

a herald of Christ's presence

THE DAWN

"GOD HATH
HIGHLY EXALTED
HIM, AND GIVEN HIM
A NAME WHICH IS
ABOVE EVERY NAME."

--Philippians 2:9

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CONTENTS

HIGHLIGHTS OF DAWN

The Resurrection of the Dead . . . 1

BIBLE STUDY—The Son of God Series

The Last Adam . . . 10

Jesus, Our Advocate . . . 12

The Lamb of God . . . 14

Mediator of the Atonement . . . 16

Jesus, the Judge . . . 18

CHRISTIAN LIFE AND DOCTRINE

The Wheat and the Tares

The Parable Series—Article II . . 20

Commissioned to Teach . . . 31

Considerations of the Christian . . 41

Weekly Prayer Meeting Texts . . . 60

BRITISH SECTION

The Armour of Light . . . 44

YOUR QUESTIONS . . . 50

ITEMS OF INTEREST . . . 53

"FRANK & ERNEST" BROADCAST SCHEDULE 54

VINEYARD ECHOES

"Now Is Christ Risen" . . . 55

SPEAKERS' APPOINTMENTS

Great Britain . . . 49

United States . . . 62

CONVENTIONS . . . 64

The Resurrection of the Dead

"If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

—I Corinthians 15:17, 18

ONCE each year the professed Christian world commemorates the resurrection of Jesus Christ from the dead. But how many understand the true significance of this great event in the divine plan? How many realize that the only hope of life beyond the grave is based upon the fact that Jesus was raised from the dead by the power of his Heavenly Father? If this be not so, then even Christians who have died—those who have "fallen asleep in Christ"—have perished, and all who die from henceforth will likewise perish forever.

If it were true that Christian believers perish in death, and are not restored to life in the resurrection, there is surely no hope for unbelievers, and this is what Paul clearly tells us in our text. The resurrection of the dead is thus seen to be a vital necessity in the divine plan for the rescue of fallen man from death. This being so, our Heavenly Father,

through his Word, has given us many assurances of his intention, to restore the dead to life.

These assurances are found in both the Old and New Testaments, and in abundance. Addressing Felix, a Roman governor, the Apostle Paul said, "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:14, 15

While the word "resurrection" is not found in the Old Testament, we would expect, from this statement by Paul, to find unquestionable references to this assurance of life beyond the grave. Jesus explained that the hope of the resurrection was implied by Jehovah when speaking to Moses at the burning bush. We quote: "Now

that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."—Luke 20:37, 38

Some have mistakenly used this statement by Jesus to prove that Abraham, Isaac, and Jacob are not really dead, but this is not Jesus' argument. They are dead, and would be quite outside of God's interest and care except for his plan to restore them to life in the resurrection. They "live unto him" in that he will use his mighty power, in his own due time, to restore them to life. It was for this reason that even after they had fallen asleep in death he considered himself to be their God.

That Prophet

BY FIRM implication the fact of the resurrection was set forth in a prophecy to Moses, when the Lord said, "I will raise them [the Israelites] up a Prophet from among their brethren, like unto thee." (Deut. 18:18) The Apostle Peter applied this prophecy to Christ, following his second advent, in "the times of restitution of all things." (Acts 3:19-23) That this Prophet would minister to the Israelites of Moses' day meant that they would need to be raised from the dead.

In a prayer, Moses acknowledged to God His great purpose to restore the dead to life. We quote: "Thou turnest man to destruction; and sayest, Return, ye children of men." (Ps. 90:3) Here the word "return" is used to describe the awakening of the dead, and this word is used a number of other times in the Old Testament for the same purpose.

Isaiah 35:10 reads: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." This same promise is repeated almost word for word in Isaiah 51:11. Jesus ransomed all mankind, and their "return" is from death.

The word "return" is used again by Ezekiel to describe the awakening of the dead. The text is addressed to the Israelites, and reads, "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to their former estate."—Ezek. 16:55

"The Lord killeth, and maketh alive," sang Hannah, "he bringeth down to the grave, and bringeth up." (I Sam. 2:6, 7) This reveals her assurance, even in that ancient period of the judges, that there was to be a resurrection of

the dead. Hannah believed that the Lord would not leave the people in **sheol**, the grave.

And then there is that comforting promise to mothers who have lost their children in death. "They shall come again from the land of the enemy," the Lord assured, "and there is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jer. 31:16, 17

From Sleep

DAVID wrote concerning "the sleep of death," and some of the Old Testament promises liken the resurrection to an awakening from sleep. (Ps. 13:3) The Lord promised Daniel, "Many of them that sleep in the dust of the earth shall awake." The word "many" is not used here to imply that only a part of those in death will be awakened, but rather to emphasize the great number, actually, the multitude that are dead and are to be awakened from the sleep of death.—Dan. 12:2

They are "sleeping" in "the dust of the earth." This expression is used to remind us that the ones to be awakened from death are those upon whom fell the penalty, "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) It is in keeping with Paul's explanation, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

The Prophet Isaiah wrote, "Thy

dead men shall live,...Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isa. 26:19) Here we have the assurance that the awakening of the dead will bring rejoicing, for they are bidden to "awake and sing."

