

# The Dawn

Volume LV, Number 4  
(USPS 149-380), April 1987

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

**Canada:** P.O. Box 175, Postal Station F, Winnipeg, Man. R2L2A5

**British Isles:** 26 Rands Meadow, Holwell-Hitchin, Herts. SG53SH

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

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

**Germany:** Tagesanbruch Bibelstudien-Vereinigung, Postfach 4 D8567, Neukirchen Am., Sand

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

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

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# Highlights of Dawn

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*As the years have passed into centuries, and the centuries into millennia, the words of our Lord's prayer, "Thy kingdom come," have mounted up into literally billions of petitions which have come before God.*

*Have they fallen on deaf ears?*

*Will God ever answer . . .*

## The Lord's Prayer

IN response to the disciples' request, "Lord, teach us to pray," Jesus gave them what is now familiarly known as "The Lord's Prayer." In this model prayer we are given a guide as to just what we may pray for with assurance that our requests will be granted. But important also is the fact that in this brief outline of prayer, Jesus indicated the proper method of approach to God—"Our Father which art in heaven, hallowed be thy name."—Luke 11:1,

As the children of God, we will desire above all else to honor the name of our Father; so both by word and by action our attitude should always be, "Hallowed be thy name." To properly hallow our Heavenly Father's name implies that when we approach him in prayer we will do so in the manner outlined for us in the Scriptures by Jesus. He explained that our prayers should be offered in his name.—John 15:16

There is a reason for this. As members of the fallen and justly condemned race, we could actually have no standing at the divine throne of grace except through Jesus, our Advocate; but in his name, and through the merit of the shed blood, we are privileged to go "boldly" to the throne of grace to seek forgiveness, and all the other blessings which our loving

Heavenly Father has promised to give. (Heb. 4:16) If we properly hallow his name we will never presume to approach him except through Jesus.

When we follow the example of the Lord's Prayer, our requests will not be so much on our own behalf as they will be for the blessing of others. This is indicated in the opening petition, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) "Thy kingdom come"—the answer to this request will be an answer to much for which people have prayed throughout the centuries. That answer will satisfy the legitimate desires of all people. It will mean peace, and health, and everlasting life for all who conform themselves to the righteous laws of the LORD'S kingdom.

The blessings which the human race craves, and for which millions pray, were all anticipated by God and provided for through the kingdom which he has promised by all his prophets. In these promises we find many details of the blessings which it will guarantee to the people, including the restoration of those who have died. No, God has not been unmindful of the suffering of the people, nor has he turned a deaf ear to their cries for help; and his answer to their prayers, when in his due time it comes, will be far beyond anything that they have ever dared to hope.

Take the case of parents who prayed for the safety of their boy on the battlefield. They love that boy, and nothing could mean more to them than his safe return to the family home. But he does not return, and their first thought may be that God doesn't care, that he has no pity. How differently they would feel if they could believe that God has provided a homecoming far more satisfactory than ever entered their minds when they prayed!

How little parents sometimes know of the hardship and suffering their boy may have been saved by falling asleep in death. After all, both the parents and the boy are members of a dying race, and the difference between dying on the battlefield and dying a few years later of old age is only a momentary one when

compared with the endless stretch of eternity. And it is from this standpoint that we must learn to view the subject of prayer and the manner in which God answers our petitions.

The very fact that we pray to God is acknowledgement of our belief that his wisdom and power and love far exceed our own, yet we often forget this, and feel that he has not honored our prayers because he has not answered them as we would have, through the exercise of our own puny abilities. The length of our condemned life is very short. We judge accomplishments upon the basis of whether or not they reach maturity within this short time of which we have knowledge. But we should not judge God's works from this standpoint.

The Scriptures speak of God as being "from everlasting to everlasting." (Ps. 41:13; 90:2) He is under no necessity to complete any particular phase of his plan within our short lifetime, not even if it has to do with our individual requests. If we prayed to God today for some special blessings which would be in keeping with his will, and the answer did not come until tomorrow, or even the day after tomorrow, we would not lose faith in him, but would rejoice when the answer did come. Well, God has his "tomorrows" also. His days are not measured by hours, for they are ages, and in his "tomorrow" age, the thousand-year period of Christ's kingdom, all those blessings, which the world has legitimately craved, and for which millions have voiced requests to God, will be abundantly showered upon humanity. In recognition of this, the people will then respond, saying, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation."—Isa. 25:9

### **"As It Is in Heaven"**

We have already learned that God will answer no prayer which is not in harmony with his will, not in keeping with that which he has already promised to do. Let us note that in the greatest of all prayers, the Lord's Prayer, this principle is clearly set forth. It requests God for blessings upon the people of

earth—not any sort of supposedly good things which they may crave, but things which are in harmony with his will—"Thy will be done in earth, as it is in heaven."

What great latitude he has given us in connection with the things which are in harmony with his will! God's will is done in heaven, and it is his purpose that to the same degree it shall be done in earth. We do not know, of course, all the ways in which God's will is done in heaven, but we can be sure that the evils which now exist on earth do not plague the lives of those in the spirit realm we call heaven.

*There is no war in heaven.* War is an evil which is not in harmony with the divine will. Should we, then, pray for peace? Certainly! Indeed, we could not pray for God's will to be done in earth as it is in heaven without praying for peace. But our prayers for peace should be in keeping with God's plan to establish peace, and that is his kingdom plan. He has promised to set up a kingdom, to establish a government. Jesus will be the king, the ruler, in the government. "The government shall be upon his shoulder," wrote Isaiah, and "of the increase of his government and peace there shall be no end."—Isa. 9:6,7

Doubtless God looks with sympathy upon the yearnings of mankind that war be abolished in the earth. When international tension is at a high pitch, and war seems inevitable, devout people on both sides feel compelled to pray for peace. The differences which threaten to precipitate war may be resolved, or they may not be, but we know that ultimately there shall be peace—universal and lasting peace! And this, not because the nations have at last found a workable formula for peace, but because The Prince of Peace has taken over the rulership of earth and the prayers of God's people, "Thy kingdom come," have been answered.

How many God-fearing people there are in the world today who would like to see the nations disarm! The nations themselves dare not disarm, for they have no assurance that aggressors would not take advantage of the situation and seek to

impose a tyrannical dictatorship over the world. Nevertheless, many prayers ascend to God that a way may be shown the nations to cease preparing themselves for war. These prayers also will eventually be answered with the framework of the divine government plan.

Christ's government is symbolized in the Scriptures as the "mountain of the LORD," and in Micah 4:1-4 we read that the time will come when the people will say, "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: for the law shall go forth from Zion, and the Word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it."

What a wonderful program for disarmament! It is God's program, and when we pray for peace, and for the nations to disarm, let us do so with the assurance that God will hear, and that he will answer our prayers in harmony with his will, which will be the kingdom way. And we may have this assurance, for the Prophet David wrote that it is God's intention to make wars to cease unto the end of the earth, to break the battle bow in sunder, and to destroy the chariots—now the tanks—of war.—Ps. 46:9

### **"No More Death"**

*There is no death in heaven.* Sickness and death have resulted from the sin of our first parents, and are among the evils which God has promised to destroy. Shall we, then, pray for health, and ask the LORD to save the lives of those near and dear to us who may have been stricken with serious illness? Yes, but always with the understanding that we want the LORD'S will to

be done, and with the knowledge that it may not be his will to grant health and life to those for whom we pray until these blessings are made available for all during the thousand years of Christ's kingdom.

And we know that all diseases will then be cured. "The inhabitant [in that day] shall not say, I am sick," wrote Isaiah. (Isa. 33:24) Describing some of the blessings of Christ's kingdom, Paul wrote that Christ will reign until all enemies are put under his feet, and that the last enemy to be destroyed is death. (I Cor. 15:25,26) When, in vision, the Apostle John saw the kingdom of God established on the earth, he discerned that as a result there would be no more death, "neither shall there be any more pain."—Rev. 21:4

When, therefore, we pray for health and life, let us endeavor to grasp the meaning of this larger provision the Creator has made to grant these blessings, not merely to us and to our loved ones, but to all mankind; that is, to all who will seek them through humility and obedience during the thousand years of Christ's reign. And how much better that will be for all concerned! Selfish indeed is the satisfaction which may result from blessings we enjoy while they are denied to others. How much better it is to pray that God will heal **all** the sick, and keep **all** the people from dying, and thus we do when we pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

### **"From the Land of the Enemy"**

God's ways, and the provisions he has made for his creatures, are always much better and more far-reaching than those conceived by human wisdom. We pray for health; we pray for protection; we pray for peace. But who has ever thought of praying that their beloved dead be restored to them? None! But God, in his plan, has gone beyond what we have presumed to pray for. He has promised to bring back the dead!

How many mothers have been heartbroken over the loss of a precious little one. One of these is referred to by the Prophet

Jeremiah. Her name was Rachel. Jeremiah wrote, "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted." The Prophet continues, "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy."—Jer. 31:15,1

"They shall come again from the land of the enemy." Death is man's greatest enemy, and it is God's plan to restore to life all who are in the 'land' of death. This great favor to man, then, is also included in our petition, "Thy kingdom come," for it will be during the thousand years of Christ's kingdom that all who are in their graves, in the condition of death, shall hear the voice of the Son of man, and shall come forth.—John 5:28,29

The restoration of man to life is described by the Apostle Peter as 'restitution', and he tells us that following the second coming of Christ there shall be "times of restitution of all things," and adds that this has been promised by all God's holy prophets since the world began. (Acts 3:19-21) Surely that which God has caused all his holy prophets to promise is altogether in harmony with his will—a very definite part of his provision for the eternal blessing of all his human creatures who were condemned to death through Adam, but redeemed from death by Jesus.

### **Under Vine and Fig Tree**

Many pray for wealth, or at least for economic security. There is a measure of fear, or uncertainty, on the part of nearly everybody as they face their declining years. Will we be financially secure when we reach the age when it is no longer possible for us to earn a living? It is quite understandable that anyone who believes in God and thinks of him as one who loves and cares, should look to him in prayer in connection with his need of financial security.

We know, of course, that there are millions of people in the world today, and this has been true throughout the ages, who

are not financially secure. There are millions who are literally starving, and without proper food, clothing, and shelter. God loves all these, and while we would appreciate it if he blessed us with a more favorable situation in life, is it not better to rejoice in the loving provision he has made to care for all the poor and needy in his own due time and way? And this is what he has promised to do!

In the prophecy of Isaiah, a similar assurance is given us concerning God's blessings for the world in the age to come. This prophet of God tells us that at that time they shall not build houses for others to inhabit, and that they will not plant and another eat, but that the people then—those who through the acceptance of Christ and obedience to his kingdom become God's people—shall long enjoy the works of their hands. Yes, they shall enjoy the fruit of their labor forever if they continue to obey the righteous laws of that kingdom which then will be ruling the world. See Isaiah 65:20-25.

In this chapter of Isaiah's prophecy, it is indicated that the blessings of God which in that kingdom age will become available to all, will be poured out upon the people in answer to their prayers. Concerning this the LORD says, "Before they call, I will answer; and while they are yet speaking, I will hear." (vs. 24) This has not been the experience of the vast majority of those who heretofore prayed earnestly to God for help, not because he has lacked interest in them, but because his time had not come to extend the favors for which they have asked, and because in his wisdom he has known that their experiences with adversity will enable them the more to appreciate the blessings he will provide for them throughout the eternal years.

