wise reason for his suffering, a reason known to God, but withheld from him.

While Job could not "see" God in what was happening to him, he had faith to believe that God's presence was with him. "He knoweth the way that I take," said Job. I do not know myself. I cannot understand, but God does, and "when he hath tried me, I shall come forth as gold."

Job's understanding of the Lord was progressive, and that is true of all God's people. What seems dark and difficult today may be clear and understandable tomorrow. Happy are we if we can learn to trust the Lord in the difficult hours, and, like Job, be able to say, "He knoweth the way that I take." And he knows just how "fiery" the trials should be, that the "gold" of our characters might be properly tried and purified.

The time came in Job's experience when God revealed himself more clearly to him. Job testifies to this, saying, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." (Job 42:5) What a joy this must have been to Job! Previously he had tried to "see" God, but in vain. He knew that God was leading him, but he could not understand how. He looked for God in all the directions of his life, yet could not see him, but now he could. Now he could look back upon his experiences and see God

in all of them. Every twinge of pain in bone and muscle, and every heartache, were now recognized as invaluable, for out of them all had come a clear vision of God whom he loved and wanted to serve.

In Sunshine and Storm

IT IS with us as it has been with all the Lord's people in every age. God's presence was with Moses, but he had his dark, weary and dreary days, when it was necessary for faith to summon his courage to endure. It was the same with Job, and with all the Ancient Worthies. There were times when God caused his goodness to pass before them. It was then that through faith they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."—Heb. 11:33, 34

These faithful ones of the past rejoiced in all these wonderful ways in which the Lord demonstrated his presence with them. But their faith and loyalty were such that when the Lord did not show himself so visibly on their side, they still trusted him. So we read that "others had trials of cruel mockings and scourgings, yea, moreover of bonds and im-

prisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."—Heb. 11:36, 37

With Paul

GOD'S presence was continually with the great Apostle Paul, but it was necessary for his faith to lay hold upon the promises in order to "see" God in many of the circumstances with which he was surrounded. It was probably easy to recognize God in the Macedonian call, and in his experience at the riverside near Philippi, which came to him as a result of responding to that call. God's presence was with him, and he recognized that God had touched the heart of Lydia, the seller of purple, so that she embraced the truth, and opened her home for the use of the brethren.

But it was different when, shortly after that, Paul and Silas were locked in a prison dungeon. Yet, even here, Paul could look backward in his life and remember that he had been told from the beginning what great things he would be called upon to suffer in the name of the Lord. So even in the prison he could "see" God and, together with Silas, could sing hymns of praise to God at midnight, when an earthquake broke open the doors of the prison.

So with us, we take to heart the Lord's promise, "My presence shall go with thee, and I will give thee rest." And we rejoice in this assurance. We especially rejoice when our experiences in life are easily recognizable as being of the Lord, and for our good. When we are privileged to fellowship with the Lord's people in our local congregations, or at conventions, it is not difficult to "see" the Lord in the smiling faces of our brethren in Christ, and in their sympathetic, loving handshakes.

We see God also in the testimonies of the brethren, and in the discourses of those who serve. He reveals himself in the various comments at our study meetings, because they help us to understand his plans and purposes more clearly. Surely, as God causes his goodness to pass before us in these wonderful ways, we rejoice in the reality of his presence, and our rest in him is blessed and sweet.

Our rejoicing in the Lord delights to find ways and means of showing forth his praises to others, and we can see the clear leadings of his providences as he opens up opportunities of service for us. We see the presence of the Lord in every precious doctrine of the truth, and these doctrines become more meaningful to us, and bring the Lord closer into our hearts each time we have an opportunity to make them known

to others. It is the general testimony of the Lord's people that he seems especially near to them when they are bearing witness to his divine plan of the ages.

In Darkness Also

BUT God's presence is also with us even when we do not see so many evidences of his goodness. Perhaps through illness, or other circumstances over which we have no control, we are cut off from fellowship with God's people. We may be hindered from bearing witness to the truth. Our bodies may be wracked with pain. Those who were once our friends may have become our enemies and condemn us with bitter words of falsehood. All the good things of life, pertaining to both mind and body, in which we were able to see the presence of the Lord so plainly, may no longer be ours to enjoy.

Yes, for a while the Lord may permit us to be surrounded by darkness, so that, like Job, we look behind us and before us; we turn to the right and to the left, but cannot see him. It is in such experiences that our faith needs particularly to lay hold upon God's promises, realizing that while for the moment we cannot "see" him, he knoweth the way we take, that he understands and is sympathetic with our every heart throb; that just as his presence was with us to share our

joys, he is now also with us in our sorrows.

The Prophet Habakkuk expressed this thought beautifully. He wrote from the standpoint of a farmer bereft of all those blessings which ordinarily he would look upon as evidences of God's blessings. He said, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."—Hab. 3:17, 18

We cannot rejoice in being isolated from the brethren, or in being deprived of opportunities of serving the Lord and his people. Mental stress and physical pain do not bring joy to the heart. But when all the good things which we have cherished are removed, we can still rejoice in the Lord. We can rejoice in him because we know that he knows—yes, knows better, far better, than we do exactly what is best for us as new creatures in Christ Jesus. He knows that the "light afflictions" which he permits will work for us a "far more exceeding and eternal weight of glory."

We can rejoice in the Lord under such trying circumstances, if by faith we can rise above the circumstances, and look beyond the things that are seen by the

natural eye to the things which are not seen, the things which God has in reservation for those who love him. It is faith's vision of the eternal things of God which helps us to discern his presence in the darkness, for we recognize that he is dealing with us, not from the standpoint of a few short years here in the flesh, but is developing and testing us for eternity. We should surely recognize that our limited understanding comes far short of knowing what experiences are best to accomplish in us and for us such a glorious purpose.

By faith we can thus look beyond where we are walking at the moment and there "see" God, and rejoice to realize that the smile of his favor is upon us. When we look beyond our present "light afflictions," which we know are but for a moment, we can see the eternal weight of glory to follow—the glory of God, and the glory of joint-heirship with his beloved Son; the joy of living in their actual presence throughout eternity.

With this enraptured vision of the glory that is being worked out in us by the Father, through the light afflictions which he is now permitting, we can see that even through our trials he is lifting up his countenance upon us,

and this gives us peace and rest. While we might hesitate to pray for the experiences which try our souls, we can accept them with rejoicing, and thank our Father for permitting those circumstances to come into our lives which he sees best to prepare us for our eternal home with him.

When we began our journey in the narrow way, it may have been with us somewhat as it was with Job, that we had heard of God through the hearing of the ear. But day by day, through his tender care, and by the assurances of his grace to help in every time of need, we become increasingly aware of his presence, and we can say with Job, "Now mine eye seeth thee."