Prisoners

THE Old Testament refers to the dead as being "prisoners," held captive in death, and their awakening as a release from captivity. (Ps. 102:20; Isa. 49:9; 61:1) Job, after mentioning the death state of the young, the old, the rich, the poor, the rulers, the wicked—in fact essentially all the varied categories into which the human race is divided, adds, "There [in death] the prisoners rest together."—Job 3:18

In a promise to Christ, and those who will be associated with him in the future work of restoring the world to life, the Father said, "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." (Isa. 49:9) In verse 8 of this chapter we are informed that the purpose in calling these prisoners forth from death is that they might "inherit the desolate heritages." This is a reference to man's original heritage of the earth, a heritage which was lost and which was left desolate because of original sin.

The wakening of the dead is again likened to the release of captives in the prophecy of Ezekiel 16:53. We quote: "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them." The expression, "thy captives," refers to the Israelites.

We are assured that the Gentiles as well as the Israelites will participate in that glorious future release of the prisoners of death. In Jeremiah 48:47 the Lord says, "I will bring again the captivity of Moab in the latter days." Of the Ammonites we read, "I will bring again the captivity of the children of Ammon, saith the Lord." (Jer. 49:6) And the Elamites will also be released from their captivity—"It shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord."—Jer. 49:39

Leading the Captives

THE Prophet David wrote concerning Jesus, "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord might dwell among them." (Ps. 68:18) This prophecy is quoted by the Apostle Paul and applied to the resurrection and exaltation of Jesus. (Eph. 4:8) In the marginal translation

of Paul's quotation we are given the thought that Jesus, in his resurrection, became the leader from death of a "multitude of captives."

Thus in the New Testament Jesus is portrayed to us as the One who leads forth all the prisoners of death from their captivity. When Martha said to Jesus that she knew Lazarus would live again in the resurrection at the "last day," Jesus replied, "I am the resurrection, and the life." (John 11:23-25) Martha may well have had in mind the prophecies of the Old Testament stating that the prisoners of death would be released from their captivity in the "latter days," and Jesus simply explained that he will be the One to release, or lead forth the captives.

This was confirmed by Jesus after his resurrection, when he said to John on the Isle of Patmos, "I am he that liveth, and was dead; and, behold, I am alive forevermore, and have the keys of hell [hades] and of death." (Rev. 1:18) Jesus purchased these "keys" by his own death, and he will use them to unlock the great prison of death and set its captives free.

The Divine Order

WHEN Paul wrote that in Christ all will be made alive, he added, "But every man in his own order: Christ the firstfruits; afterward they that are [or become] Christ's

at his coming [Greek, 'presence']. (I Cor. 15:23) The expression, "Christ the firstfruits," includes Jesus' true followers, those who suffer and die with him.

James confirms this. He wrote, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18) Concerning those who faithfully follow the "Lamb," we read, "These were redeemed from among men, being the firstfruits unto God and to the Lamb."—Rev. 14:4

These "firstfruits unto God" are led forth from their captivity in death in the "first resurrection." Concerning this we read, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6

The fact that the "second death" will have no power over these implies that they receive the reward of immortality. These are the ones who, through "patient continuance in well-doing, seek for glory and honor and immortality, eternal life." (Rom. 2:7) There is a "great multitude" who will be exalted to the spirit plane of life who will receive something less than immortality. The Scriptures do not refer specifically to the time of their resurrection, but it is reasonable to conclude that it will follow very closely

the "first resurrection" of those who will reign with Christ.—Rev. 7:9-17

The Scriptures also refer to a "better resurrection." (Heb. 11:35) The reference is to those who suffered and died for righteousness' sake prior to the first advent of Jesus. They "endured" (vs. 27) their severe tests, Paul wrote, "That they might obtain a better resurrection."

Comparing the reward of these Ancient Worthies in the resurrection with the reward of those who follow the Lamb in this age, Paul wrote, "God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:40) The implication here is that these will be raised instantly to human perfection, the "better thing" for Jesus' followers being that they are raised to "immortality" and to the divine nature.—I Cor. 15:53; II Pet. 1:4

Just and Unjust

PAUL explained to Felix that the law and the prophets taught that there would be a resurrection of both the just and the unjust. Apparently the Ancient Worthies had a clear indication of this and strove diligently to be worthy to participate in the resurrection of the just. This to them would be the "better resurrection."