But when the kingdom for which we pray is established and functioning, how different it will be. Many of the blessings for which the dying race has longed will then become available even before they think of praying for them. "Before they call, I will answer," declares the LORD, and when they do learn to ask him for his bounties, the answers to their prayers will be so real

and so immediate that it will seem as though they came before the petitioner had finished his prayer—"While they are yet speaking, I will hear!"

### **"Our Daily Bread"**

In the answer to the prayer, "Thy kingdom come," are included the many material blessings for which devout people of the world customarily pray, but so often fail to receive. How we should rejoice that the time is coming in the divine plan when these legitimate material blessings will begin to flow to all the families of the earth in harmony with the promise made to Abraham! (Gen. 12:1-3) Meanwhile, it is well to consider the manner in which God answers the prayers of his people now, the prayers of those who address him as, "Our Father which art in heaven."

These have continued to pray for God's kingdom to come, and in thus praying have known that the kingdom will be God's channel of blessing to all mankind. But at the same time they have had the privilege of petitioning God for their own immediate daily needs, since Jesus taught them to pray, "Give us this day our daily bread."

This is a very moderate request, and when made in the proper spirit, is acknowledgment that the LORD knows best what our daily needs may be, and that we will be satisfied with whatever provision he considers wise to make. Besides, for those who are walking in the sacrificial footsteps of Jesus, it is important to recognize that our spiritual needs are more important by far than the material. Bread is used in the Scriptures to symbolize truth, the truth of the Gospel, the truth of the Word, the truth of the divine plan. God has promised to feed us abundantly with this Bread of Life, so we can pray thus with full assurance, knowing that our petitions are primarily for the spiritual food which he has promised, and therefore in harmony with his will.

### **"As We Forgive"**

"Forgive us our trespasses as we forgive those who

trespass against us." This portion of the Lord's Prayer can be uttered sincerely only by those whose hearts are filled with the same spirit of love which prompted our Heavenly Father to send his Son into the world to be the redeemer and savior. This was a love which made a provision for the forgiveness of sinners, those who had trespassed against God by disobeying his laws. He is willing to forgive us, but only on the condition that we are in the proper heart attitude toward those who have sinned against us. Certainly this is a heart-searching test of our sincerity in prayer.

### **"Deliver Us from Evil"**

"Lead us not into temptation, but deliver us from evil." The first temptation mentioned in the Bible was that of mother Eve. She was tempted by the fallen Lucifer, through the serpent, to disobey the law of God. The transgression of God's law the Scriptures designate as sin, and the word temptation is used to describe any effort, allurements, or enticement to sin. The Devil is the greatest of all tempters, and he uses many and various agencies by which to present his sinful appeals to those he endeavors to lure away from God and into the paths of unrighteousness.

"God tempteth no man," wrote James. (James 1:13) This means that we can depend upon it that God will not lead us into temptation; so in our prayers we claim this assurance. We do not pray for the kingdom because we have any misgiving as to whether or not it will come; nor do we pray, "Lead us not into temptation" because we are fearful that God may assume the role of the fallen Lucifer and seek to entice us into paths of unrighteousness. No, God will not do this, and we know it, so we express our confidence in his integrity by acknowledging this assurance that he tempteth no man.

And how hope-inspiring is the contrast to this—"Deliver us from evil." The Devil, the arch-deceiver, has throughout the centuries been exerting his influence upon all

mankind in an effort to alienate them from their Creator and God. The result has been tragic—a world largely controlled by sin and selfishness—"this present evil world." (Gal. 1:4) But God has promised deliverance from "the snare of the fowler," and from the evil which the fowler has engendered in the world.—Ps. 91:3

God's promises of deliverance are of personal concern to all who are following in the footsteps of Jesus, for they assure such that Satan will not be able to ensnare nor entrap them. As individuals, God delivers us daily from Satan's pitfalls of error and sin. "The angel of the LORD," wrote the psalmist, "encampeth round about them that fear him, and delivereth them." (Ps. 34:7) What a reassuring promise, and how glad we are to claim it as our own when we pray, "Deliver us from evil."

But there is still larger deliverance for the people of God, a deliverance of the entire church of Christ in the "first resurrection" to live and reign with Christ. (Rev. 20:4,6) Jesus said that the gates of hell shall not prevail against his church, and in fulfillment of this promise, the gates of hell—the death condition—will be opened wide, and all who have suffered and died with Christ will be released from death, and will be exalted to glory to reign with him throughout the thousand years of his kingdom.

For this glorious deliverance the church has waited throughout all the centuries of this present Gospel Age. The true disciples of Christ have known that this deliverance would not come until he returned. Paul knew this and wrote that a crown of righteousness had been laid up for him and that he would receive it at "that day," and added that all who love Christ's appearing would likewise then receive a "crown."—II Tim. 4:8

In Jesus' great prophecy concerning this end of the age—the prophecy in which he identifies so many of the conditions in the world today—he said to his disciples, "When ye see these things"—and his disciples living now are seeing them—"then look up and lift up your heads; for your redemption [Greek, deliverance] draweth nigh." (Luke 21:31,28) The fact that

"these things" foretold by the Master signaling the near approach of deliverance from this present evil world, are now clearly discernible in the daily parade of news, gives us confidence that soon, very soon, the blessings of his long-promised and much-prayed for kingdom will begin to flow out to a suffering and dying humanity.

So we pray, "Deliver us from evil," not alone because we are longing to be free from a world that is evil, but also because we know that the answer to this petition—an answer which the LORD has promised—will mean, also, the answer to our other petition: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Thus viewed, even that part of a Christian's prayer which means most to him is at the same time unselfish in outlook, for it also contemplates rich blessings soon to come to all mankind.

And such are the prayers with which God is pleased; that is, unselfish prayers. While God is pleased when his people seek individual guidance, forgiveness, and spiritual strength from him, he also wants them to be interested in all whom he loves, and this, of course, is the entire world of mankind. And we show our interest in his plan for blessing the people when we pray, "Thy kingdom come," for it will be through the agencies of that kingdom that he will provide a "feast of fat things for all people"; and it will be in that kingdom that death will be swallowed up in victory, and tears wiped from off all faces.—Isa. 25:6-8; Rev. 21:1-5

Above all, let us continually thank God that his love made provision for the eternal joy of all. Let us not only praise him individually in our prayers, but also tell the whole world about his love—tell them that through Christ provision has been made for them to live, and soon his kingdom will provide peace and health, and everlasting life for all—peace through the Prince of Peace, and health and life through the one divine love provided to be the redeemer and savior of the world. □

# International Bible Study Lessons

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## LESSON FOR APRIL 5

### Condemned, but Not Guilty

**KEY VERSE:** "[Pilate] released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will."—Luke 23:25

**SELECTED SCRIPTURE:** Luke 23:1-5, 13-25

ADDRESSING the accusers of Jesus, Pilate said, "Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him."—Luke 23:14

At this time of the year it was a custom with Pilate to release prisoners in honor of the Passover. Thinking this a favorable opportunity to get Jesus out of the hands of the chief priests and leaders of the people, Pilate said to the people: "Will ye that I release unto you the King of the Jews?" (Mark 15:9) But the crowd, led by their religious leaders, urged the governor to release Barabbas, a convicted robber. Pilate said to the mob, "What will ye then that I shall do unto him whom ye call the King of the Jews?" (vs. 12) And they cried out, "Crucify him!"

Pilate asked, "Why, what evil hath he done? I have found no cause of death in him."—Luke 23:22

Jesus was then led out before his accusers, wearing a crown of thorns and purple gown. Pilate said unto them: "Ecce homo!" "Behold the man!" (John 19:5) See the one whom you are trying to have me put to death. Behold the dignity of his character. What have you against him?

Pilate, looking upon Jesus, was no doubt thinking that one so gentle in appearance would not be at all likely to raise an insurrection that would be injurious to the interests of the Roman Empire. Pilate perceived that the chief priests and scribes were moved with envy in making their charges. He was aware that Jesus' teachings appealed to the people more than did the teachings of these religious rulers, and that he was being asked to perform a mean and unjust act for

persons who acted out of hatred.

But the multitude would not be placated, and they cried out, "Crucify him, crucify him!" Pilate answered, You may crucify him if you choose, but I find no fault in him. Then the Jews came to the real crux of their opposition, —Jesus had declared himself to be the Son of God, and they considered that blasphemy. When Pilate heard this, he was all the more afraid, and asked Jesus: "Whence art thou? But Jesus gave him no answer." Pilate continued, "Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."—John 19:6-11

Then Pilate thought again to release Jesus. But the Jews cried out: If you release this man, you are not Caesar's friend. Everyone that makes himself a king speaks against Caesar. This put Pilate in an awkward position. To release Jesus would seemingly make him the supporter of Caesar's opponent—the more strange because Jesus was accused by his own countrymen and really had nobody to defend him except Pilate himself.

To add to Pilate's perplexity

he received a message from his wife, urging him to have nothing to do with opposing Jesus, as a result of a strange dream she had. Again Pilate presented Jesus before the people, exclaiming, "Behold your King!" But this seemed only to incense the multitude, who cried the more vehemently, "Away with him! Crucify him! We have no king but Caesar."—vss. 14,15

In desperation, Pilate had water poured upon his hands and washed them in the sight of the people, saying, "I am innocent of the blood of this just person: see ye to it." (Matt. 27:24) The people cried, "His blood be on us, and on our children." (vs. 25) Complying with the demands of the people in all things not contrary to the interests of the Roman Empire, as was his duty, Pilate surrendered to the demand and delivered Jesus to death and released Barabbas.

Pilate, as the Roman Governor of Judea, was the representative of Caesar's government. We are not inclined to blame him seriously for the death of Jesus. He acted as he was expected to act. It was policy, so far as compatible with the peace and quiet of the country, that he should rule justly; but justice was to be sacrificed at any time in the interests of the Roman Empire. □

## Death on the Cross

**KEY VERSE:** *"When Jesus had cried with a loud voice he said, Father into thy hands I commend my spirit, and having said this he gave up the ghost [spirit]." —*

*Luke 23:46*

**SELECTED SCRIPTURE:** *Luke 23:32-48*

THESE words of Jesus do not mean that he relinquished his hold upon an immortal soul which flew away to God when his body died. The word ghost, more correctly rendered 'spirit', is a translation of a Greek word which means 'air' or 'breath', the breath of life. It is often translated life, so Jesus' expression simply means that he was giving up his life, and that in death he depended upon his Heavenly Father to restore his life. He had offered his human life to God in sacrifice, and now that the sacrifice was about completed he was leaving himself entirely in the hands of his God as to what the future might bring.

Earlier, Jesus had cried out from the cross, "My God, my God, why hast thou forsaken me?" These words might seem to indicate that for the moment his faith in the Heavenly Father's care faltered; but not so. Jesus, recognizing what was taking place, identified the fulfillment of a prophecy.

This prophecy was in the nature of a prayer, and Jesus quoted from it in the expression, "My God, my God, why hast thou forsaken me?" —Ps. 22:1

In this psalm mention is made of the piercing of Jesus' hands and feet, casting lots for his garment, and the derision of the people who watched him die. We think it not unreasonable to suppose that Jesus may well have given expression, at least in his heart, to this entire prayer while he hung on the cross. The fact that he could see the fulfillment of many of its details taking place before him would certainly strengthen his faith in the victorious outcome of his distressing experience.

Some who stood by the cross when Jesus raised his voice in this prophetic prayer, announced that he had called for Elias. This seems to be a case of falsification, a further heaping of ridicule upon the Master, for if he called Elias and Elias did not come to his aid it would

help to prove the case they had trumped up against him; namely, that he was an impostor.