Besides, we are following in the footsteps of Jesus, and should have the same viewpoint. He said, prophetically in the words of David, "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest [margin, dwell confidently] in hope." (Ps. 16:8, 9) With the Lord always before us, we know that he will show us the path of life. We know also that in our Father's actual presence there will be "fulness of joy" and "pleasures for evermore."—vs. 11



The Foundation of Our Hopes

"Lord, Increase our faith."

—Luke 17:5

THE Scriptures give us few definitions of words, but faith—one of the most important words in the Bible—has been very clearly defined by Paul as "a basis [‘a well-grounded assurance,’ **Weymouth**] of things hoped for, a conviction of [the reality of] things unseen." (Heb. 11:1, **Diallott**) It is the quality which enables us to grasp the reality of the great all-wise Creator, and to lay hold of and make our own the things he has been pleased to reveal.

So important is this quality that God has made the blessing of eternal life dependent upon its exercise. And yet it is doubtless the observation of all God's people that there are some living under present evil conditions who do not have the ability to exercise faith. Indeed, they have no faith. Paul says, "All men have not faith."—II Thess. 3:2

Were the Gospel Age the only "day of salvation," instead of being exclusively the day for the

salvation of the church (II Cor. 6:2), it surely would not be loving, nor even just, to impose such a condition for acceptance with God. Just as there are some born with no ear for music, being unable to distinguish one tune from another, so there are some born without the quality of faith. Even after reaching years of discretion, these find themselves quite unable to exercise faith.

Such are, of course, unfortunate, in that they are barred from participating in the high calling of God in Christ Jesus. But the changed conditions of the Millennial Age, the revelation of the glory of the Lord in that day, will be such that the exercise of faith will be an ability possessed by all; for all will come to know the Lord "from the least of them unto the greatest of them."—Jer. 31:34

Now, however, it is only those possessing faith who can draw near to God with acceptance. And, thank God, some, through hereditary influences and early training, find themselves able to exercise this quality from very early days. From Paul's words it would seem that Timothy was one of these. Addressing Timothy, Paul says, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother

Eunice; and I am persuaded that [it dwells] in thee also.”—II Tim. 1:5

However, the Scriptures make it plain that such faith as we may have by nature needs a great deal of development ere we are fully ready for the kingdom. The majority of us are possessed of but a small amount when the Lord accepts our consecration and brings us by the Spirit of sonship into his family.

Increased by Experiences

ONE of our principal lessons in the school of Christ relates to the development of more faith. When the disciples on one occasion were crossing the sea of Galilee, they met the Lord walking to them on the water. He invited Peter to come to him, by also walking on the water. Peter made a bold start, and then, seeing the fierceness of the winds and waves, became fearful,” and beginning to sink, he cried, saying, Lord, save me.” Jesus caught hold of him with the reprimand, “O thou of little faith, wherefore didst thou doubt?”—Matt. 14:30, 31

So it appears that, to begin with, even the disciples had but a limited amount of faith. Of this they also seemed to have a keen realisation, and doubtless prayed on more than one occasion, “Lord, Increase our faith.” (Luke 17:5) Such a prayer, uttered in sincerity, surely would be answered, probably by experiences coming

to them that would test their faith, and if the tests were met successfully, faith would be increased.

Peter’s faith was tested by his being invited to leave the boat and come to the Lord on the water. But, seeing the stormy winds and waves, his faith began to fail. Similarly in these days of the second presence of the Master, some, on being invited to leave the “boat”—appropriately symbolising the place or things which keep us buoyed up in the midst of the stormy winds and waves of the present social order, and come into full accord with the Lord and his arrangements—have found their faith sorely tested, and have been made to realise they had not as much faith as they thought they had. Like Peter, such feel the need to cry to the Lord that their faith might be increased; that they might be obedient to his call and walk in his ways, whatever the cost.

One of the methods by which God develops our faith is well illustrated by the way he sought to increase the faith of his typical people, Israel, just as they were about to enter the land of promise. See Deuteronomy, chapters 1 to 4. Israel had been given a great many lessons of faith during the forty years in the wilderness, where they were entirely dependent upon Him for life, and health, and all things. But now

they were about to enter upon some new and probably more difficult experiences than they had had hitherto.

Under a new leader, Joshua, they were to take possession of a strange and well-defended country, and Moses in his final word to Israel in the plains of Moab specially sought to encourage them along the lines of faith. They were about to do a lot of fighting, and hence Moses reminded Israel of four nations who, in God's providence, had come from a distance, had conquered their enemies, and had taken possession of their land—the very thing that his people Israel were now required to do. These were the descendants of Esau, the Moabites, the Ammonites, and the Philistines. See Deuteronomy 2:1-5, 16-22, 23.

Just at this time, too, as they were about to cross over Jordan and begin the work of driving out the inhabitants of Canaan, and doubtless for their further encouragement, the Israelites were allowed to defeat Og, the king of Bashan, and Sihon, king of the Amorites. (Deut. 2:26-37; 3:1-17) God would have them know that if his providences enabled the descendants of Esau to take possession of Edom; the descendants of the two sons of Lot to possess Moab and Ammon; the Philistines who came from Caphtor in northern Africa to conquer and possess what afterwards became the land

of the Philistines along the western seaboard of Canaan: so would he much more fulfil his oft-repeated promises that his people Israel should possess Canaan.—Deut. 2:23

In the same way our experiences—personal, and from what we observe in others, including at times special victories given us in the early stages of our Christian course—are intended to make our faith sufficient for all the Lord requires of us in the Christian warfare. By these typical examples, too, the Lord would strengthen our faith to take possession of our “land of promise,” resting fully and enjoying fully all the exceeding great and precious promises he has given us.

Even now, as a part of our present inheritance, we have already entered by faith into our “land of promise.” We can enjoy it as a very real thing to the extent that faith has conquered and made her own all the spiritual good things the Lord has provided as a present portion for his people of spiritual Israel.

Dependent upon Knowledge

AS TRUE faith is based upon knowledge, to walk by faith means to walk in the light of the divine plan, at the same time being upheld by the divine promises laid hold of by faith. We are assured that what God has promised he is able to perform.—Rom. 4:21

The entire path of the church

leading to "glory and honour and immortality," is a path of faith. (Rom. 2:7) This is suggested by Paul in Romans 1:17: "For therein [in the light of the great plan of salvation which centers in Christ Jesus] is the righteousness of God revealed [his loving, just and righteous character] from faith to faith"—from one degree of faith to another.

We turn from sin because our faith tells us we are going contrary to divine law. Our faith further lays hold of the fact that we can receive forgiveness of sin through the atoning sacrifice of Jesus. "The Lord hath laid on him the iniquity of us all." (Isa. 53:6) Further faith helps us to see full consecration as a reasonable service: for, if we have been redeemed at great cost making possible eternal life, how reasonable to give up the few short years of the

present life to the Lord and his service.

"My remnant of days,
I'll spend to his praise,
Who died the whole world to
redeem:
If many or few,
My days are his due;
They all are devoted to him."