Both the just and the unjust are mentioned in God's promise to Daniel. We quote: "Many of

them that sleep in the dust of the earth shall awake, some [the just] to everlasting life, and some [the unjust] to shame and everlasting contempt." The next verse in this prophecy points out that there were to be two classes of the just—"They that be wise [margin, teachers—the church] shall shine as the brightness of the firmament; and they that turn many to righteousness [the Ancient Worthies] as the stars forever and ever."—Dan. 12:2, 3; Matt. 13:43

The "everlasting contempt" to which the unjust are led forth from captivity, is contempt that lasts to a consummation, or until its purpose has been accomplished. We have a more detailed reference to it in Ezekiel 16:48-54. Here the reference is to Gentiles and unjust Israelites when led forth from their captivity in death. But this same prophecy shows that ultimately the "shame" will have accomplished its purpose in that these liberated captives will be brought into covenant relationship with the Lord.—vss. 60-63

Jesus also referred to the resurrection of the just and the unjust, speaking of these two classes as those who have done "good" and others who have done "evil." (John 5:28, 29) "Marvel not at this," Jesus said, "for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they

that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."—**Revised Version**

The distinction here is between those who receive their full reward immediately upon being awakened from the sleep of death, and those who come forth to judgment. The former includes the faithful of all ages, and the latter the unfaithful. The faithful receive "life." For the followers of Jesus it will be immortal life. For the "great multitude" it will be mortal life on a spiritual plane. For the Ancient Worthies it will be perfect human life here on the earth.

All others will come forth to judgment, or, as the Greek states it, to a "**krisis**." Our English word "crisis" conveys a similar thought. It means that the awakened prisoners of death will be confronted with a crisis, in that if they wish to continue living, and to be restored to human perfection, they will have to accept the provisions of divine grace through Christ, and obey the laws of his kingdom.

It will be a turning point for them. They will, of course, be fully enlightened concerning the issues involved. If they then choose to turn to the Lord and serve him they will live; if they wilfully turn away from him they will die in what the Scriptures describe as "the second death."—Rev. 20:14, 15; Acts 3:23

With What Body

THE Apostle Paul raised an important question concerning the resurrection, and answered it. We quote:

"Some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. . . . There are . . . celestial [heavenly] bodies, and bodies terrestrial [earthly]: but the glory of the celestial is one, and the glory of the terrestrial is another. . . . So also is THE resurrection of THE dead. It is sown in corruption; it is raised in incorruption. . . . It is sown a natural body; it is raised a spiritual body. There is a natural body [in the resurrection], and there is a spiritual body."—I Cor. 15:35-44

Certain important points should be noted in Paul's reasoning. One is that in the resurrection the body that dies is not the one that is resurrected. Another is that some in the resurrection will have celestial, or heavenly bodies, and that some will have terrestrial, or earthly bodies. The Lord is the one who determines this—"God giveth it a body as it hath pleased

him, and to every seed his own body."

The "it" is the "seed," the "bare" grain that is sown in death. This is the mind, or the personality of the individual. When an infant is born, while it has a brain, it has no mind. The mind is developed by the impressions received upon the brain during life, through the five senses of sight, hearing, smell, taste, and touch. What the mind does with these impressions, how it reacts to them and governs the behavior of the individual is what determines the sort of person it becomes.

Followers of the Master were essentially no different in outlook and behavior than mankind in general until, by God's providence, they were brought into contact with his Word of truth, and through that Word received the invitation to devote their lives to his service and to run for the "prize of the high calling of God in Christ Jesus."—Phil. 3:14

Forthwith, these began to meditate on the heavenly promises of God's Word. Their minds began to be "renewed" as they endeavored to know and do the Father's will. (Rom. 12:1, 2) Through the influences of the heavenly promises these set their affections on things above, rather than on the things of the earth.—Col. 3:1-3

Thus they are prepared for a heavenly body, and in the resur-

rection God will give them a heavenly body. It will be their "own" body in the sense that it will be the sort of body which will suit the spiritual personality which they have developed. Prior to death, this spiritual personality depends upon a "corrupt" body in which to operate; but, in the resurrection, this "corruption" will put on incorruption," which, for the faithful followers of the Lamb, will be "immortality."

Paul's letter to the church at Corinth is, of course, addressed to those who were "sanctified in Christ Jesus, called to be saints." For this reason he stresses more particularly the "first resurrection." It is this that he describes as "THE" resurrection. However, he reminds us that in the resurrection there will also be those who will receive "natural" bodies.

The Ancient Worthies will be the first of this class, and their "natural" bodies will be perfect from the start. The Ancient Worthies did not come under the influence of heavenly promises. They set their affections on the hope of a restored paradise on earth, and by faith saw themselves living in perfection in that paradise. Perfect human bodies will therefore be appropriate for them.

As for all the unbelieving, unjust world of mankind, certainly they have not developed a mind and personality to suit them for

a spiritual body. When released from their captivity their appropriate body will not be very unlike the one which died. Their desires, their ambitions, their aims, will find expression through such a body. But those who appreciate the opportunities of the new day in which they are awakened, and grasp those opportunities of belief and obedience, will be assisted up the ladder of progress to human perfection.

Some may wonder how an individual's thoughts can be restored when the brain in which those thoughts are developed is completely destroyed in death. This is possible only through the almighty power of the Creator. The psalmist wrote concerning him, "He telleth the number of the stars; he calleth them all by their names." (Ps. 147:4) Man, with all his scientific knowledge and instruments, cannot do this, but the Creator can.