Just why the name Elias was introduced in this connection is not clear. Perhaps it was based upon a superstition which may have been held by some of Jesus' enemies. Certainly the Master had never called upon anyone for help except his Heavenly Father. Besides, Elias was dead, and could not help him in any case.

Jesus knew, from the detailed prophecy of this psalm, that his opposers would say, "He trusted on the LORD that he would deliver him: let him deliver him." (vs. 8) But he also could take comfort in the assurance that though all, including some of his disciples, had concluded that God had forsaken him, this prophecy voiced his assurance that even as his Heavenly Father had so wonderfully overruled all the circumstances of his coming into this world, he would also that of his death and resurrection. "But thou art he that took me out of the womb, thou didst make me hope upon my mother's breast. I was cast upon thee from the womb; thou art my God from my mother's belly." (vss. 9,10) And now he was in a situation of complete helplessness once again, and had to rely

solely upon the power of God to protect and restore his life from death. These thoughts, too, were prophesied: "But be not thou far from me, O LORD, O my strength, haste thee to help me."—vs. 19

We recall also another meaningful prophecy of Jesus' resurrection—Psalm 16:10—expressing his own confidence that his soul would not be left in hell, and that the Heavenly Father would not permit his Holy One to see corruption.

Jesus had made no claim of ability to raise himself from the dead, but was confident that his Heavenly Father would not leave him in death, so in his last words on the cross he said to his God, "Into thy hands I commend my spirit"—my life, my existence. The Apostle Peter, speaking on the Day of Pentecost, said, "This Jesus hath God raised up."—Acts 2:32

The Apostle Paul refers to the mighty power of God which was exercised to raise Jesus from the dead, and to exalt him to the right hand of the Father. He wrote to the brethren at Ephesus that they might understand the "exceeding greatness" of divine power which was exercised in that outstanding event. This same power, he shows, is also available to "us-ward who believe."—Eph. 1:17-22

## He Is Alive

**KEY VERSE:** *"The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."*—Luke 24:7

**SELECTED SCRIPTURE:** *Luke 24:1-11*

ALMOST without warning, and contrary to the expectations of his disciples, Jesus was put to death by his enemies. And what seemed even more bewildering to them was that he surrendered to his enemies, making no effort to free himself from the charges leveled against him. Naturally, while they still maintained a flickering hope, they felt that a dead Messiah could not fulfill the promises made concerning him. How could Jesus now set up a kingdom? How could he now be The Prince of Peace? How could he be any of the things, or do any of the things, which had been foretold? Jesus was dead!

The feelings of the disciples in connection with his death and resurrection were well described by Jesus in a statement he made to them in the upper room the night before he was crucified. He said: "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy

that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—John 16: 21,22

While Jesus had indicated clearly to his disciples that he expected to be put to death by his enemies, they were still not prepared for it. In the upper room they sensed the coming of tragedy, yet it was difficult for them to believe that their Lord and Master, the Messiah, would be cruelly wrested from them and crucified. But he was taken, and when the harrowing experiences of that day of death had ended and the body had been put away in the tomb, their fears and sorrow culminated in anguish and frustration.

The angels who met the women at the tomb reminded them of Jesus' prophecy: "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." The account states that the women

remembered these words, and seemingly they were convinced, and they hastened to tell the eleven apostles and all the other disciples they could reach.

The disciples remembered Jesus' statement about being raised the third day, but it was difficult for them to believe that this would really be true. The women who were at the tomb reported what the angel had said with joy; but to the disciples who received this report it seemed like an idle tale, "and they believed them not."—Luke 2:1-11

To their understanding the Messiah was not to suffer and die. Instead, it was their thought that the prophets consistently spoke of the Messiah's glory, and his power which was to overwhelm all opposition. It seemed to the disciples that Jesus, during his lifetime, had amply confirmed their viewpoint. How vividly they could recall his specific words when Peter asked: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19:27) His answer had been full of hope concerning the glory of the Messiah and his kingdom, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

It had seemed certain that the long-promised Messiah was shortly to establish among men his kingdom without end. No doubt all were keenly aware of the prophecies which so clearly depicted his power and reign. As they observed Caesar's legions, it had served to remind them of Micah's glad promise, "He shall . . . rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nations shall not lift up a sword against nation, neither shall they learn war any more." (Micah 4:3) But Rome, the strong nation, instead of being rebuked by the one claiming to be the Messiah, had put him to death.

Heartbroken and discouraged, the disciples sought in vain for an answer. We, who have known since our childhood of his resurrection, cannot fully comprehend the depth of despair that gripped the souls of Jesus' disciples. It was a harsh and cruel experience for them to see him so brutally treated. But the sorrow lay even heavier because it seemed to end the brightest hope they had ever had for themselves and for the world. Indeed, how idle these words of the angel must have seemed at that moment. But great rejoicing lay ahead that very day. □

## Meeting the Risen Lord

**KEY VERSE:** *"Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"—Luke 24:32*

**SELECTED SCRIPTURE:** *Luke 24:13-19, 27-35*

A FEELING of despair and disappointment was well reflected in the faces and in the conversation of two disciples who later in the same day as our Lord's resurrection were walking the road to Emmaus. Jesus had not as yet personally revealed himself to them. "They talked together of all those things which had happened. . . . While they communed together and reasoned, Jesus himself drew near, and went with them, but their eyes were holden that they should not know him." They were talking about him, his miracles and crucifixion. He inquired about the subject of conversation, and commented on their appearance of sadness.

This caused them to enlarge upon the matter and, no doubt, they recited many evidences of Jesus' miracle-working power which they had observed. But then their story trailed off with these sorrowful words, "The chief priests and our rulers delivered him to be . . . crucified." Note, too, how their

words reflected their perplexed minds and dashed hopes as they said, "But we trusted that it had been he which should have redeemed Israel."—vss. 20:21

Doubt, too, was in the disciples' voices when they told of the women who had reported finding the empty sepulchre, and saw angels who said that the Lord was alive. One can almost feel their despair when reading the conclusion of their investigation of these claims: "Certain of them [the disciples] which were with us went to the sepulchre, and found it even as the women had said: but him they saw not."—vss. 22-24

How startled they must have been when the stranger replied, "Ought not Christ to have suffered these things, and [then] to enter into his glory?" (vs. 26) The answer implied was an entirely new concept to them. If the prophets foretold such need of suffering and death, it would mean perhaps they had not believed in

vain. And then "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." The skill of his presentation is revealed as they later described their reaction to it by the words, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"—vs. 32

The fact that Jesus began with Moses in his presentation to show that the Messiah must first suffer, suggests that he might have explained what the Passover lamb pictured. Also, there may have been some discussion of the typical Atonement Day sacrifice of the bullock, picturing the death of Jesus. And then, too, our Lord could have called their attention to the prophecy in Isaiah 53, which explicitly details so many facts surrounding his death.

Their eager minds were so gratefully accepting the logic of the 'stranger', it appears they did not give much thought as to why he possessed such accurate knowledge. When they reached the village of their destination, Jesus indicated he would continue on. He must have been pleased as the two now joyful disciples constrained him saying, "Abide with us."—vs. 2

The time came for them to partake of the evening meal. The

account reads, "As he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight." As he disappeared before their eyes they began to place the events in proper order—Jesus was indeed risen.

The two were so excited that they returned immediately to Jerusalem to share their joy with their brethren! The eleven, gathered together with other disciples in a room, were still in a state of shock and in much fear of the mobs. No doubt their place of haven was known only to the disciples, and at this time was kept locked for protection. When the two were admitted into the dimly lit room it was apparent to all that they were elated as they spoke out the words, "The Lord is risen indeed."—vs. 34

The disciples gathered round them as they recalled the details of that memorable walk while Jesus had talked to them. And while they were gathered in that tense atmosphere with only the voice of the narrator being heard, suddenly Jesus himself stood in their midst. A strange hush fell over the room, and all eyes were fixed on him who had suddenly and miraculously appeared. Then calmly and in the old familiar voice he said, "Peace be unto you."—vss. 35,36 □

# Christian Life and Doctrine

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TIMES AND SIGNS SERIES, PART 10

## “The Time of the End”

*“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”—Daniel 12:4*

DANIEL'S prophecy was written while, together with his people, he was an exile in Babylon. From a material standpoint, Daniel did not suffer as many of his countrymen doubtless did, yet the fact that the people of Israel were deprived of their national independence and were held as captives in a foreign land, brought pain to Daniel's heart, as well as to all the Israelites who shared the captivity with him. The visions given to Daniel by the LORD during this time revealed that further suffering was coming upon the LORD'S people, and while he did not understand the details involved, he earnestly desired to know when the end of these things would be.

It is in this context of inquiry on the part of Daniel, that we find the expression, “time of the end,” denoting not “the” end, but a period of time during which certain events would culminate, marking the full end of the reign of evil and of evil domination of the earth by Satan. This, in turn, would mean the full deliverance of Daniel's people, the LORD'S people, and would mark the time when righteousness would triumph in the earth. It was the assurance that there would

be this end of oppression and evil that Daniel was seeking, and although he did not understand much concerning the answers the LORD gave to him, this was because the vision was sealed until the time of the end, when it would be given to the 'wise' to understand. — Dan. 12:8-10

The 'end', which according to the prophecies, was finally to be reached in the 'time of the end', is mentioned in Daniel 7:25,26. We quote, "He shall speak great words against the Most High and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." In the twenty-eighth verse, Daniel was also told, "Hitherto is the end of the matter."

In our previous study we found that the reference in this prophecy is to the great Antichrist system. It was this system that wore out the saints of the Most High. This, as the prophecy explains, was to continue until "a time and times and the dividing of time." We have also previously noted that this time measurement began in A.D. 539, and ended in A.D. 1799. It was then that the dominion of this Antichrist system was taken away, as the prophecy mentions.

But, as we know, this did not immediately result in the full destruction of the system. Rather, it was merely the beginning of its downfall. As the prophecy explains, it was to be 'consumed' and 'destroyed' 'until the end', the final end, that is, of the 'time of the end'. So far as we know, there are no prophecies in the Bible which inform us when this final end will be, but one of the events which will mark it will be the complete destruction of Antichrist.

The taking away of the Antichrist's dominion in 1799 is definitely established in history, so we are furnished with a firm date from which to reckon other time prophecies relative to the time of the end. Since the prophetic length of

Antichrist's reign was to be 1,260 years, this gives us its definite starting date as A.D. 539. This is confirmed by history. But the date A.D. 539 can be considered definitely established by the prophecy itself, and therefore from this date we reckon two other time measurements given us in the twelfth chapter of Daniel.

The 1,260 year period is mentioned in verse seven. The Antichrist was the "abomination that maketh desolate" which was "set up" at the beginning of the 1,260 symbolic "days," or A.D. 539. Verse eleven explains that from this date there would be a period of 1,290 years, at the conclusion of which many would be purified, made white, and tried, and the further information is given that "none of the wicked shall understand, but the wise shall understand." (vs. 10) Reckoning 1,290 years from A.D. 539 brings us to A.D. 1829.

This was to mark the beginning of a time of purification. As we have previously emphasized, generally speaking, the time prophecies of the Bible pinpoint the small beginnings of the events to which they refer. So here we should not expect to find anything except a beginning of circumstances that would lead to purification, and this we do. And we can recognize this only in the light of the series of events with which it is associated: namely, the rise and fall of the Antichrist.