Our faith, continuing to grow stronger, prompts us to take up our cross and follow the way the Master went. Even if we should, with Paul, "suffer the loss of all things," faith, ever growing stronger, enables us to continue to rejoice as we lay hold of the salvation to be brought unto us at the revelation of Jesus Christ. (I Pet. 1:13) Our salvation therefore is indeed a salvation by faith: "not of works, lest any man should boast." (Eph. 2:9) It is God that worketh in the children of faith, "both to will and to do of his good pleasure."—Phil. 2:12

SPEAKERS' APPOINTMENTS

G. A. FORD

Letchford	Mar.	12
Liverpool		19
Letchford	April	23
Dewsbury		30

E. HALTON

Liverpool	April	23
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J. H. MURRAY

Eastleigh	Mar.	5
Dewsbury		26
Letchworth	April	16

E. TERRY NADAL

Letchworth	Mar.	5
Llanelli		25, 26

T. STRACY

Eastleigh	April	16
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CONVENTION AT PORTRUSH, NORTHERN IRELAND, Whitsun, May 20, 21, 22. Write to Mr. T. R. Lang, 41 Clooney Terrace, Waterside, Londonderry, Northern Ireland, for accommodation and other details.

RECORDED LECTURE SERVICE IN BRITISH ISLES:

Lectures on doctrinal, prophetic, and devotional subjects, together with sacred music, are available free, on loan. For full particulars write to Dawn Bible Students Association, Recorded Lecture Service, 15 Southwood Gardens, Ilford, Essex.

A Better Resurrection

Speaking of the prophets and other faithful ones of the past, Paul explains they endured their trials in order to obtain a "better resurrection." (Heb. 11:35) What is this better resurrection?"

IN COMPARING the reward promised to those ancient servants of God with the hope held out to the followers of Jesus, Paul wrote that God had "provided some better thing for us, that they without us should not be made perfect." (Heb. 11:40) The emphasis here is on the fact that in the resurrection the ancient worthies will be "made perfect."

In Acts 24:14, 15 we learn from the Apostle Paul that those of the past who had faith in the "law and the prophets" believed that there would be a resurrection of the dead, "both of the just and unjust." The faithful of that time believed that they would participate in the resurrection of the "just." They were "just," or justified, by their faith in God and in his promises, a faith that was so genuine that it enabled them to endure suffering for the messianic cause, yes, even to die for it.

Having proved their faithfulness to God and to the divine principles of righteousness, in the resurrection they will come forth to perfection of human life. Unlike mankind in general, they will not come forth to

judgment, but as "princes in all the earth," they will serve as the human representatives of the kingdom of Christ. (Ps. 45:16) This will fulfil God's promise of Isaiah (1:26) which reads, "I will restore thy judges as at the first, and thy counselors as at the beginning; afterward thou shalt be called, The city of righteousness, the faithful city."

A "city" is frequently used in the Scriptures as a symbol of a government. Abraham, we are told, "looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:10) In verse 16 we read that God "hath prepared for them a city." These statements indicate that Abraham, Isaac, Jacob, and the prophets, believed that if they were faithful to God, they would, in their "better" resurrection, in some way be associated with a government which would be God's instrument in the fulfilment of his promise to bless "all the families of the earth." —Genesis 12:3; 22:18

Nor will they be disappointed. Jesus said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God." (Matt. 8:11; Luke 13:28, 29) In order for this prophecy by Jesus to be fulfilled, it will be necessary for Abraham, and Isaac, and Jacob, and all the prophets, to be raised from the dead, and this is what the Lord has promised to do; and in the resurrection they will be made "perfect."

Family Relationships

"Should the study of the Bible tend to improve relationships within a family?"

IT SHOULD, and often does! But here we would like to emphasize that the mere reading of the Bible does not cast a magic spell over the reader or associates, either within a family, or outside of the family. The rewards of Bible study are acquired only by those who study it with a sincere desire to know God's plans and purposes, and to be in harmony with them. Those who study the Bible with this motive will find guidance and help for solving many of life's problems, including those which may arise within a family.

The Bible encourages the development of sympathy, of kindness, of patience, of mercy, of love, and the spirit of forgiveness. Certainly those in whose hearts these qualities of righteousness prevail, will radiate peace and good will, both within their own families, and everywhere they go. This, in turn, certainly should tend toward more amiable relationships, especially if the entire family is seeking thus to be guided by the will of the Lord.

However, there is another possibility which might arise, one which Jesus mentioned. He said, "Think not that I have come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own

household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."—Matt. 10:34-38

Here is another situation which could result from a study of the Bible and a sincere desire to know and to serve the Lord in keeping with his plan which is revealed therein. This would be a situation in which only part of a family, possibly only one member would, through earnest study of the Bible, become a footstep follower of the Master. However, this attitude of antagonism toward the light of the truth, such as described by Jesus, does not always develop.

There are many noble-minded men and women in the world who are not footstep followers of Jesus. In family relationships these are willing for others to believe and practice the truth without opposition. In most cases today this is true, but apparently it was not so to such a large extent in Jesus' day.

Where there is antagonism to the truth from members of one's own family, great patience and understanding are required. If, as should be the case, the Spirit of the Lord helps a wife to be a better wife, a husband a better husband; a son a better son, or a daughter a better daughter, the opposing ones often in time recognize this. Sometimes they are even won to the truth! But regardless of what the situation might be, a consecrated child of God must never compromise fidelity to the Lord.

Tensions Lessened

"Should the study of the Bible, and a better understanding of God's plans acquired thereby, lessen the tensions which result from the chaotic conditions which surround us in this fear-filled world of today?"

MOST certainly! However, a basic requirement in this connection is that one have faith in the teachings of the Bible, faith that these teachings actually reveal the plans and purposes of the great Creator of the universe toward his human creatures. If one has faith in the Word of God, and is dedicated to the doing of his will, then the promises of the Bible will do much to allay fear and to relieve tensions.

"In quietness and in confidence shall be your strength," the Word says. (Isa. 30:15) Again, "I will never leave thee, nor forsake thee." (Heb. 13:5) And how reassuring is God's promise, "My grace is sufficient for thee."—II Cor. 12:9

Throughout the Bible there are many, many promises of this sort assuring the people of God that he cares for them, and even in their trials and difficulties he causes "all things" to work together for their

good. (Rom. 8:28) These promises should and do relieve tensions in proportion to our ability to exercise faith in them.

An understanding of the plan of God for the redemption and recovery of the human race from sin and death should also take away our anxieties with respect to our friends and relatives. Certainly the whole world is in a chaotic and distressed condition today. The future is very uncertain for most people. But it is not uncertain for those who understand the plan of God, for they know that the conditions all around us are evidences of the near approach of the kingdom of Christ.

Some say that unless God intervenes to save us, the world is doomed. This is true, and those who understand the plan of God know that the Lord will intervene. So, in confidence they can peer into the future, knowing that tomorrow belongs to God. This not only relieves their tensions, but it enables them to speak words of assurance and comfort to those with whom they are associated. Those who understand the Bible, and have faith in the plan of God revealed therein, should be the happiest people in the world.