So the God who knows the number and names of all the heavenly bodies in his vast universe will have no difficulty remembering every thought impulse of every human brain that has ever existed, and will reproduce them in the freed prisoners of death to which he will give appropriate bodies. And how wonderfully this will fulfil the statement concerning him, "He healeth the broken in heart, and bindeth up their griefs."—Ps. 147:3, margin

The Time

PAUL clearly sets forth the time sequence of the resurrection as it relates to those who receive celestial bodies and those who receive terrestrial bodies. We quote, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—I Cor. 15:54, 55

Paul here refers to the promise, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." (Isa. 25:8) He explains that the fulfilment of this wonderful promise must wait until those who are seeking the prize of immortality have all attained—"when this mortal shall have put on immortality." Then will come the time for the destruction of death itself, which will be accom-

plished by the releasing of all the prisoners of death, and their restoration to human perfection with the ability to obey God's law perfectly and live forever.

This is the great objective of the reign of Christ on earth: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15:25, 26) Thus will be fulfilled the promise of Revelation 21:4—"God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Let us then rejoice that Christ has been raised from the dead, and that it is he who will lead a "multitude of captives" forth from death, even all who have died. This is the hope of every true follower of the Master, and it is our hope for the whole world of mankind.

Above the Storm

When on the surface of the earth
The wind doth howl and blow,
And up above a distance short
The wind and tempest rage,
We only have to higher go
To leave the storm below.

When world and flesh much trouble make
At every turn we take,
Let thoughts then rise to things above,
Far from our earthly cares,
And faith shall pilot us to God
Into his peace and love.

THE SON OF GOD SERIES**Lesson IV**

The Last Adam

ADAM was the progenitor of the human race, but because of sin he came under condemnation to death, so all of his offspring have been born imperfect and dying.¹ By the loving arrangement of our Heavenly Father, his beloved Son Jesus will restore the adamic race to life, thus giving, to all who accept it, what father Adam failed to give them. To help us grasp the reality of this thought the Scriptures refer to Jesus as the "second man," and as the "last Adam."²

During Jesus' first visit to earth he "poured out his soul unto death" to redeem fallen man from death, but it is during his second presence, as the highly exalted divine Jesus, that he will give life to all the willing and obedient of mankind; so the second, or last, Adam was not the man Christ Jesus, but "the Lord from heaven."

In a prophecy of the suffering and death of Jesus, he is represented as being "cut off" in death, taken "out of the land of the living" without establishing a generation of descendants.³ However, his agony and death are likened to travail accompanying child-birth, and the prophecy states that out of his travail there would come a "seed," a generation of children.⁴

The promises of God to give life to the human race through Jesus use various terms to convey what is involved in the divine plan of salvation. One of these is resurrection, meaning a re-standing to life. Another is restitution, meaning a restoration to life. In the thought of Jesus becoming the life-giver of fallen mankind the word regeneration conveys the idea of the original adamic race receiving life from a new father. Jesus' "seed" will not be a new race, but the old race regenerated.

In this same vein of thought Jesus is presented to us in his Millennial Age role of giving life to the people as "the everlasting Father."⁵ This does not mean that he replaces the Heavenly Father in the divine arrangements, but emphasizes the fact that, as the "last," or second Adam, he will give everlasting life to his "children," instead of a short, imperfect span of condemned life.

While Jesus will give everlasting life to all the willing and obedient of the Millennial Age, he will not continue everlastingly to be their Father, for at the close of that period, when death and all other enemies of God and righteousness are destroyed, he will turn over

the kingdom to the Heavenly Father that he may be "all in all."⁶ Then Jesus' Father will become the Father (Grand Father) everlastingly of the restored world of mankind who enter into everlasting life, and have their lost dominion restored to them.⁷

The period in the divine plan during which the second Adam will give life to the children of the "first Adam" is described as one of "regeneration."⁸ Those who now follow faithfully in Jesus' footsteps will

then be associated with him in that work, even as they will then also reign with him.

These previously receive regeneration through Christ upon the basis of faith.⁹ This is otherwise described as their faith justification to life.¹⁰ The purpose of thus being given a standing of life by faith is that they might give it up in sacrifice, as they follow in the footsteps of Jesus. It is this (faith in Jesus) that makes their sacrifice "holy and acceptable."¹¹

LESSON HELPS FOR THE STUDENT

QUESTIONS

Perhaps you have never thought of Jesus as being the "last Adam." In any case, you should find these questions of interest. How many of them can you answer?

What contrasting thoughts are suggested by the Bible's use of the expressions, "first Adam" and "last Adam"?

Was it the man Jesus, or is it the resurrected, exalted Jesus who is the last Adam? Give the reason.

Which prophecy of the Bible refers to Jesus' travail of soul, and what is implied by this?

What is the exact thought implied by the word "regeneration" as used

in connection with Jesus' future work of giving life?

In what sense will Jesus be the world's "everlasting Father"?

Will Jesus be the father of the human race forever?

What period in the divine plan is described in the Bible as "the regeneration"?

Is there any sense in which the followers of Jesus in this age are regenerated? Explain.

BIBLE PROOF

¹Ps. 51:5. ²I Cor. 15:45-47. ³Isa. 53:

8-12. ⁴Isa. 53:10, 11. ⁵Isa. 9:6

⁶I Cor. 15:27, 28. ⁷Matt. 25:34, 46

⁸Matt. 19:28. ⁹Titus 3:5. ¹⁰Rom. 5:18

¹¹Matt. 16:24; Rom. 12:1

REFERENCE MATERIAL

"The Atonement Between God and Man," pages 137-142.