The **Encyclopedia Britannica**, in an article under the caption, "Millennium," explains that the Early Church believed in the return of Christ and the setting up of a worldwide kingdom which would rule over mankind for a thousand years. It further explains that beginning about A.D. 150, the church began to set up its own institution to which the preaching of the second coming of Christ and the establishment of his kingdom would be detrimental. So this teaching of the prophets, of Jesus, and of the apostles, was gradually set aside. By the time the Antichrist came into power in A.D. 539 it had been completely abolished as unorthodox.

And thus it remained throughout the entire reign of the Antichrist. Even the Reformers, such as Luther, and others did not revive this basic teaching of the Word of God. Instead, they formed their own church-state governments which they hailed as the kingdom of Christ. Thus it was that throughout all those centuries the teaching and hope that Christ would return and establish a kingdom was completely lost so far as the rank and file of church membership was concerned.

It was about A.D. 1829 when, under the leadership of William Miller, interest in the second coming of Christ was revived. The real purpose of his return was not then understood; but that he would return, and soon, was widely proclaimed and enthusiastically believed by thousands. This was an important beginning in the cleansing from the defiling and desolating doctrines of the Anti-christ. After all, it was essential first to believe that Christ would return in order to progress in the understanding of the manner and glorious purpose of his coming.

There was considerable disappointment on the part of those associated with what is known as the Miller Movement. Due to an incorrect understanding of time prophecy they erred in setting the date for the return of Christ. But many of them clung to their confidence in the prophecies which gave assurance that Christ would return. Out of this continuance of faith on the part of the earnest Bible students among them, there developed the Advent Movement. Our own Brother Charles Taze Russell became associated with these students, and together with a number of them, earnestly searched the Scriptures for a more complete understanding of the plans and purposes of God as they relate to the second advent of Christ.

This sequence of events marking progress from dense darkness into the full blaze of light pertaining to the

return of Christ and the setting up of his kingdom seems to be pointed out in the twelfth chapter of Daniel. Immediately following the reference to the 1,290 days, or years, Daniel was told, "Blessed is he that waiteth, and cometh to the thousand three hundred five and thirty days." (vs. 12) Obviously this time measurement would also begin with A.D. 539.

There was a beginning of purification at the close of the 1,290 days, but there was also disappointment. Further waiting was necessary. Many did not wait. Some gave up their faith. The majority were satisfied merely to continue on with what had been learned, more or less closing their minds to further light; but not all. And, as the promise is, blessed would be those who waited — waited until the end of the 1,335 days, or years. This measurement marks the date, A.D. 1874.

The emphasis this prophecy places upon the blessedness to be enjoyed by the faithful watchers at the close of the thousand three hundred five and thirty days, would indicate that the main event for which the LORD'S people previously had been watching and waiting would then actually take place, that the days of waiting would be over, that then the Lord would return. There is ample scriptural reason to believe that this is actually what did occur, and that it was and is the blessedness of this assurance to which the prophecy refers.

In Luke 12:37 we read, "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." Seemingly the same blessedness is here referred to as mentioned in Daniel's prophecy, and in Jesus' prophecy it clearly pertains to the great joy to be experienced by his people when they realized that he had returned, and that the meat or truth in due season which was given to them in such

satisfying portions was being served by their returned Lord.

Further details of the blessedness enjoyed by the watchers at the close of the thousand three hundred five and thirty days are given in Article 3 of this series. Here we are merely calling attention to the fact that the return of Christ and the joy experienced by those who are privileged to partake of the meat in due season which he is serving are among the events foretold for the time of the end. Indeed, the return of Christ is the principal event of this prophetic period.

### **Increase of Knowledge**

The twelfth chapter of Daniel reveals that certain events due to transpire in the time of the end were to be experienced by mankind in general. Thus, in verse four we read of a great increase of knowledge, and of much running to and fro. These predictions are having a phenomenal fulfillment since the beginning of the time of the end in A.D. 1799. Practically every aspect of life has been changed by this foretold increase of knowledge.

Prior to the turn of the nineteenth century, the people lived essentially as they had throughout all the past ages. The printing press had been invented, but its impact on human thinking and behavior had scarcely begun to affect the masses prior to that time. Almost none of the modern inventions were as yet workable. But since that time industry, farming, commerce, communication, travel, lighting, and heating, have all been revolutionized. In all history there has never been so short a time in which so much happened as in this time of the end.

Verse one of this significant twelfth chapter of Daniel forecasts a "time of trouble such as never was since there was a nation." It results from the 'standing up' of "Michael." Michael is one of the titles the Bible assigns to

the glorified Jesus at the time of his return. His coming is a time of blessedness to the faithful watchers among the LORD'S people, and eventually will bring joy to all mankind. But to begin with, the world experiences a time of trouble as a result of his standing up, or exercising authority over the nations.

So this time of trouble is another of the events of the time of the end. It is the increase of knowledge which contributes largely to this time of trouble. Man, in his selfishness, is incapable of using this knowledge wisely, with the result that today the human race stands in fear of self-destruction, so terrible has the time of trouble already become. Jesus quoted this prophecy of coming trouble upon the nations, and applied it to the time of his return and second presence. He used the word 'tribulation', and said it would be so great that unless it was cut short no flesh would be saved. (Matt. 24:21,22) How accurately this is already being fulfilled.

Here, then, is further confirmation that we have already reached the point in the time of the end when our Lord has returned and brought blessedness to his people, and when the foretold increase of knowledge and time of trouble are vivid realities. This should bring joy to the hearts of all believers, for it means that soon the great Antichrist system will be completely destroyed, and the true kingdom of Christ established and reigning for the blessing of all the families of the earth.

That will be the fulfillment of the longings of Daniel's heart. The LORD said to him, "At that time thy people shall be delivered, every one that shall be found written in the book." (Dan. 12:1) This was the information Daniel was seeking, but he did not understand what was meant by the expression, "that time." While the LORD did mention the three time measurements—the 1,260, 1,290,

and 1,335 days, Daniel did not comprehend. Instead the LORD said to him, “Go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.” – vs. 13

When the LORD said to Daniel, “At that time thy people shall be delivered,” he may have assumed that the reference was to the deliverance of the Israelites from their exile in Babylon. But the prophecy was much more comprehensive than this. Daniel’s people were the LORD’S people, and it is in the time of the end that all the LORD’S people are delivered from death and given their rewards in the kingdom of Messiah then established. Many of them that sleep in the dust of the earth shall awake, the LORD promised, and Daniel is among these.

Daniel was told that he would stand in his lot at the end of the days. The Hebrew word here translated lot symbolically denotes ‘portion’, or ‘destiny.’ Among the LORD’S people throughout the ages of the divine plan two principal groups have been developed for service in the messianic kingdom—that kingdom by which all the families of the earth are to be blessed. One of these groups, or classes, is made up of the faithful ones from Abel to John the Baptist. Daniel is among these. The other class, under the headship of Jesus, began with the New Testament apostles.

These two classes of servants in the kingdom are mentioned in verse three of this chapter. Verse two assures us of an awakening from the sleep of death, and verse three adds, “They that be wise shall shine as the brightness of the firmament.” This is the little flock of the present Gospel Age, the children of the kingdom referred to by Jesus in Matthew 13:43, who will shine forth as the sun in the kingdom of their Father. And then there is another class which will shine as the stars. They will be lesser lights. This is the group in which, in the kingdom, Daniel will be privileged to serve as one of the “princes in all the earth.” – Ps. 45:16

Truly this was a grander, a much more comprehensive answer to Daniel's concern over the sufferings of his people than he was then able to comprehend. All he could do, as the LORD suggested, was to go his way, for the words were "closed up and sealed till the time of the end." (vs. 9) Now we are in the time of the end when the vision can be understood, not by all the people, but by the wise, those who are of that class which, when they have fully proved their faithfulness, will shine as the firmament in the messianic kingdom.

But "none of the wicked shall understand." This does not refer to the moral degenerates of the world, but to those who are associated with and under the influence of Satan's evil counterfeit kingdom. These are blinded by the false theory that they are now a part of Christ's kingdom. They do not expect Christ to return to set up a kingdom, so are totally unprepared to understand, or even to take an interest in the prophecies pertaining thereto.

This contrast between those who understand and those who do not, is mentioned by the Apostle Paul in I Thessalonians 5:1-5, where we read, "Of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness."

The particular reference in this prophecy is to the great time of trouble foretold in Daniel 12:1. It comes suddenly, or as the Greek text shows, 'unexpectedly', upon those who are in darkness. These are the ones mentioned in Daniel's prophecy who do not understand. But the wise shall

understand. Or, as Paul states it, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." How blessed it is not to be in darkness in this time of the end, and to know the significance of the world-shaking events that are transpiring throughout the earth!

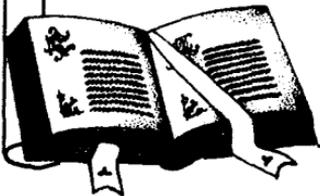
Paul's prophecy explains that the time of trouble would come in spasms, as travail upon a woman with child. We have already witnessed some of these seizures which are destroying Satan's empire, and more are threatened. The world is crumbling, and without doubt we are very close to the full end of the time of the end. May the knowledge and assurance of this cause us to look up and lift up our heads, knowing that our deliverance into the kingdom, and mankind's deliverance from death by the kingdom, is near, even at the door. — Luke 21:28 □

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West Frankfort	WFRX 1300	9:15 a.m.	Charleston	WOKE 1340	7:06 p.m.
<b>INDIANA</b> Hammond	WJOB 1230	8:30 a.m.	Lancaster	WAGL 1560	9:00 a.m.
LaPorte	WCOE-FM 98.7	10:00 a.m.	<b>TEXAS</b> Pearsall	KVWG 1280	9:15 a.m.
<b>KANSAS</b> Goodland	KLOE 730	8:15 a.m.	<b>VIRGINIA</b> Richmond	WGGM 1410	7:45 a.m.
<b>KENTUCKY</b> Bowling Green	WLBJ 1410	8:00 a.m.	<b>WASHINGTON</b> Clarkston	KCLK 1430	10:00 a.m.
Winchester	WHRS	10:30 a.m.	Everett	KWYZ 1230	9:30 a.m.
<b>MARYLAND</b> Baltimore	WCBM 68	6:45 a.m.	Spokane	KUDY 1280	9:45 a.m.
<b>MAINE</b> Portland	WDOS-FM 106.3	9:45 a.m.	Tacoma	KAMT 1360	7:30 a.m.
			Yakima	KUTI 980	6:45 a.m.

**WISCONSIN**  
Milwaukee WNOV 85.6 7:00 a.m.

**WYOMING**  
Cheyenne Sheridan KSHY 1370 10:15 a.m.  
KWYO 1410 12:00 noon

**PUERTO RICO**  
Aguadilla WABA (Fri.) 8:00 p.m.

#### U.S. BROADCASTS-SPANISH

**ARIZONA**  
Nogales KFBR

**FLORIDA**  
Miami WRHC 8:30 a.m.

#### CANADIAN BROADCASTS

**ALBERTA**  
Banff CFHC-1340 11:45 a.m.  
Canmore CFHC-1450 11:45 a.m.  
Lethbridge CJOC-1220 7:15 a.m.  
Wetaskiwin CJOI-1440 7:45 a.m.

**BRITISH COLUMBIA**  
Castlegar CKQR-760 8:45 a.m.  
Duncan CKAY-1500 9:00 a.m.  
Duncan CKAY-1500 7:30 p.m.  
Grand Forks CKGF-1340 9:00 a.m.  
Langley CJUP-800 AM 9:30 a.m.