THE RELIGIOUS COLD WAR ENDING

The Archbishop of Canterbury, on the eve of his courtesy call on the Pope, said he believed that the religious cold war was ending. For many years prominent church leaders in most denominations have been advocating that doctrinal differences should not keep church members from associating with one another, that after all it does not make too much difference what we believe as long as we try to be nice to one another. Apparently this viewpoint is beginning to be adopted at the summit of religious leadership. What effect this will have upon laymen in the Catholic and Protestant churches is a matter of conjecture.

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Birmingham	WSGN	610	9:45	a.m.
Calera	WBYE	1370	11:05	a.m.
Decatur	WMSL	1400	12:15	p.m.
Haleyville	WJBB	1230	11:05	a.m.

ARIZONA

Phoenix	KOOL	960	8:45	a.m.
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ARKANSAS

Jonesboro	KBTM	1230	12:05	p.m.
Magnolia	KVMA	630	12:00	noon

CALIFORNIA

Chico	KPAY	1060	10:30	a.m.
El Centro	KICO	1490	10:30	a.m.
Los Angeles	KABC	790	10:45	a.m.
Marysville	KMYC	1410	10:30	a.m.
Napa	KVON	1440	10:30	a.m.
San Francisco	KGO	810	10:15	a.m.
Tulare-Visalia	KCOK	1270	10:30	a.m.

COLORADO

Ft. Collins	KZIX	600	11:05	a.m.
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CONNECTICUT

Waterbury	WWCO	1240	2:05	p.m.
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DISTRICT OF COLUMBIA

Washington	WOL	1450	11:00	a.m.
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FLORIDA

Belle Glade	WSWN	900	12:05	p.m.
Daytona Beach	WROD	1340	12:05	p.m.
New Smyrna Beach	WSBB	1230	12:05	p.m.
Palatka	WSUZ	800	12:05	p.m.

GEORGIA

Atlanta	WGUN	1010	12:00	noon
Savannah	WBYG	1450	12:15	p.m.
Thamson	WTWA	1240	12:05	p.m.

ILLINOIS

Chicago	WEAW	1330	9:15	a.m.
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IOWA

Clinton	KROS	1340	7:15	p.m.
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KENTUCKY

Bowling Green	WLBJ	1410	12:15	p.m.
Louisville	WTMT	620	10:00	a.m.
Newport	WNOP	740	9:00	a.m.
Winchester	WWKY	1380	10:30	a.m.

MAINE

Bangor	WABI	910	12:05	p.m.
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MASSACHUSETTS

New Bedford	WBSM	1420	11:00	p.m.
Orange	WCAT	1390	9:15	a.m.

MICHIGAN

Detroit	WKMH	1310	10:00	a.m.
Grand Rapids	WMAX	1480	9:05	a.m.
Muskegon	WMUS	1090	12:05	p.m.
Saginaw	WGSW	790	10:30	a.m.

MINNESOTA

Duluth-Superior	WQMN	1480	11:05	a.m.
Long Prairie	KEYL	1400	11:05	a.m.
Minneapolis	KEVE	1440	11:05	a.m.
Wadena	KWAD	920	11:05	a.m.

MISSISSIPPI

Biloxi	WLOX	1490	1:05	p.m.
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MISSOURI

Hannibal	KHMO	1070	12:25	p.m.
Joplin	WMBH	1420	12:15	p.m.
Kansas City	KCMO	810	9:30	a.m.
St. Louis	KXOK	630	8:15	a.m.

MONTANA

Miles City	KATL	1340	9:15	a.m.
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NEVADA

Reno	KBET	1340	10:30	a.m.
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NEW JERSEY

Atlantic City	WLDB	1490	12:05	p.m.
Newark	WNTA	970	10:00	a.m.

NEW MEXICO

Roswell	KGFL	1400	10:05	a.m.
Silver City	KSIL	1340	11:15	a.m.

BROADCAST SCHEDULE

NEW YORK

Albany	WOKO	1460	12:05	noon
Buffalo	WNIA	1230	9:00	a.m.
Jamestown	WJOC	1340	12:05	p.m.
Malone	WICY	1490	12:05	p.m.
New York	WNTA	970	10:00	a.m.
Rochester	WHEC	1460	11:15	a.m.
Syracuse	WSOQ	8:30	a.m.	

NORTH CAROLINA

Beaufort	WBMA	1400	9:00	a.m.
Belmont-Charlotte	WCGC	1270	12:30	p.m.
Elizabeth City	WGAI	560	12:05	p.m.
Fuquay Springs	WFVG	1460	12:05	p.m.
Leaksville	WLOE	1490	12:05	p.m.
New Bern	WHIT	1450	12:05	p.m.

OHIO

Akron-Canton	WHLO	640	7:30	a.m.
Cincinnati	WNOP	740	9:00	a.m.
Columbus	WMNI	920	10:30	a.m.
Piqua	WPTW	1570	12:45	p.m.
Zanesville (Tues.)	WHIZ	1240	9:30	p.m.

OKLAHOMA

Oklahoma City	KTOK	1000	10:05	a.m.
Tulsa	KTUL	1430	11:05	a.m.

OREGON

Astoria	KAST	1280	10:30	a.m.
Lebanon	KGAL	920	10:00	a.m.
Portland	KGON	1520	9:30	a.m.
The Dalles	KODL	1230	9:15	a.m.

PENNSYLVANIA

Allentown	WHOL	1600	10:45	a.m.
Pittsburgh	WEPP	1080	12:05	p.m.
Scranton	WICK	1400	12:05	p.m.
Tyrone-Altoona	WTRN	1290	12:05	p.m.
Washington	WJPA	1450	12:05	p.m.
Wellsboro	WNBT	1490	12:05	p.m.
Wilkes Barre	WBAX	1240	12:45	p.m.

SOUTH CAROLINA

Bennettsville	WBSC	1550	12:45	p.m.
Charleston	WOKE	1340	12:35	p.m.

TENNESSEE

Nashville	WNAH	1360	12:00	noon
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TEXAS

Lampasas	KCYL	1450	12:45	p.m.
Livingston	KVIL	1220	8:45	a.m.
Lubbock	KDAV	580	9:45	a.m.
Pampa	KPDN	1340	11:05	a.m.
Sherman-Dennison	KRRV	910	11:05	a.m.
Wichita Falls	KWFT	620	10:15	a.m.

UTAH

Salt Lake City	KSOP	1370	9:30	a.m.
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VIRGINIA

Charlottesville	WCHV	1260	12:05	p.m.
Mt. Jackson	WSIG	790	12:05	p.m.
Richmond	WLEE	1480	9:45	a.m.
Waynesboro	WAYB	1490	12:05	p.m.