SUMMARY OF IMPORTANT THOUGHTS

While Jesus is the active agent of his Heavenly Father in carrying out every feature of the divine plan, when the work assigned to him is finished, the Heavenly Father will be "all in all."

THE SON OF GOD SERIES

Lesson V

Jesus, Our Advocate

THE title, Advocate, as used in the Scriptures, is a translation of a Greek word meaning "intercessor, consoler."^A Jesus is the Intercessor on behalf of consecrated believers at the throne of heavenly grace.¹ It is particularly fitting to think of Jesus in this connection also as a consoler. Surely it is a great consolation to realize that despite our inherited sins we are acceptable to God through Jesus Christ.

As dedicated followers of the Master, we are in heart harmony with our Heavenly Father; but Satan, our great Adversary, is ever alert to call attention to our imperfections, and to have us believe that these hinder our acceptance by God. Our fleshly minds are also prone to reason along this line, so it is important to remember the good offices of Jesus, our Advocate, and to realize that through him, and through the merit of his blood, our justification before our Heavenly Father is assured, and that we can continue to enjoy his favor.²

Jesus, at his birth, did not inherit adamic imperfections, but he was subjected to the temptations of Satan and the world even as we are, and is thus presented to us in the Scriptures as an understanding and sympathetic High Priest who "ever liveth" to make intercession for us.

Thus we can at all times go to the Heavenly Father in prayer with the assurance of being heard and blessed.³

We are not to think of our Heavenly Father as austere and unsympathetic. Actually it was his love which provided for Jesus to be our Advocate. The Scriptures speak of Jehovah as a comforter, or consoler of his people.⁴ This was true of the faithful of natural Israel, even as it is true of faithful spiritual Israelites of the present age.⁵

During the Gospel Age, Jehovah, our loving Heavenly Father, deals with his people through Jesus, whose blood satisfies the demands of his justice. Jesus, in turn, explained to his disciples that instead of remaining personally present with them he would go away, and that he would send the Holy Spirit to be their comforter, their consoler.⁶

It is in connection with the sending of the Holy Spirit that the Scriptures present Jesus both as an intercessor, or Advocate, and as a comforter, for it was necessary for him to appear in the presence of God for us in order for the Holy Spirit to be sent.⁷ Jesus continues to appear in the presence of God for his people, and thus they are assured of a continual flow of heavenly blessings.⁸

The relationship we enjoy with our Heavenly Father is a very precious one indeed. All the rich blessings which God has promised to his people of the Gospel Age are assured to us if we ask for

them in the name of Jesus, our Advocate.* If we are abiding in Christ, and his words are abiding in us, we will ask only for the blessings which we know are in harmony with God's will.

STUDENTS' HELPS

QUESTIONS

As followers of the Master it is important to know what he means to us as our Advocate with the Heavenly Father. How many of these questions can you answer?

What is the meaning of the title "Advocate" as used in the Bible?

Does our need of an Advocate before God imply that we are opposed to the divine will?

What influences tend to discourage disciples of Christ?

How may we know that Jesus, as our Advocate, is understanding and sympathetic?

Is our Heavenly Father unsympa-

thetic and without understanding of our imperfections?

Explain one of the important ways in which Jesus provided for the spiritual comfort of his disciples.

What was necessary for Jesus to do before the Holy Spirit could be sent as a comforter?

Explain the conditions upon which our prayers will be heard and favorably answered.

BIBLE PROOF

¹I John 2:1. ²Rom. 8:34. ³Heb. 4:15, 16; 7:25. ⁴II Cor. 1:3, 4. ⁵Isa. 51:12
⁶John 14:26; 16:7. ⁷Acts 2:17, 18.
⁸Heb. 9:24. ⁹Eph. 2:18; John 15:7

REFERENCE MATERIAL

*Prof. Strong's "Exhaustive Concordance of the Bible," with the Hebrew and Greek defined.
"The New Creation," pages 183-185.

SUMMARY OF IMPORTANT THOUGHTS

It is by the Heavenly Father's loving arrangement that Jesus serves as our Advocate, our Intercessor. Our Father and Jesus are both understanding and sympathetic.

THE SON OF GOD SERIES

Lesson VI

The Lamb of God

A LAMB is used in the Bible as one of the symbols of Jesus in the laying down of his life for the sins of the world.¹ This symbol is brought to our attention both in the types and in the prophecies of the Old Testament; and the fulfillment of these is revealed in the New Testament by the apostles, and by Jesus in his Revelation to John on the Isle of Patmos.