**LABRADOR**  
Churchill Falls CFLC-FM 97.9 7:15 a.m.

**MANITOBA**  
Winnipeg CKJS-810 9:00 a.m.

**NEWFOUNDLAND**  
Corner Brook CFCB 570 7:15 a.m.  
Deer Lake CFDL-FM 97.9 7:15 a.m.  
Goose Bay CFLN 1230 7:15 a.m.  
Port au Choix CFNW 790 7:15 a.m.  
Pt. aux Basques CFGN 1230 7:15 a.m.  
St. Andrews CFCV-FM 97.7 7:15 a.m.  
St. Anthony CFNN-FM 97.9 7:15 a.m.  
Stephenville CFSX-910 7:15 a.m.  
Wabush CFLW-1340 7:15 a.m.

**NORTHWEST TERRITORIES**  
Yellowknife CJCD-1240 9:00 a.m.

**ONTARIO**  
Hamilton CKOC-1150 7:00 a.m.  
Leamington CHYR-710 5:00 p.m.  
St. Thomas CHLO-1570 10:45 a.m.

**QUEBEC**  
Montreal CFMB-1410 5:15 p.m.

**SASKATCHEWAN**  
Prince Albert CKBJ-900 7:30 a.m.  
Weyburn-Estevan CFSL-1190 7:15 a.m.

**YUKON**  
Whitehorse CKRW-610 9:30 a.m.

#### OVERSEAS BROADCASTS

**BRITISH ISLES**  
Radio Caroline-Tues. KHZ 962 8:45 p.m.

**BRITISH WEST INDIES**  
Grand Cayman Radio Cayman 9:30 a.m.

**CEYLON**  
Colombo-Sat. Radio Sri Lanka 7:15 p.m.

**HONG KONG**  
Radio Villa Verde-Fri. 6:00 p.m.

**ITALY (Italian)**  
Europa Radio Milano 83.3-FM 11:30 a.m.  
Euro Tele Radio Calabria-Fri. Euro Tele Radio Calabria-Fri. 5:30 p.m.  
MHZ 102  
Radio Corleone Centrale FM-88-500 FM-92 11:00 a.m.

**MEXICO (Spanish)**  
Mazatlan XECQ 8:30 a.m.

**NEW ZEALAND**  
Dunedin 4XD 11:15 a.m.  
Whakatane IXX 6:45 a.m.

**NIGERIA**  
Radio Africa-Wed. 8:00 p.m.

**PANAMA**  
Panama City HOQ 1250 10:30 a.m.

**PHILIPPINES**  
Manila-Sat. DWXX 1026KH2 7:15 p.m.

**SOUTH AFRICA**  
Joubert Park-Thurs. SWAZI Music Radio 1400 & short-wave 49 & 60 9:00 p.m.

**SPAIN (Spanish)**  
Radio Gerona-Mon. 9:45 p.m.

**TONGA**  
Nukunono Alofa-Mon.. 10:15 a.m.

**URUGUAY (Spanish)**  
Montevideo-Sun.. Radio El Espectador 810 9:15 a.m.

**VIRGIN ISLANDS**  
St. Croix WSTX 970 9:00 a.m.

# The Bible Answers

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## Regular Television Broadcasts

*We regret that we are unable to furnish the day and time of many of the broadcasts for the following stations. Where they are known, they have been given:*

### CALIFORNIA

Chico (Sun.) KMPN-5 8:30 p.m.

### FLORIDA

Miami WKID  
Jacksonville Channel 17

### GEORGIA

Albany (Sun.) WTSG-31 7:30 a.m.  
Atlanta WATL

### ILLINOIS

Champaign-  
Springfield WBHW

### IOWA

Cedar Rapids KTS-13  
Mt. Vernon WMVL Cable 7:00 a.m.  
Lisbon (every weekday)

### MICHIGAN

Ann Arbor (Sun.) WIHT-31 12:00 noon

### MISSISSIPPI

Jackson WAPT

### MISSOURI

Springfield KOLR

### NEW MEXICO

Roswell KSWs

### NORTH CAROLINA

Hickory WHKY

### OHIO

Dayton WHIO

### TEXAS

Lubbock KCBD

### WEST VIRGINIA

Logan (Mon.) Channel 12

GUAM (Sun.) KUAM 9:00 a.m.

## Satellite Cable Broadcasts

EVERY Sunday morning, over four hundred cable stations air **The Bible Answers TV** program in forty-three states, and Puerto Rico, at 9:00 a.m. EST, 8:00 a.m. CST, 7:00 a.m. MST and 6:00 a.m. PST.

If you subscribe to cable TV, consult the listing in your local newspaper or guide, for the station in your area which shows these fine educational programs. In some cases, stations tape the programs and show them at a different time than that mentioned above. You may have to check the complete listings to locate **The Bible Answers** program in your city. We are sure you and your family will find these programs inspiring and faith-strengthening—well worth watching. **If you own a satellite dish**, these programs can be seen on SATCOM F-3, TRANSPONDER-6, at the times listed above. □

## AT MEMORIAL TIME

HOW sacred the memories which gather around the anniversary of our Lord's death! They call to mind the Father's love as exhibited in the entire plan of salvation, the center of which is the gift of his Son, our Redeemer, who gave himself a ransom—a corresponding price—for all. Then faith brings us still nearer to him who suffered, the just for the unjust; and with grateful, overflowing hearts and with tear-dimmed eyes, we whisper, "My Savior! my Redeemer! my Lord and Master!" Ah yes!

"Sweet the moments, rich in blessing,  
Which before the cross I spend,  
Life and joy and peace possessing  
From my best and truest Friend."



Let us never forget that unless we partake of his cup, unless we are immersed into death with him, we can have no share in his kingdom of glory, we can never sit with him in his throne. Let us, then, count all things of this earth as loss and dross that we may attain this pearl of great price. As the experiences of suffering come to us, let us not be affrighted or think it strange concerning the fiery trial that shall try us, as though some strange thing happened unto us, for even hereunto were we called, to suffer with our beloved Master now, and by and by be glorified together with him in the kingdom eternal.

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### ENGLISH RECORDED LECTURE SERVICE

WE WISH to remind our British readers that a Recorded Lecture Service, operated under the auspices of the English Dawn, is continuing to be available. They provide, on loan, recorded lectures on audio cassettes. Also, **The Dawn**

magazine is read onto tape each month for those who have difficulty seeing. Service is for British Isles only. Direct your request to:

Dawn Recorded Lecture Service  
102 Broad Street, Chesham,  
Bucks., England HP3 3ED

# Voices from the Past

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Brother L. Paul Davis, Los Angeles, CA

## The Hidden Treasure

*"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."*

—Matthew 13:44

THE thirteenth chapter of Matthew is devoted almost exclusively to the presentation of seven parables. Each one teaches a lesson pertaining to the development of the kingdom class. The Gospel of Matthew, however, is the only one that records the parable of the hidden treasure, and it is given to us in just one verse.

In the previous chapter we are told how Jesus and his disciples had been criticized by the Pharisees for entering into a field of grain on the Sabbath Day, plucking some of the seeds, and eating them. The basis of their criticism was that Jesus plucked the grain (which they interpreted as *harvesting*), taking the heads and rubbing them in the palms of his hands to separate the wheat (or *threshing* it), on the Sabbath Day. On that occasion, Jesus rebuked the Pharisees for their attitude of heart, and for their unbelief with regard to the message he had for them.

Shortly after, Jesus entered into the synagogue, and there he performed the miracle of healing a man with a withered hand. Now the Pharisees ascribed this miracle to the power of Beelzebub, the power of Satan. Jesus pointed out to them the danger of sinning willfully against such a manifestation of God's power which had been demonstrated before their very eyes.

Wearied by the experiences of the day, Jesus went out and sat by the Sea of Galilee. But even there, as he sought some

seclusion, he was not able to have time alone. "Great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore." (Matt. 13:2) He realized that he was going to speak to them, and this would present a better place from which to present his thoughts.

Many in the crowd were perhaps only casually interested in what Jesus had to say. Some may have seen miracles he had performed; others may have heard of his fame, and come to satisfy their curiosity; still others, however, were convinced of the power of this great teacher, and believed he was sent from God. They were seeking every word of truth that might fall from the Master's lips. In this same group, there were also those who were skeptical, and others who were trying to find something they could criticize and with which to condemn him.

This no doubt presented him with a dilemma—how to address them. Anyone who has ever attempted to present the truth to a mixed group of believers and unbelievers knows in a small measure some of the emotions which faced the Master as he looked out over these people. He had to impart the message of truth to those seeking it, and at the same time hide those treasures from hearts not prepared to receive them. And apparently Jesus decided to use parables, excellent vehicles for this purpose.

In the record of this, in the thirteenth chapter of Matthew, Jesus gave us the parable of the sower and the seed, the parable of the wheat and the tares, the parable of the mustard seed, and the parable of the leaven which a woman hid in three measures of meal. And lastly he presented the parable of our lesson—the hidden treasure.

The word parable comes from a Greek word which signifies the 'placing together' or 'placing alongside'; in other words, the making of a comparison. It uses facts which are comparatively well known to illustrate a lesson or truth which is not readily discernible. A parable by reason of its very construction, usually demands considerable thought and attention—its import can be fully appreciated only by those who

are familiar with the lessons to be taught. Parables unfold their messages of truth to those who are in tune with them, and thus able to interpret them; at the same time it withholds its message from those who are only casually interested, or who are disbelievers. It was for this reason that parables were used so extensively by Jesus, for we read in Matthew 13:34 and 35, "All these things spoke Jesus unto the multitude in parables; and without a parable spoke he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

Some of Jesus' parables he explained to his disciples, and others he left unexplained. Perhaps it was not yet due time for their meaning to be understood. The parable of the hidden treasure was one which he did not explain. Therefore, in interpreting it we have to be guided by certain facts which we know to be true.

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." (Matt. 13:44) Our concern in examining this parable is to find the lesson Jesus had in mind, and then to appropriate that lesson for our own instruction and development.

Three rules for interpreting parables might be expressed as follows: First; the analogies or comparisons must be real, and capable of interpretation in harmony with demonstratable facts. Second; these facts must be based upon the teachings of Jesus, the apostles, and the prophets. Third; the interpretation must be in harmony with previously established doctrines. If we follow these rules in the interpretation of parables, we will learn from them the lessons intended even though Jesus did not explain them. A parable is similar to a type in that it must not be used to teach a doctrine. When a doctrine can be proven from the Scriptures, then the parable may be used to confirm the teaching which we know to be true.

The parable of the hidden treasure has at least two interpretations. In one, the field would seem to represent the world. The treasure hidden in the field would primarily depict the whole human family. Secondly, the thought might include a special treasure to be taken out of this field, that is, the little flock, the bride of Christ, who are to be exalted from the human to the divine nature. The man, in this interpretation, would represent our Lord Jesus. He, beginning in his prehuman existence and in cooperation with the divine arrangement, was able to look down into the future and see the finished result of a redemptive work which would be accomplished on behalf of a sin-cursed and dying human race. This potential treasure, you will note, was hidden in the field. Adam and his whole family, under the condemnation of death were powerless to escape as, one by one, they were returned to the dust from whence they had been taken. Surely they were securely hidden in this field.

But the man in the parable, when he found the treasure hid in the field, "he hideth it." In what sense could we understand this? The Greek word translated 'hideth' in the **King James Version** may be properly translated 'to conceal', or 'to keep secret'. Although the divine arrangement regarding this treasure was revealed to the Logos in his prehuman existence, it was a secret between the Father and the Son alone. This secret was kept until it was God's due time for its revelation. In harmony with this we read, "which things the angels desire to look into," but they apparently were not permitted to do so until the appropriate time. (I Pet. 1:12) The opportunity for purchasing this field was not extended to any other creature in the universe, but was reserved for the only begotten Son of the Father.