WASHINGTON

Bellingham	KPUG	1170	11:15	a.m.
Centralia-Chehalis	KELA	1470	10:30	a.m.
Longview	KBAM	1270	10:30	a.m.
Olympia	KGW	1240	10:30	a.m.
Seattle	KTW	1250	1:30	p.m.
Spokane	KLYK	1230	10:30	a.m.
Tacoma	KTNT	1400	10:00	a.m.

WEST VIRGINIA

Huntington	WPLH	1470	10:15	a.m.
Wheeling	WWVA	1170	9:30	a.m.

WISCONSIN

Eau Claire	WBIZ	1400	10:05	a.m.
Fond du Lac	KFIZ	1450	11:05	a.m.
Janesville	WCLO	1230	11:00	a.m.
Reedsburg	WRDB	1400	11:45	a.m.

WYOMING

Cheyenne	KVWO	1370	10:05	a.m.
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CANADA

Calgary, Alta.	CKXL	1140	10:45	a.m.
Corner Brook, Nfld.	CFCB	570	10:30	a.m.
Hamilton, Ont.	CHML	900	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	a.m.
St. John's, Nfld.	VOCM	590	10:30	a.m.
Vancouver, B. C.	CJOR	600	9:00	a.m.
Dauphin, Man.	CKDM	730	10:30	a.m.

ITEMS OF INTEREST

THE MEMORIAL SUPPER: The date for the Memorial Supper this year is Thursday evening, March 30. A special article on this subject, entitled, "In the Upper Room," begins on page 20 of this issue of The Dawn.

THE GENERAL CONVENTION: The date for the General Convention this year is August 5-10. It will again be held in Bloomington, Indiana. It is not too early to begin making plans to attend.

SPANISH LITERATURE: If you come into contact with Spanish people, and would like to witness to them, you will be glad to know that a variety of truth literature is available in the Spanish language. In addition to "The Divine Plan of the Ages," we have, "God and Reason," "Hope Beyond the Grave," and a tract on the hope of life after death. The tracts are supplied free, and the other literature at the same prices as in English. Incidentally, we would like to remind the brethren that literature is available in the German, French, Italian, Dutch, Danish, Swedish, Finnish, and Greek languages, should there be opportunities to use it.

RADIO TOPICS FOR MARCH

- 5—"Times of Restitution"
- 12—"Peace When There Is No Peace"
- 19—"Life Beyond the Grave"
- 26—"The Bible, Ancient and Modern"

TV LISTING

Half-hour Programs

- Steubenville, O.—WSTV-TV, Channel 9, Sundays, 9:30 a.m.
- Chico, Calif.—KHSL-TV, Channel 12, Sundays, 1:30 p.m.
- Victoria, B. C.—CHEK-TV, Channel 6, Sundays, 3:30 p.m.
- Salt Lake City, Utah—KUTV-TV, Channel 2, Sundays, 11:00 a.m.
- Springfield, Mass.—WHYN-TV, Channel 40, Sundays, 12:30 p.m.
- El Paso, Texas—KELP-TV, Channel 13, Sundays, 1:00 p.m.
- Alexandria, Minn.—KCMT-TV, Channel 7, Alt. Sundays, 12:00 noon.
- Austin, Texas—KTBC-TV, Channel 7, Sundays, 11:00 a.m.
- Little Rock, Ark.—KATV, Channel 7, Sundays. Time to be announced.
- St. Louis, Mo.—KTVI-TV, Channel 2, Sundays, 9:00 a.m.
- Bakersfield, Calif.—KLYD-TV, Channel 17, Alt. Sundays, 9:30 a.m.
- Petersburg, Va.—WXEX-TV, Channel 8, Sundays, 9:30 a.m.
- Pittsburgh, Pa.—WTAE-TV, Channel 4, Sundays, 9:30 a.m.
- Saginaw, Mich.—WKNX-TV, Channel 57, Sundays, 7:00 p.m.

Fifteen-minute Programs

- London, Ontario—CFPL-TV, Channel 10, alternate Sundays, 12:00 noon.
- Kansas City, Mo.—WDAF-TV, Channel 4, Sundays, 11:45 a.m.
- Oklahoma City, Okla.—KWTW-TV, Channel 9, Sundays, 11:15 a.m.

"The Beginning of Months"

ON THURSDAY evening, March 30, brethren in Christ throughout the world commemorate the death of Jesus, who died for our sins, and not for ours only, but also for the sins of the whole world. (I John 2:2) (See article in this issue, page 20, "In the 'Upper Room.'") Jesus died as the anti-typical passover lamb, and the Lord designated the original pass-over month, Nisan, "the beginning of months." (Exod. 12:2) In many respects the Memorial Supper marks the beginning of a new year for the Lord's consecrated people.

Without doubt, partaking of the Memorial Supper will, as always, be the outstanding event of the year for all the Lord's people. What a blessing it is to realize that so many are participating in this experience at the same time, and that their prayers are ascending to the throne of grace on behalf of each other! In some localities goodly numbers will assemble for this blessed and holy service. On the other hand, there will be a large number of small assemblies of two or three, besides many who will partake without

benefit of the fellowship of any of like precious faith.

For a number of years past we have had the privilege of serving many of these isolated ones, and those of the smaller groups, through The Dawn Recorded Lecture Service. We are prepared to do the same this year. A specially prepared Memorial service is being recorded on tape, and will be sent free to all who would like to have it. Brother Edward Fay, of the San Francisco Ecclesia will give the Memorial discourse on this recording. The service will be complete, including appropriate music.

Those who desire a copy of this special Memorial recording may send their request to The Dawn Recorded Lecture Service, 37 Wilson Avenue, Rutherford, New Jersey. It will be a pleasure to send it to you.

The Months Ahead

AFTER the Memorial Supper we will again be refreshed by the realization that the One who was led "as a lamb to the slaughter," was raised from the dead by the power of his Heavenly Father,

that subsequently he appeared in the presence of God for us, and that we now have him as our Advocate and Friend. And since we have reached the end of the age we rejoice to know that his second presence is a reality, and that the glories of his kingdom will soon be manifested to the sin-sick and dying world.—Isa. 53:7; Heb. 9:24; 1 John 2:1

With such a glorious prospect to urge us on, the Lord's people everywhere will be watching for every possible opportunity to tell the whole world the blessed tidings of the kingdom, and to this end they will, "together," be lifting up the voice of truth, that glorious Gospel of the kingdom. This being true, how blessed indeed will be the months ahead!—Isa. 52:8

There will be local and district conventions in many parts of the country and the world. There will also be the General Convention in Bloomington, Indiana, in August. There will be all the various witness activities of the brethren, individually and collectively, here and abroad. Yes, the months ahead will be filled with blessings. May we use them to the glory of the Lord, and for our own mutual encouragement, spiritual strength, and fortitude.

THE ITALIAN DAWN

FROM time to time we have reported the progress of the work

in Italy, which includes publishing the monthly issues of *The Dawn* (Italian, **AURORA**). The suggestion has been made that we call attention to the privilege of subscribing to the Italian Dawn for friends and relatives in this country who can read the Italian language. We think this is a good suggestion.