This symbol is first brought to our attention in the account of the offering brought to the Lord by righteous Abel.² Cain presented an offering to the Lord at the same time that Abel did, but the Lord did not accept this offering, which consisted of the fruit of the field. Doubtless one reason Abel's offering was acceptable is that it required the shedding of blood, hence pointed forward to the better sacrifice of Jesus.³ ⁴

God promised Abraham that his "Seed" would bless all the families of the earth. Doubtless Abraham supposed that his son Isaac would be this "Seed." But God asked Abraham to offer his son in sacrifice, which Abraham demonstrated his willingness to do. However, at the last moment, a ram—a male sheep—was provided by God to take Isaac's place on the altar. Isaac was a type of Christ, and the lamb pointed forward to the sacrifice of the "Lamb of God."⁴

Later there was the sacrifice of the passover lamb in connection with the deliverance of the Israelites from Egyptian bondage. The blood of the passover lamb protected the firstborn of Israel against death during the passover night, and all Israel was delivered the next day. The New Testament points to Jesus as the antitype of the passover lamb.⁵

The Prophet Isaiah foretold the suffering and death of Jesus, and likened him to a lamb led to the slaughter.⁶ This prophecy is remarkably true of Jesus, in that it represents him as voluntarily surrendering himself to be sacrificed. Jesus did not defend himself.

In the Book of Revelation we find Jesus referred to a number of times as a "Lamb." We see him as a slain Lamb.⁷ We find the Lamb exalted to kingdom authority and power, as symbolized by Mt. Zion.⁸ We learn that there is a marriage of the Lamb, and later we are told of the Lamb's wife, or bride.⁹

The Apostle Peter explained that both the sufferings of Christ and the glory to follow were foretold by the prophets.¹⁰ There are many prophecies describing the glory of Christ following his suffering, and the sense of these is beautifully summed up by the revelator.¹¹

According to the Scriptures, the true followers of Jesus share in his

suffering and participate in his kingdom glory.¹³ These, as the "bride" of Christ, will share with him in dispensing the blessings of life provided by his blood—the blood of the Lamb.¹³

The kingdom of the Lord is symbolized in the Book of Revelation

by a throne. This throne is said to be the throne of God and of the "Lamb."¹⁴ From this "throne" the water of life flows out to the people of all nations, showing that by divine control, and through the provisions of the shed blood, all the families of the earth are to be blessed.

STUDENTS' HELPS

QUESTIONS

It is important for all disciples of Christ to know the answers to the following questions pertaining to Jesus and his place in the divine plan of salvation.

Do we have scriptural proof that a lamb is used to symbolize Jesus?

Where is the lamb symbolism first brought to our attention in the Bible?

How is the lamb symbolism emphasized in God's dealings with Abraham?

How do we know for certain that the passover lamb pointed forward to Jesus?

Quote Isaiah's prophecy concerning the suffering and death of Jesus.

Explain how Jesus is referred to in the 5th chapter of Revelation, and in the 14th and 19th chapters.

What did the Apostle Peter write about the suffering and the glory of Christ?

Explain the combined symbolism of the throne and the Lamb as mentioned in Revelation 22:1.

SCRIPTURAL PROOF

¹John 1:29; I Cor. 5:6. ²Gen. 4:4; Heb. 11:4. ³Heb. 9:22; Lev. 17:11. ⁴Gen. 22:8, 12, 13. ⁵I Cor. 5:7; I Pet. 1:18, 19. ⁶Isa. 53:7. ⁷Rev. 5:6. ⁸Rev. 14:1. ⁹Rev. 19:7. ¹⁰I Pet. 1:10, 11. ¹¹Rev. 5:9-13. ¹²Rev. 14:1, 4; I Pet. 4:12, 13. ¹³Rev. 22:17. ¹⁴Rev. 22:1

REFERENCE MATERIAL

^A"The Atonement Between God and Man," page 446.

IMPORTANT THOUGHTS IN LESSON

The importance of the Lamb symbolism of Jesus is seen in the Bible's many references to it. Thus is stressed the basic need for the shedding of blood in order for man to be restored to God's favor and to life.

THE SON OF GOD SERIES

Lesson VII

Mediator of the Atonement

BECAUSE of original sin the human race is alienated from God, and under condemnation to death. The purpose of the Heavenly Father in sending his Son into the world was to restore oneness between himself and his human creatures, and to set aside the death condemnation which now operates against mankind. One of the titles which the Scriptures give to Jesus in the accomplishment of this divine purpose is "Mediator." The first essential in this undertaking was for Jesus to give his life in sacrifice for the sins of the world.¹

The work of restoring oneness between God and man is likened in the Scriptures to the making of a covenant. God provided an illustration of this when he entered into a covenant with the nation of Israel. God's Law, as epitomized by the Ten Commandments, was the basis of that covenant, and Moses served as the mediator between God and the nation of Israel in the making of the covenant. The Israelites agreed to obey God's Law, and in turn God promised to bestow his blessings upon them.²

By the perfect keeping of God's Law, the Israelites could have escaped the death condemnation that came upon all mankind through Adam's sin.³ Although, because of inherited imperfections, they were

unable to do this, the effort did serve to point up the need for the shed blood of Christ, whose blood ratifies the promises of God to make a New Covenant with Israel, and with the world.⁴

The Bible emphasizes an essential difference between the original Law Covenant, with Moses as Mediator, and the New Covenant, of which Jesus will be the Mediator. That difference is that instead of the law of the covenant being written on tablets of stone, it will be written in the hearts of the people, and in their "inward parts." Taking into account all the generations of the dead who are to be awakened and given an opportunity to return to harmony with God, this work will require essentially the entire Millennial Age.