Then what did the man in this parable do? "For joy thereof," the joy of obtaining the field and the treasure in it, "he goeth and selleth all that he hath, and buyeth that field." In Galatians 4:4 we learn that "When the fullness of time was come, God sent forth his Son, made of a woman." We read also that the Logos laid aside the glory which he had with the Father before the

world was (John 17:5), and in John 1:14 we read that he "was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Hebrews 2:14 says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and a faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." And in Hebrews 12:2, we read, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Not only are Adam and his family to be redeemed from the curse of death, but this redemption also extends to the place of his habitation which was cursed as a result of man's disobedience. "Unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:17-19) In Ephesians 1:14, the Apostle Paul speaks of the redemption of the purchased possession. Jesus, by his death, and by his resurrection, has made arrangements for the purchase of the field of our parable.

As we analyze what we have learned from this, we find our conclusions agree with the rules we have set down for determining whether we are within the limits of proper interpretation. We find a real analogy, or comparison, and we know these conclusions agree with the facts. Second, these facts are based upon the teachings of Jesus, the apostles, and the

prophets. And, third, the interpretation is in harmony with teachings and doctrines which we know to be true.

As we study all the parables Jesus gave, we cannot help but be impressed by the thought that these parables are principally concerned with the development of the 'kingdom of heaven' class. One example of this would be the parable of the sower and the seed, in which the seed was planted. Then the adversary and the birds came and plucked up that seed. Some fell by the wayside and never sprang up; some fell among thorny ground; and others fell on fertile ground, bringing forth varying measures of seed. Clearly the lesson was concerning the development of the kingdom class, and the way the truth would be acted upon by the various ones whom the truth touched.

Therefore, there may be another application of this parable, concerning those who are the prospective 'kingdom of heaven' class. Let us then analyze the parable of the hidden treasure from this standpoint to see if there is an additional lesson for us. "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

The scripture shows that the field contains a hidden treasure. The man, or the finder of this hidden treasure realizes its great value and desires the treasure for himself. The only way in which he can gain possession of it is by making the field his own. What does he do? He takes the steps necessary to ensure that this treasure will be available to him. First he hides the treasure, and then "for joy thereof goeth and selleth all that he hath, and buyeth that field."

The field might aptly represent the call of the Gospel Age, which is the only means through which this treasure may be obtained. The treasure, then, would aptly represent joint-heirship with Christ and ultimate participation with our Lord Jesus in his glorious millennial kingdom. And together with this it would include all that the relationship entails—the attainment of the divine nature, of immortality, and acceptance into the spiritual

family of God! Have you ever thought of any treasure that would be greater than this! There is no other treasure in this world, or the world to come, that could compare, or be equal with, this treasure of joint-heirship with our Lord in his glorious kingdom! This is the "mystery which has been hid from ages and generations but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery . . . which is Christ in you, the hope of glory."—Col. 1:26,27

The field belongs to God, and it is he who had put this treasure in the field. Jesus said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44) Our Heavenly Father offers this field, or this call of the Gospel Age, to any whose eyes have been opened to see the invitation, to any who are willing to pay the price. This interpretation of the parable must be considered as from an individual standpoint. When we, individually, accept the call, we are not selfishly depriving someone else of the same opportunity. Each one whose eyes of understanding have been opened to see and to appreciate the call of the Gospel Age has the same opportunity of "buying" the field. Each has the same opportunity to make this call his own, and to obtain the hidden treasure, if they hold on to it and do not sell that treasure which they have bought.

"We are made partakers of Christ," we receive this treasure, "if we hold the beginning of our confidence steadfast unto the end." (Heb. 3:14) "Hold fast that which thou hast, that no man take thy crown." (Rev. 3:11) This shows there is a possibility of losing the ultimate treasure; we could lose our crown. Let us keep in mind the statement, "Let not him that girdeth on his harness boast himself as he that taketh it off." (I Kings 20:11) But let us also remember the words of our Master, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

Involved in this, also is the thought of "counting the cost" to see whether we are able to buy that field and obtain the treasure. "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? . . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14:28-31,33

After due consideration, and a counting of the cost, the man of our parable joyfully arranges to sell all that he has and to buy the field. Likewise, each of us who sees and appreciates the call of this Gospel Age, who realizes its great value and desires it for himself, is willing to sell all that he has. This represents our consecration to do the will of God.

The joy of obtaining the great treasure is aptly expressed in the words of the Apostle Paul: "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by **any means** I may attain unto **the resurrection of the dead.**"—II Tim. 2:3-12

Again, in this second interpretation of the parable of the hidden treasure we have applied the rules for understanding parables, and we have found that this lesson does hold great encouragement for those who are striving to be of that ultimate kingdom of heaven class. □

# Christian Life and Doctrine

## Sarah and Her Child

ABRAHAM had three wives: Sarah, his original spouse; then later, Hagar, Sarah's maid whom she urged upon him as a supposed assistance to God in the carrying out of the covenant after a long delay and waiting; and third, after Sarah's death, Abraham took Keturah to wife giving inheritance to her many children, while by the primary wife and the maid, there was but one each.

The apostle's language, in Galatians, chapter three, justifies us in considering this matter allegorical, or typical. The Holy Spirit, through St. Paul, tells us that Sarah represented the essence of the original covenant, and that Hagar represented the Law Covenant. He explains that the Jewish people were in bondage under their Law Covenant and therefore the antitypes of Ishmael, Hagar's son. And he also tells us that these were cast out from divine favor, even as Hagar and her son were cast off from Abraham's family by divine instruction, to make the type complete. The apostle introduces this lesson to show us that the covenant of grace, under which the Gospel church is developed, has nothing whatever to do with the covenant of the Law; that the two were separate and distinct.

Hagar's child might indeed appear to be the child of Sarah for a time, but it was not, even as Sarah's child, Isaac, was in no sense Hagar's son. The apostle's argument is, "So, then, brethren, we, as Isaac was, are the children of the promise"—the original covenant, and not children of the Law Covenant. Similarly, we fancy, the apostle, if writing today to those who claim to be under the New Covenant, represented in the type by Keturah, would tell them plainly, "You cannot be children of two covenants, children of two mothers." If you are children of the Keturah Covenant in any sense or degree, you cannot be children of the Sarah Cove-

nant; and if you are children of the Sarah Covenant, then in no sense or degree can you be the children of the Keturah Covenant, or New Covenant—which is not yet in existence.

The original covenant with Abraham, typified by his wife, Sarah, is the one which God bound with an oath, and which the apostle describes in Hebrews 6:13-20 and which he calls "the hope set before us in the Gospel," and our "anchor sure and steadfast within the veil." We, then, are the children of the oath of God, the children of the promise. Our begetting promise, through Christ to the new nature is wholly different from the promise by which the Jews were made the house of servants; and wholly different also from the promises by which restored Israel and all the families of the earth will be brought forth to the human nature through restitution processes, as the children of the Keturah Covenant.

What is the difference between the promises by which we came into the family of God, and the promise by which others may come into the family of God hereafter? We answer, the differences are very great indeed. God will not deal with the world directly during the Millennial Age. He has committed all things to his Son, and the Son, in harmony with the divine program during this Gospel Age, has been accepting as his members such as the Father has drawn to him, granting them the spirit of adoption (sonship) and thus bringing them into new spirit relationship. No such promises will prevail in the begetting of other children of God, the other sheep which are not of this fold. (John 10:16) These children of the oath, or children of the promise of God, are the special "little flock" (Luke 12:32) to whom it is the Father's good pleasure to give the kingdom, as the Master declares.

On what basis, different from that of the world, are these acceptable to God? We answer that the world will be accepted only when they reach actual perfection, under the processes of restitution at the close of the Millennial Age. The Father will have no dealing with the world until, mankind being perfect at the end of

the millennium, Christ shall deliver up the kingdom to the Father. Then men will fall into the hands of the living God, but be perfectly secure because of their perfection, if they are at heart loyal to God and the principles of his government.

Jesus Christ (and his bride and joint-heir) will stand as "mediator between God and men" (I Tim. 2:5) during the millennium. All of mankind's communications and relationship to God must come to them through Messiah, and all of God's dealing and relationship with mankind will be in and through the Messiah. How different from that is the dealing of God with the church of this age, "Abraham's seed and heirs according to the promise." (Gal. 3:29) These are drawn by the Father, as Jesus declares, "No man can come unto me, except the Father which hath sent me draw him."—John 6:44

Some of our Lord's followers were drawn to him by the Father before he had completed the sacrifice for sins at Calvary, and others have been drawn throughout the Gospel Age, as the apostle declares, "even so many as the LORD your God shall call." (Acts 2:39) Here is a reversal of the divine purpose. The Gospel church, under the Abrahamic Covenant arrangement, are drawn to the Son by the Father. (John 6:37) The world, in the next age, the Father will not draw, but the Lord Jesus will draw them to himself. "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32), and whoever comes unto me, drawn by the Father, I will in no wise cast out. And even after the Son draws them unto himself, he must, as the mediator, keep them unto himself until he shall have instructed them, disciplined them, and made their knees to bow and their lips to confess, and taught them the necessary lessons and brought them back to all that was lost, before the Father will have any direct relationship with them, at the close of the Millennial Age.

Who will say that the children of the free woman, the Sarah Covenant, have not a great advantage every way over the children of Keturah. And, not only have they this more favorable reception of the Father, but they receive directly his begetting to

the spirit plane. As we read, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (I Pet. 1:3) These are his elect, as the apostle says, "whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."—Rom. 8:29

Why should God make such a difference in his dealings? Surely there is a logical reason connected with the matter, if we can but ascertain it. And surely it is true that the "LORD God will do nothing, but he revealeth his secret unto his servants." (Amos 3:7) If all mankind had been at heart Israelites indeed, there would have been no need of a mediator and a New Covenant. The Abrahamic Covenant would have been quite sufficient. It is because the world of mankind is estranged from God, rebellious against the divine law, and lovers of sin, that the mediatorial work is a necessary one. The great mediator, Head and members, after making "an atonement for the sins of all the people" (Lev. 16:3), at the close of this age, will take all the people in hand. Through education in righteousness an opportunity will be afforded for every knee to bow and every tongue to confess, in harmony with the divine arrangements.

All men are sinners and all are children of wrath and under divine sentence of death, but there are other respects in which all are not alike. Some hate the chains of sin, wherein they are held, and long for freedom and for reconciliation to God, while others love the sin and are estranged from God. God is not in their thoughts. Here, then, we have the ground for the difference in God's dealings with the two classes. He takes note of those who are weary and heavy laden, and these, feeling after God if haply they might find him, he is pleased to draw to Jesus during this Gospel Age. At his hand, through the knowledge of the truth, they may be justified and become acceptable, if they will suffer with him now as members of his body. Then they will reign with him by and by. The ungodly are not drawn or called to consecra-

tion with the high calling of this Gospel Age, but left to be dealt with by their Redeemer when he shall assume the office of mediator between God and men—the world.

But is it not scripturally declared of believers that "We were enemies of God through wicked works"? (Col. 1:21) And, does not that place them on the same level with the world, in enmity against God? We answer, there is a difference. Many in the world are real enemies against God, not merely in respect to their works being imperfect, such as he cannot accept, but also and specially because their hearts are estranged from him. They love unrighteousness. The ones he calls are from those who, though enemies through wicked works, are not enemies at heart. God, who reads the heart, deals with them from that standpoint and leads them to Christ, that the merit of his sacrifice may offset the demerits of their sin and their imperfect or wicked works.