Subscriptions to the Italian Dawn may be sent to our main office in East Rutherford. The price is the same as for the English Dawn—\$1.00 a year. We will be happy to forward these subscriptions to Italy. Who knows, perhaps some will read the truth if they receive it in their native language who otherwise might not be interested.

THE MINISTRY OF LETTERS

ON FORMER occasions we have mentioned the opportunity that is opened to essentially all the brethren to write letters to their local television stations concerning *The Bible Answers* series of programs. Recently we have learned of a case where letters from the brethren assisted greatly in influencing the station manager to televise the series.

If these films are already being used by a station in your area, a short letter of appreciation to the station will do good. If they are not now being televised, letters to the TV stations saying that you have heard of this series, and

would like to see them in the area, may accomplish a great deal. Just a few moments of your time may result in an effective witness in your area.

CONSOLATION FOLDERS

MANY of the brethren are familiar with the consolation folders which are designed for mailing to relatives of the deceased. We call attention to them again for the benefit of those who may not be acquainted with this phase of witness work. These folders are mailed to names obtained from the obituary columns of the daily papers.

These folders contain a brief message of comfort to those who have lost loved ones in death. Besides, they offer a free copy of our "Hope" booklet, which has been especially prepared for this purpose. Those who request the "Hope" booklet also have their attention called to the booklet, "God and Reason."

Both individuals and ecclesias are participating in this work, and being richly blessed. We furnish the consolation folders free, together with envelopes in which to mail them. We also fill all requests for booklets which are received as a result of mailing the folders. The only cost to those who engage in this work is the postage required for mailing the folders.

We are continually receiving

encouraging letters from those to whom these folders have been sent. We know that some have come to a knowledge of the truth by this means, which is a good test of the Lord's blessing upon any effort we may make to bear witness to the truth. Certainly we would expect his blessing upon those who, in obeying the commission of the Holy Spirit, do what they can "to comfort all that mourn."—Isa. 61:1-3

ENCOURAGING TESTIMONIES

THE Apostle John wrote, "I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." (III John 3, 4) The Lord's people today are the same as they were when the Apostle John penned these words. There is still no greater joy to those who are walking in the footsteps of the Master than to hear of others who are walking in the truth and rejoicing in the blessings the Lord is showering upon them.

We are particularly happy to hear from those who have been blessed through the united efforts of the brethren in bearing witness to the truth. And we wish to stress the thought of united efforts, for, while some of the following letters speak of first coming into contact with the truth through the

"Frank and Ernest" programs, or through some other aspect of The Dawn ministry, it is important to remember that The Dawn ministry represents the united efforts of the brethren.

There could be no "Frank and Ernest" broadcasts on an international scale except as the brethren everywhere co-operate to make them possible. The same is true of the television ministry, of free literature, of the pilgrim service, of the recorded lecture service, and of The Dawn Magazine itself. Thus, when we read these letters of appreciation, let us remember that the dear ones who wrote them are expressing their gratitude to the Lord's people everywhere who co-operated to bring the truth to them and to encourage them to faithfulness as they walk along with their brethren in the narrow way.

The first letter we wish to share with you is one that has been forwarded to us by a radio station in North Carolina. This letter was sent to the station for the evident purpose of encouraging the manager to continue broadcasting the "Frank and Ernest" programs. We are sure that the writer received a rich blessing through this effort. Here is the letter:

"Gentlemen: I am writing you this letter because I wish to sincerely express my thanks to you for having the 'Frank and Ernest' program on your station. It has

meant more to me than any other religious program in any form, written, broadcast, or preached.

"For several years I had struggled to understand the Bible, but just could not find the key to it, hard as I tried and searched in many places. Fortunately I heard one of the 'Frank and Ernest' programs, and sent for their books, especially the 'Book of Books,' the six volumes of 'Studies in the Scriptures,' 'Tabernacle Shadows,' etc. By the time I had read a couple of them I knew without a doubt that their teachings were true, satisfying, for they caused every part of the Bible to fall into its proper place without the slightest contradiction.

"I wish to thank you, as well as 'Frank and Ernest,' for making my life richer by this program. After having read these books, I am amazed at the way I see ancient prophecy by Daniel, Paul, and the others, unfolding every time I see a newspaper or hear a news program. These teachings are marvelous, amazing, and deep.

"You see, I had sincerely questioned and struggled with the meanings of what I read in the Bible. That is why I could recognize the truth when finally I found it. It took a long time and was not easy, and that is why I am especially grateful to you and to 'Frank and Ernest.' I pray that the Lord may richly bless all of you for your part in bringing the understanding to me that I now have of the Bible. Many of my friends are equally as enthusiastic about this program as I am. My father also wishes to be included in thanking you."—Virginia

It is truly a great joy to know the truth, and we can well understand the enthusiasm of this dear one who, after years of searching, has now, in the Lord's providence, found the light of the divine plan, that harmonious message which satisfies our longings as nothing else can do. And how natural it is to want to tell others of the joy that is in our own hearts from knowing the Lord and understanding his Word. Here is another enthusiastic letter, expressing appreciation for the truth:

"Dear Brethren: We have so much love in our hearts for our Heavenly Father, our Savior Jesus Christ, and all the brethren, that in trying to express it we hardly know where to begin. First we would like to praise God for the many blessings we have received since he has guided us to his wonderful truth. The Lord used the ministry of The Dawn to direct us in his Word so that we may truly know him and his loving plan of redemption through our blessed Savior.

"It was the 'Frank and Ernest' broadcast that first acquainted my Dad with the truth some years ago, but we ourselves have been in the truth only two years. What a blessed two years that has been for us! The six volumes of 'Studies in the Scriptures,' and the booklets you have supplied, have been of great help to us in our understanding of the Bible. The tape recorded lectures have also been a great blessing to us, as well as The Dawn Magazine.

"This past August we were able to attend the General Convention

in Bloomington, Indiana, for the first time, and the joys of fellowship with those of 'like precious faith,' and the wonderful discourses we heard, strengthened us, and gave us an even deeper appreciation of the exceeding great and precious promises given unto us by our Lord.