One of the prerequisites for the people, in order to have the Law of God become a very part of their beings, is to learn the divine will and ways. Thus, a very important part of the mediatorial work of Christ will be the enlightenment of the people. They will need to be enlightened concerning God's loving provision of redemption through Christ, and also concerning the requirements of divine law.⁵

While the Scriptures specifically speak of Jesus as being the Mediator of the New Covenant,⁶ the Bible also reveals that the true followers

of Jesus will be associated with him in the work of establishing harmony between God and man. In this association the disciples of Christ are said to have been given "the ministry of reconciliation."⁷

The disciples' part in this ministry of the New Covenant is largely in

the dispensing of the "word of reconciliation."⁸ Faithfulness in the use of the Word now involves sacrifice, and it proves the worthiness of the faithful ones to share in the future glorious work of mediating the New Covenant in association with Jesus.⁹ This is our glorious hope.

STUDENTS' HELPS

QUESTIONS

How many of these questions can you answer? To know the correct answers implies an understanding of God's great plan of the ages.

What was the purpose of the Heavenly Father in sending his Son into the world? and what is one of the titles assigned to Jesus in connection with the accomplishment of this purpose?

To what does the Bible liken the work of reconciling the world to God? In what way did the Lord provide an illustration of this work?

Why did the Israelites fail to keep God's Law, and what was accomplished by their failure?

What essential difference does the Bible emphasize between the Law Covenant and the promised New Covenant?

What is one of the prerequisites for the people to have the Law of God written in their hearts?

Who will be associated with Jesus in the work of mediating the New Covenant?

What is the principal part the church will play as co-mediators of the New Covenant?

BIBLE PROOF

- ¹I Tim. 2:3-6. ²Exod. 19:5-8; 24:3
³Lev. 18:5; Ezekiel 20:11, 13, 21
⁴Jer. 31:31-34; Matt. 26:28. ⁵I Tim. 2:5, 6; Isa. 11:9; John 1:9. ⁶Heb. 12:24. ⁷II Cor. 5:18. ⁸II Cor. 5:19
⁹II Cor. 3:3-12

REFERENCE MATERIAL

- ^A"The Atonement Between God and Man," pages 421-427.

SUMMARY OF IMPORTANT THOUGHTS

There are two important aspects of the Mediator's work of reconciling God and man: (1) providing redemption from the penalty of sin; and (2) enlightening the people concerning this provision of divine love.

THE SON OF GOD SERIES

Lesson VIII

Jesus, the Judge

THE Scriptures teach that all things are of the Heavenly Father and by his Son, Christ Jesus.¹ It is in keeping with this that the Apostle Paul speaks of God the Father as the Judge of all.² However, the Scriptures also teach very clearly that the Heavenly Father has appointed Jesus as his representative in the work of judging.³

Jesus made it plain that in serving as Judge he does not carry out his own will, but is merely the representative of the Father, and that his decisions faithfully represent the will of his Father. Jesus assures us that because this is so his judgments are certain to be just.⁴ Since the Heavenly Father has committed all judgment unto the Son, it means that he is the Judge of the church in the Gospel Age, and will also be the Judge of the world in the Millennial Age.

Jesus is a just Judge also because he does not depend upon the professions of those whom he judges. Neither does he depend upon outward appearances and circumstances. While still in the flesh, Jesus was able to read the thoughts of others,⁵ and how much more this is true since his resurrection and his exaltation to the divine nature.⁶

While Jesus will be the future Judge of all mankind, he is not now judging any except believers.⁷ In his

sermon on Mars' Hill, the Apostle Paul explained that God had appointed a day in which he would judge the world in righteousness by Jesus Christ.⁸ This will be the kingdom age.

Jesus is described in the Bible as being the One whom the Father has appointed to be the Judge both of the living (the "quick") and the dead.⁹ This means that his work as Judge is all-comprehensive, that all will receive the benefits of his righteous judgments.

Describing the benefits of the future work of judgment, the Bible declares that it will benefit the poor and the needy, and that the oppressors of the people will be cut off in death.¹⁰ This emphasizes the rich blessings which will come to the people of all nations as a result of Jesus' righteous judgments.

The Scriptures reveal that the future work of judging the world by Jesus follows his second coming, and that he will then be exalted to a position of glory and power.¹¹ The righteous judgment of Jesus, the Judge of the world, will be manifested both in the abundant manner in which he will bless the righteous, and in the punishment which will be meted out to the willfully wicked.¹²

As the disciples of Jesus, when

raised from the dead and glorified with him, will share in other aspects of his work, so also they will be co-judges with him.¹³ It is during this present Gospel Age that Jesus' dedicated followers are being prepared to share in this judging work with him. That preparation involves

the testing of absolute loyalty to the principles of divine righteousness and justice. It also calls for the development of sympathy and understanding for the sin-sick and dying world of mankind. In this, and in all other respects, we must become copies of God's dear Son.