There is a difference between atonement for sin, and mediation between God and the sinner. There are certain senses in which we might correctly say that the person who made atonement for the sins of another was his mediator, but this is not the scriptural use of the word mediator. The Bible speaks of Christ as the mediator of a covenant, not as a mediator for sins. However true it is that he mediated an atonement for the sins of the world, that is not a scriptural form of statement. Believers, as well as all the world, need to have an atonement made for their sins as a basis for reconciliation to the Father. But believers are under a covenant which needs no mediator, as Paul distinctly points out. "A mediator is not of one." (Gal. 3:20) That is to say, where a covenant has only one side to it, it does not have, nor require, a mediator. On the contrary, covenants which have conditions demand a mediator, as, for instance, Moses was the mediator of the Law Covenant, and Christ will be the mediator of the New Covenant. Under both of these covenants there is a conditional proposition: "If ye will do those things, I will do this thing. If ye will obey my laws and keep my statutes, I will bless you," etc.

Let us notice carefully why the original, or Sarah Covenant, "the mother of us all" (Gal. 4:6), needed no mediator. It was because in it God made no conditional promises. They were all unconditional to whoever would become the seed. "In thy seed shall all the nations of the earth be blessed." (Gen. 12:3; 26:4) There are no conditions in that promise, and, hence, there would be nothing for a mediator to set straight. God himself undertook to choose who should constitute the seed of Abraham. He chose our Lord Jesus to be the "head over all things to the church, which is his body" (Eph. 1:22,23), and he foreordained, and in harmony with that forordination, chose and called throughout this age, such as he desired might have the privilege of membership in that seed of Abraham. There was no place for a mediator in connection with it, for God did his own selecting. As it is written, we are God's workmanship; "The Father himself loveth you"; "Holy Father, keep through thine own name those whom thou hast given me"; "No man can come unto me except the Father which hath sent me draw him."—Eph. 2:1; John 16:27; 17:11; 6:44

[Condensed from Reprints, pp. 4367-4368.]



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## Obituaries

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*The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in their loss of these dear ones. We appreciate information concerning any brethren to be included in this list.*

Brother John Perkins Barrymore, West Hollywood, CA—December 25.

Age, 60.

Brother Herman Cordin, Ontario, CA—January 9. Age, 59.

Sister Montague, New Haven, CT—February. Age, 93.

Sister Virgie Austin, Tehachapi, CA—February 14. Age, 58.

Sister Florence Brooks, Orlando, FL—February 15. Age, 87.

Sister Dorothy Nance, Arcadia, IN—February 16. Age, 67.

Sister Josephine Hildebrandt, Kawkawlin, MI—February 19. Age, 93.

# Encouraging Letters

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## Letters Received by Video Cassette Service

### Opportunity to Witness

Dear Friends: Greetings in our precious Savior's name, Christ Jesus our Lord. We recently purchased a VCR for our anniversary and are really looking forward to the cassettes to play at home for our family and friends. By God's grace, we just showed the second "Bible Answers" film for a public witness with a small, but meaningful, response. We're so grateful for your cooperation in the harvest work in our area. We thank you immensely.

My husband's first choice of cassettes is "The Bible Examined in the Light of Science," and "Paradise without Pollution." In the one hope of his calling.—WI

### Tapes for Children

Dear Dawn Brothers: I enjoy the tapes so much. I have seen many of the tapes on the local television channels. I helped to get them on these stations, and I thank God for that. I am trying to choose tapes for the sake of the children who I brought up in the Truth. They are believers and I want to help them all I can before I am gone. I have been in the Truth for

many years. I found the book, "The Divine Plan of the Ages," and was studying the Bible. One day I heard "Frank and Ernest" on the radio and knew I had found someone that believed what I did—the ransom for all—and I thank God for that day. God bless you all in the Faith of our blessed Lord.—IN

### Excited about Cassettes

Dear Brethren: Greetings of grace and peace in our Savior's precious name, Jesus! We are very excited over the opportunity to receive video tape cassettes of the "Bible Answers" programs, especially since we do not have cable television in our particular area. My son-in-law has just purchased a VCR, so he may show these films for his family and to the Bible Students who meet with us. He has asked me to write requesting a catalog of the series. I would further ask you to make a selection and send it on loan as I am so anxious—nay hungry—to see these films! I would also mention that we are putting ads in our local papers to make this service known in our vicinity. Thanking you, and

praying a rich blessing upon this new service.—NY

### **Enjoyed Tremendously**

Dear Brethren: Thank you for the listing of the video cassettes which are available in presenting the "Bible Answers." We have seen a few of these on cable television from time to time and have enjoyed them tremendously. Since we no longer have cable television we have purchased a VCR and are now looking forward to seeing the remaining series. To start our study, please send us VC #4. Please accept the enclosed as a contribution to the program. Thanking you in advance, we remain yours in Christ.—ID

### **Renewed Hope**

Dear Dawn Brethren: Listening to the tapes gives me renewed hope that the kingdom of our Lord is very near at hand. Thank you for this wonderful service. Sincerely.—LA

### **Finds Agreement**

Dear Sirs: I would like to borrow a VHS cassette, "The Dream Is Certain." You seem to be saying what my friends and I can agree with in the Bible. Also you do not appear to have the spirit of Balaam. If the tape mentioned is unavailable, send VC2, "Creation

or Evolution." My husband is a high school science teacher, and he wants to see that tape. Thank you.—FL

### **Tapes for Study Class**

Dear Brethren: We would like to purchase two VHS cassette tapes, VC1, "God and Creation," and "God and Science" and VC2, "Creation or Evolution," and "From Darkness to Eden." These are for our study class which meets every other Sunday morning, which includes a number of beginners and children. Thank you for your service to the work of the LORD.—CA

### **Pleasure for Lonely and Ill**

Video Cassette Service: Thank you for the pleasure given to our residents from the stories on Bible tapes. "How God Answers Our Prayers" was of particular interest to people who are not well, and are without family and friends, particularly during the holiday season. Many thanks.—PA

### **More Understandable**

Dear Friend: I have enjoyed the tape. It seems so good to see it presented in this manner; it is more understandable. Thank you very much for sending them to me. I have been in the Truth for many years.—MD

## **Public Library Appreciates Cassettes**

Gentlemen: Thanks for sending me copies of your 16mm film, and video cassette catalogs. I certainly do appreciate them. We ordered films from you about ten years ago—one of the finest sources we ever had. We've started showing programs to senior citizens again, but we are using video rather than film. Was I ever glad to see your catalog arrive today! I would like to order VC8 and VC26. The first available date will be fine for a show date. Thanks again for making my day! Sincerely.—NC

## **Witness to God's Goodness**

Dear Brother: Loving greetings in our dear Master's name. Received the VCR tapes and appreciate your sending them. We noticed on our "Bible Answers" telecast on our local cable station that the station is now including an announcement that the films are now available at the local video store—at no extra charge. We will let you know what the results seem to be later on. I doubt if we get any new members for our class, but the purpose is to give a witness to the goodness of our Heavenly Father, and we leave the rest in his hands. May the LORD

continue to bless you in your efforts to serve him. Yours in the blessed hope.—PA

## **To "Spark" Interest**

Video Cassette Service: I would like to start receiving your video tape cassettes on a loan basis, beginning with VC1, "God and Creation," and "God and Science." I am anxious to start viewing these, hopefully with my family. I am hoping that this may spark an interest for them in God's plan for mankind. Thank you for your assistance. Peace and love in Jesus' name.—CO

## **Inspirational Material**

Dear Friends: As Director of Activities and Volunteers for a long-term care facility for the elderly, I am always seeking ways of bringing inspirational material to the residents. I recently received information about your excellent Bible Video Cassette Series that you send out free and am interested in incorporating this into our activities programming. We would be interested in this program on a continuing basis and would like you to send us randomly selected tapes each time we return them, rather than making selections, which may slow up our progress. Thank you very much for this service that you provide in such a generous way. Sincerely.—NJ

### **Helpful in Bible Study**

Dear Sirs: Please send me the cassette VC1—"God and Creation." I am an activity coordinator at a nursing home, and appreciate your literature. The cassettes will be helpful in our Bible study groups. Sincerely.—PA

### **Neighborhood Witness**

Dear Brethren: I would like to begin a video cassette borrowing program by ordering VC3, "The Bible Examined in the Light of Science," and "Paradise without Pollution." I would like to use these as perhaps a neighborhood witness effort which may help somehow to plant some seeds of thought among our friends. They are indeed a beautiful way to pass the good news along, and always are done in such a gentle, thoughtful manner. Thank you so much. May the LORD continue to bless your work. Sincerely, in the LORD'S service.—MI

### **A Wonderful Tape!**

Dear Dawn Brothers: Greetings in the name of our blessed LORD! I received the video tape, "The Bible Examined in the Light of Science," and "Paradise without Pollution." A wonderful tape! I am keeping it and sending a check. I am trying to get a study

class started in my home, and the tapes will help me so much. God bless you all. Pray for me.—IN

### **Reassuring and Hopeful**

Dear Brethren: I would like to purchase the last video tape sent to me. What a wonderful work these films lend to spreading the Gospel of our dear Lord! The explanations are so simple and clear, it is a blessing to show them over and over again. How reassuring and hopeful to those who have not yet looked toward God, that out of all this chaos and confusion there will yet be "peace on earth, goodwill toward men." And what a blessing for us as we hear our Lord's soft words, "Let not your heart be troubled." What a Lord! And what a God we have for our salvation! Praise him evermore! Sincerely.—MI

### **Opportunity to Witness**

Video Cassette Service: Christian love and greetings to all. "Grace to you, and peace, from our Father, and from the Lord Jesus Christ." May God bless you all for your good works. You have been a great blessing to us. We have been enjoying The Dawn and the tape service for many years. May the LORD grant you all strength and courage till the end. Enclosed is a

check for two thirty-minute programs on "World without Death." This would be a good opportunity to witness to our friends and relatives. You are all remembered in prayer. God bless you all. Christian love.—WI

### **A Touching Presentation**

Dear Brethren: I would like to keep the video tape "World without Death." What a wonderful witness in this very touching presentation. May the good LORD bless your continuing efforts. Sincerely, in the LORD.—MI

### **Wants Cassettes Cont'd**

Dear Brethren: Yes, you may continue to send me the cassettes. I enjoy them very much, and I thank you for your loving kindness in providing this service. Yours in Christ Jesus.—AL

### **More, Please!**

Dear Friends at the Dawn: My wife and I have enjoyed the tapes very much, and we are sorry there are no more to see. If you have some more in the future, please let us know. We thank you for your kindness and good service in providing the tapes to us. We may send for some of the tapes we did not buy the first time, to add them to our library of tapes. Thank you. Sincerely.—AR

### **Keep Them Coming**

Dawn Bible Students: Our nursing home residents and patients are truly enjoying these Bible stories and studies, and have requested to keep them coming. I would like to have VC22, "Our Day in Prophecy," and "A King's Strange Dream." Thank you.—PA.

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"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—Matthew 5:3-12

## 1987 General Convention Bulletin

### Time to Start Making Plans

HOW fast a year rolls around! It seems like only yesterday we were at Albion enjoying the unique experience of the last general convention. The warmth of that fellowship and joy of Bible Study is still aglow in our hearts and minds, and here it is time to start thinking about Albion, 1987.

Actually, the Convention Committee has been working on this summer's convention almost from the moment the last one was over. Much of the groundwork for a profitable and inspiring program has already been laid, and the remainder of the necessary arrangements will be finalized at their next meeting in early April.