"We also attended the annual convention given by the St. Louis Ecclesia, and would like to express our great appreciation to the brethren who came to speak to us. We were all greatly blessed by their ministry. Thank you again for the help you have given us and everyone, everywhere, who has an ear to hear and who calls upon the name of the Lord. May God continue to bless you always."—Missouri

Additional Letters

"Dear Friends: Through your literature I have found the truth of God's plan of salvation. We own and operate a small motel, and I am ordering twenty-four 'God and Reason' booklets which we will put in the rooms with the compliments of the motel. Any free literature you can enclose with the order will also be passed along. We hope that the good Word will, in this way be taken to many places. Thank you so much!"—Washington

"Dear Brethren: We have the complete set of 'Studies in the Scriptures,' and they are indeed true 'keys to the Bible.' We also have most of the books listed in the catalog of Dawn publications, as well as the booklets. Your publications have helped us through the most difficult period of our lives, following the death of our

greatly beloved son last year. For years, being a staunch church member, I would have nothing to do with these publications, for the minister said that they were not true to the Bible. How wrong I was! Now I feel that I am truly blessed by the truth I have found."—Ohio

"Dear Friends in Christ: I realize that my subscription to The Dawn Magazine is overdue, and I thank you for continuing to send it to me. I am sure I would miss it very much since it is the only means of study I have, for there is no one in this town with whom to study. I got interested in the 'Frank and Ernest' programs shortly after an awful tragedy occurred in my life, leaving me a widow, with no hope for my husband's life in the hereafter. Now I do have hope in the resurrection."—Wisconsin

"Dear Sirs: Recently your booklet 'Hope' was sent to me by some unknown friend. Reading it has been a comfort to me as it states the truths of the Bible so simply. I have several friends who have been through sorrow, and I would very much like to send them a copy of the 'Hope' booklet. Also, will you please send me a copy of the booklet, 'God and Reason' which you announce in the back of 'Hope.'"—Pennsylvania

"Greetings: I am a regular listener to your radio programme. I am very much interested in your clear explanations of Bible truths which so many churches cannot explain. Will you kindly send me your booklet, 'When a Man Dies.'"—South Africa

"Loving greetings! It gives us

great pleasure to be writing to you. We thank you for letting us know how the Lord's work is proceeding. This, I feel, is an answer to prayer, as we have been praying to be used in some way or other. We are desirous of doing what we can to witness to the truth while it is in our power. Realizing the need of funds to carry on the work, we asked the Lord to direct us to use what consecrated money we have, so we are enclosing our 'mite' to be used in his service as you deem best."—England

"Loving greetings: My sister and I have received your report of the Dawn Bible Students Association activities. Thank you very much. We realize what a widespread witness the brethren are giving, and in so many ways, according to our Lord's instructions. We have already sent to you for some booklets, so we now have a good supply on hand. We take The Dawn Magazine regularly, and enjoy reading it. It takes us back to the conditions in 1920 when we first contacted the brethren. We pass The Dawn on to an interested friend who enjoys reading it immensely. We pray constantly that the Lord will continue to richly bless your efforts to honour his great name."—England

"Dear Brethren: Greetings! This is just a note to thank you for your invitation to further fellowship with you in your endeavors to serve the truth, which we love so dearly. Your timely instruction in righteousness is fully appreciated in view of the sternness of the battle between truth and error; the Spirit of the Lord and the spirit of the world. We know that the Lord of hosts (or armies) is with us, and

will defend us. With constant gratitude and praise to our King."—Northern Ireland

"Loving greetings in our Redeemer's name! Will you please send me four volumes of 'The Divine Plan of the Ages.' I like to have these and other publications of yours on hand, available for any interested persons I may meet. I manage to get in a word of truth quite often, especially when I discuss with people the times in which we are living. Many thanks for the tracts you sent me. The truth as we know it is at a discount with the majority of people at the present time; but we are very thankful to know it, and for the privilege of telling it to those who have a hearing ear. Thank God for his grace and mercy."—Northern Ireland

"We would like to have the book you said was free. My husband and I heard your television program

last Sunday, and liked it very much. We are nondenominational, and believe the Bible should be read as it is written, and that it does answer all our question if we take the time to study it."—Kansas

"Dear Sirs: I have enjoyed your booklet, 'Hope Beyond the Grave.' I have been a believer all my life, and know personally what God's grace is. However, this booklet has cleared up questions that have plagued me for years. I am a Baptist, and belong to church, but I could not reconcile myself to the idea that a kind and loving God such as I knew would burn people forever and ever. Now, the real meaning of the Greek words clear up all this misunderstanding. I want to thank you. I listen to 'Frank and Ernest' each Sunday on the radio. Please send me a copy of 'Behold Your King.' Sincerely yours."—Maine

"LIFE BEYOND THE GRAVE"

To be discussed by

"FRANK AND ERNEST"

WNTA—970 kc.—10:00 A. M.

Sunday, March 19

There is life beyond the grave! You will be reunited with your loved ones who have died. This is the reassuring message of the Bible which "Frank and Ernest" will discuss. Tune them in, and send for a free copy of the book, "Life After Death." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

APRIL TOPIC: On April 16 the "Frank and Ernest" topic will be, "A Preview of History." This is a timely topic and should be well advertised. Special circulars for general distribution will be available. You are invited to send for as many as you can use. They are free. The brethren are enjoying rich blessings in the distribution of these monthly circulars. It is a good way to bear witness to the truth.

SPEAKERS' APPOINTMENTS

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

SAMUEL BAKER

Orillia, Ont. March 12
 London, Ont. 14
 Chatham, Ont. 15
 Detroit, Mich. 19
 Jackson, Mich. 20, 21
 Flint, Mich. 22
 Saginaw, Mich. 23
 Grand Rapids, Mich. 24
 Gary, Ind. 26
 Minneapolis, Minn. 27, 28
 Winnipeg, Man. Mar. 31-Apr. 2

WILLIAM A. BAKER

Chico, Calif. March 9
 Sacramento, Calif. 12
 Stockton, Calif. 13
 Fresno, Calif. 14
 Bakersfield, Calif. 15
 Los Angeles, Calif. 19
 San Diego, Calif. 21
 Yuma, Arizona 22, 23
 Phoenix, Ariz. 24
 Tucson, Ariz. 26
 Ft. Worth, Tex. Mar. 31-Apr. 2

FRED A. BRIGHT

Reading, Pa. Mar. 12

O. D. DEIFER

York, Pa. Mar. 12
 Lancaster, Pa. 12
 West Newton, Pa. 29

Cleveland, Ohio 30
 *Gary, Ind. Apr. 1, 2

GEORGE M. JEUCK

Sayville, L. I., N. Y. Mar. 5

A. H. KRUMPOLT

New Haven, Conn. Mar. 12
 Waterbury, Conn. 12

R. J. KRUPA

Paterson, N. J. Mar. 19
 *Pittsburgh, Pa. 26

L. P. LOOMIS

Washington, D. C. Mar. 5
 Baltimore, Md. 19
 Philadelphia, Pa. 19
 *Detroit, Mich. 25, 26
 Hazleton, Pa. (Mem.) 30

J. Y. MAC AULAY

Curtis, Wash. Mar. 2
 Onalaska, Wash. 3
 Tacoma, Wash. 5
 Bremerton, Wash. 6, 7
 Port Angeles, Wash. 9
 Seattle, Wash. 12
 Bellingham, Wash. 13
 Langley, B. C. 15
 New Westminster, B. C. 16
 Vancouver, B. C. 19
 Victoria, B. C. April 2

MARTIN C. MITCHELL

Catawissa, Pa. Mar. 19

W. N. POE

New York, N. Y. Mar. 5

RAYMOND RAWSON

*Pittsburgh, Pa. Mar. 26

STEPHEN ROSKIEWICZ

Granite Falls, N. C. Mar. 1
 Greensboro, N. C. 4, 5
 *Columbus, Ohio 12

RICHARD SURACI

Wallingford, Conn. Mar. 12
 Bridgeport, Conn. 12

STEPHEN SURACI

Groton, Conn. Mar. 18
 New London, Conn. 19

F. S. WASSMANN

Allentown, Pa. Mar. 19

G. M. WILSON

New York, N. Y. Mar. 5

W. N. WOODWORTH

*Wilmington Mar. 25, 26

E. G. WYLAM

LaSalle, Ill. Mar. 22
 Kansas City, Mo. 26
 Oklahoma City, Okla. 28
 *Ft. Worth, Tex. Mar. 31-Apr. 2

*Convention, see announcements.