Once again the Albion General Convention will take place entirely within the month of July; from July 25th through July 30th. It is a week that promises many rich spiritual blessings, and a warm welcome is extended to all. A full convention program will appear in the June issue of *The Dawn*.

WE KNOW you are anxious to make early reservations with Albion College for the General Convention during the week of July 25—July 30th, so we are providing the following registration information:

#### 1987 Convention Rates

Registration Fee: \$3.00 per person

Rooms: \$10.50 per night, per person

Meals: Breakfast \$3.95 • Lunch \$4.95 • Dinner \$5.95 = Total \$25.35 @ per day

- The total convention cost for a registered person using seven nights lodging, and having eighteen meals, is \$165.50.
- Dinner on Friday, July 24th has been ~~eliminated~~. Breakfast on Friday, July 31st, will be served from 6:30 a.m. to 7:30 a.m., for a cash price of \$3.95.
- Children, ages one to three, are free. Children, ages four and five, are one-half above prices.

#### Reservation Information

- **Deposits:** Albion College requires a minimum deposit of \$25.00 per person with each reservation. However, we are urged to send full payment, whenever possible, for the complete stay at Albion when reservations are sent.
- **Cancellations:** To receive a total refund of all prepayment, you must notify the college of the cancellation of your reservation by July 15th. Cancellation notices received by Albion after this date will not have the \$25.00 deposit refunded when prepayment is returned to you.
- **To Avoid Delay** in registering upon arrival at Albion, the College suggests that if you have already sent a deposit for your room, you send payment by mail of the total balance due them before July 15th.
- **To Facilitate Processing Your Reservation:**
  1. Designate on the Reservation Form all nights lodging required, all meals desired, and for how many persons.
  2. Individuals desiring to room together must use separate Registration Forms if they do not live at the same address.
  3. Complete the portion of the Registration Form concerning Airport Pickup, if applicable to you.

#### Airport Pickup Information

- Airline pickup will be made at Northwest Airlines baggage area, Detroit Metro Airport, on Friday: (1) at noon; (2) at 3:30 p.m.; and again, (3) at 8:00 p.m. For pickup at other times and/or airports (Battle Creek or Jackson), give the airport, the day and time of arrival, and flight number in the space provided on your reservation form. There will be no charge to individuals for this service.
- In the event of problems, the telephone number to call is: [517] 629-5511, Ext. 324 or 329

#### Subsidy for Children Ages Six to Seventeen Gives Discount of 50%

- The Convention Committee has made provision for a 50% subsidy to be paid at the close of the convention for young people between the ages of six and seventeen years of age who have qualified by attending at least 75% of the Young People's Bible Classes. This subsidy is designed to help make it possible for young people to attend the General Convention and to enjoy the Bible Classes provided for them.
- In making reservations, pay the full rate to the college for children in this classification.
- Near the close of the convention, see the Convention Treasurer, Brother Stephen Roakiewicz, to obtain the discount.

**Registration Form**  
**BIBLE STUDENTS GENERAL CONVENTION**  
**Albion College • Albion, Michigan**  
**July 25—July 30, 1987**

	# for Breakfast	# for Lunch	# for Dinner	Lodging Yes or No
Friday	_____	_____	_____	
Saturday	B	L	D	
Sunday				
Monday				
Tuesday				
Wednesday				
Thursday				

\*International House reservations for the full convention.

**Airport Pickup Information:** Indicate Airport, Date, Flight # and time of arrival: \_\_\_\_\_

\_\_\_\_\_

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 Name: \_\_\_\_\_

Address: \_\_\_\_\_

City/State/Zip: \_\_\_\_\_

Names of all other persons included in this reservation: \_\_\_\_\_

\_\_\_\_\_

Total number of persons for whom reservations are being made: \_\_\_\_\_

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Checks should be made to **Albion College**, and mailed to:

**Mr. Morley Fraser, Albion College, Albion, MI 49224**

Upon the Gospel's sacred page  
The gathered beams of ages shine;  
For, as it hastens, every age  
Fulfills its prophecies divine.

More glorious, still, as centuries roll,  
Shall Truth's fair banner be unfurled,  
Until, in strength, from pole to pole,  
Its radiance shall o'erflow the world.

Flow to restore, but not destroy;  
As when the cloudless lamp of day  
Pours out its floods of light and joy,  
And sweeps the ling'ring mists away.

For your newspaper:

To the right is a suggestion for a small advertisement in your local newspaper. This outline is designed for three and one-half inches in one column.

\* \* \*

### April Special

On Sunday, April 19th, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be made available to you for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: **The Dawn, East Rutherford, NJ 07073.**

"Frank & Ernest"

Listen to these interesting topics to be discussed on

Sundays on

**WMSO-640**

**10:00 a.m.**

Apr. 5-Can We Talk with the dead?

Apr.12-The Bread & the Cup

Apr.19-The Resurrection

Apr.26-Salvation

SEND FOR the free booklet offered after each broadcast:

"Frank & Ernest"  
Box 60, Dept. N  
New York, NY 10116

## Three Gates of Gold

Let every thought thy lips would utter pass three gates of gold—  
But if through these it fails to pass, then let it not be told  
And o'er each gate in silver letters written thou wilt find,  
Above the first one, "Is it true?" the second, "Is it kind?"  
And "Is it necessary?" o'er the third one and the last.  
Then guard thy thoughts, let none escape,  
save those gates have passed!

## For Your Newspaper

Each Sunday, The Bible Answers programs, which cover a variety of interesting and timely Biblical topics, are shown on television. Below is a sample three by three and one-half inch advertisement you or your class might like to insert in your local newspaper. The April titles are listed:



Chico, California

# KMPN

Channel 5

April 5: Life Everlasting

April 12: The Dream Is Certain

April 19: **The Crucified and Risen Christ**

April 26: The Beginning and End of Death

***Sundays at 8:30 p.m.***

## Weekly Prayer Meeting Texts

**APRIL 2**—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Galatians 6:10—(Z'03-121 Hymn 309)

**APRIL 9**—"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."—I Corinthians 9:24 (Z'95-93 Hymn 225)

**APRIL 16**—"They shall be Mine, saith the LORD of hosts in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him."—Malachi 3:17 —(Z'03-223 Hymn 368)

**APRIL 23**—"That on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience."—Luke 8:15—(Z'03-408 Hymn 267)

**APRIL 30**—"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1Pet. 2:9—(Z'03-165 Hymn 357, Appendix X)

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"Let them shout for joy, and be glad  
that favor my righteous cause."—Psalm 36:27

### 1987 Memorial Supper Date

THE proper time for the annual observance of the Memorial Supper will be after 6:00 p.m. on Sunday, April 12th.

We have a complete Memorial service available for isolated brethren or for any who care to have it, on both audio and video cassette. The audio cassette service can be purchased for \$3.00, or is available on loan. Write to: Recorded Lecture, 199 Railroad Avenue, East Rutherford, NJ 07073. The video cassette Memorial service can be purchased for \$6.00, or is also available on loan upon request to: Dawn Video Cassette Service, P.O. Box 4355, North Hollywood, CA 91607.

# Conventions

*These conventions are listed at the request of the individual classes who are sponsoring the gatherings.*

**ALBUQUERQUE PRE-MEMORIAL CONVENTION, April 3,4,5**—Radisson Inn, 1901 University S.E., Albuquerque, NM. For information: Roberta H. Buss, P.O. Box 9172, 87119  
Phone: [505] 877-2866

**DETROIT PRE-MEMORIAL CONVENTION, April 3, 4, 5**—Macomb Community College, 14500 12 Mile Road, Warren, MI. Contact: Robert Gorecki, 4093 Justin Ct., Bloomfield Hills 48013  
Phone: [313] 644-5562

**LOS ANGELES, CA, April 19**—Golden State Masonic Lodge, 933 So. Hoover St., Los Angeles. Contact: Wade Austin, 21207 Wilder Avenue, Lakewood 90715

**BOISE, ID, April 24-26**—Holiday Inn at Airport. Write: Mrs. Allan H. Allers, 2438 Bruins Circle, 83704  
Phone: [208] 375-6873

**NEBRASKA BIBLE STUDENTS, April 25,26**—Crown Hall, 8345 Crown Point Avenue, Omaha. Write: M. Rosswick, 1317 West 6th, Grand Island 68801  
Phone: [308] 384-2175

**CINCINNATI, OH, April 26**—The Harp's Home, 2609 Merrittview Lane, 45231  
Phone: [513] 825-4112

**NEW YORK, NY, April 26**—Rutherford Womans Club, Corner of Montross and Fairview Avenues, Rutherford, NJ. Contact Secretary, Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605  
Phone: [914] 948-5428

**PITTSBURGH, PA, April 26**—Seton Center, 1900 Pioneer Avenue. Write: Charles Martig, 730 Dunster St.  
Phone: [412] 563-6110

**GARY AREA CONVENTION, May 2,3**—Holiday Inn, Hwy. 30, Valparaiso, IN. Contact: J. Ulicni, 6703 Tyler Ave. Merrillville, IN 46410  
Phone: [219] 769-5647

**AGAWAM, MA, May 17**—Ramada Inn, 161 Bridge St. at I-91, Warehouse Point, CT. Mrs. Leslie Hindle, 39 Park Hill, Broad Brook, CT 06016  
Phone: [203] 623-6591

**CLEVELAND, OH, May 17**—Masonic Temple, 3615 Euclid Ave. Phone: [216] 661-8059 or 864-7307

**WEST NEWTON, PA, May 17**—Sewickley Grange Hall, Route 136

**ASILOMAR, May 22-25.**  
 Registration cut-off date April 22.  
 Contact Carol Blong, 713 Sycamore  
 Ave., San Bruno CA 94066 before  
 that date.

**BUFFALO, NY, May 31-Unity**  
 Temple Lodge, 1940 Niagra St.,  
 Buffalo. Contact: Gene Bucz-  
 kowski, 85 Rogers Dr., Cheektowa-  
 ga 14225 Phone: [716] 634-2163

**ALLENTOWN, PA, June 5-7**  
 —Moravian College, Bethlehem.  
 Contact: Margaret Young, P.O. Box  
 24, Riegelsville 18077

**BIBLE STUDENTS GENERAL  
 CONVENTION, Albion, MI,  
 July 25-30—See General Con-  
 vention Bulletin, this issue.**



## Speakers' Appointments

### *Ministering the Glorious Gospel of Christ*

*These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Pilgrim Service. Their visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.*

	<b>B. Brown</b>	April 3-5	<b>F. Nemes</b>	April 12
Detroit, MI			London, Ont.	
	<b>D. Bruce</b>	April 3-5	<b>G. Passlos</b>	April 5
Detroit, MI			Berwick, PA	
France	May 12-22		<b>T. Passlos</b>	April 26
England	23-30		Pittsburgh, PA	
	<b>E. Herrscher</b>	May 14-21	<b>E.K. Penrose</b>	April 3-5
Poland		22-30	Detroit, MI	
France		31-June 4	<b>L. Post</b>	April 3-5
Germany		5-8	Detroit, MI	
German Gen.Conv.		9-18	<b>S. Rosklewicz</b>	April 3-5
England			Detroit, MI	
	<b>G. Jeuck</b>	April 3-5	<b>H. Snyder</b>	April 3-5
Detroit, MI			Albuquerque, NM	
	<b>N. Kasperowicz</b>	April 5	<b>J. Tate</b>	April 19
Middletown, NY			Allentown, PA	
	<b>R. Krupa</b>	April 3-5	Pottstown, PA	19
Detroit, MI				