The listings in this schedule have been arranged by local ecclesias co-operating with The Dawn.

GEORGE BALKO Monessen, Pa. Mar. 19	THOMAS C. FAY Santa Ana, Calif. Mar. 26	HARRY PASSIOS East Liverpool, O. Mar. 12
MIKE BALKO Monessen, Pa. Mar. 5 Connellsville, Pa. (p.m.) 5 Steubenville, Ohio 19	IRVING C. FOSS Whittier, Calif. Mar. 12 *Fresno, Calif. 18, 19	G. R. POLLOCK Phoenix, Ariz. Mar. 5 Bakersfield, Calif. 12 *Fresno, Calif. 18, 19 Whittier, Calif. 26
JOHN BARACOS Steubenville, Ohio Mar. 12	THEODORE HACK Milwaukee, Wis. Mar. 12	GEORGE P. RIPPER Riverside, Calif. Mar. 19 Ontario, Calif. 19
NICK BARACOS Duquesne, Pa. Mar. 5	JOHN G. HULL, JR. Whittier, Calif. Mar. 5	THOMAS T. RYDE Whittier, Calif. Mar. 19
J. BURTON BROWN San Luis Obispo Mar. 19	EDMUND JEZUIT Minneapolis, Minn. Mar. 12	W. STROMBERG Gary, Ind. Mar. 19
DAVID A. BRUCE San Bernardino, Calif. 5	LEONARD JEZUIT LaSalle, Ill. Mar. 5	IRWIN WY SOCKI Connellsville, Pa. Mar. 12 Akron, Ohio 19
L. PAUL DAVIS Ventura, Calif. Mar. 12 *Fresno, Calif. 18, 19	RUSSELL L. JURD Tehachapi, Calif. Mar. 19	HOWARD YOUNG Washington, Pa. Mar. 19
EDWARD E. FAY Salt Lake City, Utah Mar. 5 *Fresno, Calif. 18, 19	DANIEL J. MOREHOUSE Aurora, Ill. Mar. 12	

WEEKLY PRAYER MEETING TEXTS

MARCH 2—"Whatsoever things are true, whatsoever things are honest, . . . think on these things."—Philippians 4:8 (Z. '03-9 Hymn 198)

MARCH 9—"God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."—Hebrews 6:10 (Z. '03-59 Hymn 70)

MARCH 16—"We know that we have passed from death unto life because we love the brethren, . . . and we ought to

lay down our lives for the brethren."—1 John 3:14, 16 (Z. '99-88 Hymn 23)

MARCH 23—"Ye endured a great fight of afflictions; partly whilst ye were made a gazingstock, both by reproaches and afflictions, and partly whilst ye became the companions of them that were so used."—Hebrews 10:32, 33 (Z. '03-40 Hymn 261)

MARCH 30—"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—II Peter 3:11 (Z. '96-33 Hymn 4)

CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

COLUMBUS, OHIO, Mar. 12—Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 So. Algonquin.

SAGINAW, MICH., Mar. 12—Woman's Club, 311 N. Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

FRESNO, CALIF., Mar. 18, 19—Odd Fellows Hall, 1915 Merced Street. Mrs. F. W. Becker, 1413 E. Griffith Way.

DETROIT, MICH., Mar. 25, 26—Eastern Star Temple, 80 West Alexandrine St. Mr. C. M. Chupa, 5666 Belmont, Dearborn 6.

***WILMINGTON, DEL., Mar. 25, 26**—New Century Club, 1014 Delaware Ave. Mrs. Peter Kolliman, 404 West 31st St.

PITTSBURGH, PA., Mar. 26—O. of I. A. Temple, 610 Arch St., N. S. Mr. John Baracos, 736 Dunster St.

***FT. WORTH, TEXAS, Mar. 31-Apr. 2**—YWCA Building, West 4th and Burnet Sts. Mrs. G. B. Wilmott, 2406 Prairie.

WINNIPEG, MAN., CAN., Mar. 31-Apr. 2—240 Manitoba Ave. Mrs. Mary Hnatovich, 858 Manitoba Ave., Winnipeg 4.

GARY, IND., Apr. 1, 2—Indiana University Auditorium, Gary Center, 3401 Jefferson St. Mr. Theo. Trzeciak, 2444 W. 10th Place.

COLUMBUS, OHIO, April 2.

PATERSON, N. J., April 8, 9—YWCA Building, 185 Carroll St. Mr. Michael F. Koterba, 29 Mt. Pleasant Ave., Wallington, New Jersey.

***MIAMI, FLORIDA, April 8-10**—Annual Florida Bible Students Convention. Coco Plum Woman's Club, 1375 Sunset Dr., Coral Gables. Mr. Don Roark, 215 Antilla Ave., Apt. 1, Coral Gables 34.

SALEM, ORE., April 15, 16—Mrs. Jerry Audrus, 1105 Madrona S., Salem.

CLEVELAND, OHIO, April 16.

INDIANAPOLIS, IND., April 23—YWCA Building, (Social Room) 329 N. Pennsylvania. Mrs. Minnie Martin, 4620 Hinesley

MONESSEN-WEST NEWTON, PA., April 23—Pythian Center, 580 Schoonmaker Ave., Monessen. Mr. Irwin Wysocki, R. F. D. 2, Charleroi, Penna.

KANSAS CITY, MO., May 6, 7.

VANCOUVER, B. C. CAN., May 20-22.

STEUBENVILLE, OHIO, May 28.

AKRON, OHIO, June 4

**An Excellent Gift
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GOD'S PROMISES COME TRUE

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

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The first of these "keys" to the Bible was written more than seventy-five years ago, the last in 1904. They continue to be the outstanding text books on the Bible for our day.

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in the
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• The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.

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

• Thy Kingdom Come, cloth, 50 cents each.

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

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

• The New Creation, cloth, 85 cents each.

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

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

to us the

SCRIPTURES

clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 Jahn 3:2; Jahn 17:24; Rom. 8:17; 11 Pet. 1:4

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

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