STUDENTS' HELPS

QUESTIONS

It is good to test our knowledge of our Heavenly Father's great plan of salvation. How many of these questions can you answer?

The Bible says that God is "the Judge of all." In what way, then are we to think of Jesus as being the Judge?

Whose law constitutes the basis of all Jesus' judging? What assurance does this give us?

Name one of the reasons which assures us that Jesus is a just Judge.

Is Jesus now judging unbelievers?

How universally will Jesus judge the human race?

Describe some of the blessings which will accrue to the human race as a result of the righteous judgments of Jesus.

What parable did Jesus relate to illustrate his future work of judging the world of mankind?

Will Jesus be alone in his future work of judging the world?

BIBLE PROOF

¹I Cor. 8:6. ²Heb. 12:3. ³John 5:22, 27
⁴John 5:30. ⁵Luke 5:22. ⁶Isa. 11:2-5;
Rom. 2:16. ⁷John 12:47. ⁸Acts 17:
30, 31. ⁹Acts 10:42; II Tim. 4:1.
¹⁰Ps. 72:2-4. ¹¹Matt. 25:31, 32.
¹²Matt. 25:34, 41, 46. ¹³I Cor. 6:2

REFERENCE MATERIAL

"The Divine Plan of the Ages,"
page 142.

"The New Creation," page 397-399.

SUMMARY OF IMPORTANT THOUGHTS

Jesus is a righteous Judge because the law of the Heavenly Father is the basis of all his decisions; and also because he does not depend upon outward appearances, or upon the testimony of those whom he judges. He can read their thoughts, even their hearts.

PARABLE SERIES

Article II—Matthew 13:24-30, 36-43

The Wheat and the Tares

"Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matthew 13:43

IN THE Parable of the Wheat and the Tares, even as in The Parable of the Sower, which we considered in a previous article, there is a sowing of seed. However, in The Parable of the Sower the seed is explained to be "the word of the kingdom," whereas in The Parable of the Wheat and the Tares the seed are said to be "the children of the kingdom." (Matt. 13:19, 38) These "children of the kingdom" may, and do, come into being through the power of the Word of God sown in their hearts, but in this parable they are themselves the seed. This is an important distinction to keep in mind as we examine the various other details of the parable.

In the wheat and tares parable there are two sowings. The good seed is sown, and then, "while men slept," an enemy sows tares in the same field. The result of

this is, as we would expect, that the tares threaten to choke out the wheat. The servants of the householder who sowed the good seed suggest that the tares be uprooted and destroyed, but the householder does not permit this, explaining that this might also destroy the wheat. He orders that both the wheat and the tares be permitted to grow together until the harvest, and that then the tares should be gathered into bundles and burned, and the wheat should be gathered into his barn.

Jesus' own explanation of this parable begins with verse 37, and in verse 38 he explains that the "field" is the world, and that the one who sows the good seed is "the Son of Man." The application of the parable is world-wide. It does not represent the work of the Lord's people as sowers of seed in every part of the age, as

does The Parable of the Sower, but embraces the entire age with a sowing by Jesus at the beginning of the age, and a harvest at the end of the age.

The sowing of the seed by the Son of Man evidently depicts the work of Jesus in the selection of his apostles and other faithful disciples who constituted the nucleus of the Early Church. These were the original "children of the kingdom," as Jesus describes them in verse 38. And how appropriate is this title! These were attracted to Jesus by the Gospel of the kingdom. It was by the Spirit of this kingdom Gospel that they were begotten, and devoted their lives to the service of their Master.

Their successors in each generation throughout the age were likewise those attracted by, and imbued with, the Gospel of the kingdom. They are more than merely morally righteous people; they are people who are dedicated to the promotion of the good news of the coming kingdom of the Messiah. This is why Jesus calls them "the children of the kingdom."

The Enemy

JESUS explained that "the tares are the children of the wicked one," and that "the enemy that sowed them is the Devil." This is plain language, but a true prophecy of what has actually occurred. It is stated in the parable that it was while "the men slept"

(Greek) that the enemy sowed tares. The "men" here referred to would seem to be the apostles, who watched over the interests of the Early Church so faithfully. Paul said to the elders at Ephesus, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:29) Peter wrote, "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—II Peter 2:1, 2

Not only did Jesus and the apostles warn the Early Church of the false teachers that would come among them, but history reveals that this is what actually occurred. Teachers of error are seldom limited to one falsehood, and this is true of those who swept down upon the church after the apostles fell asleep in death. Through the development of the doctrine of the trinity they "denied the Lord that bought them." And by their falsehoods the loving God of the Bible was transformed into a torture demon by their blasphemous hell-fire doctrine.

The Parable of the Wheat and the Tares highlights still another false doctrine set forth by the "tares," "the children of the evil

one," which is the claim that Christ's kingdom was established by them through the uniting of church and state. At the beginning of Jesus' ministry the Devil offered to give him all the kingdoms of this world on the condition of being subservient to him. Jesus rejected this offer. But later those whom Satan sponsored, and who were begotten by all his various God-dishonoring doctrines, were quite willing to accept the proposition, and the result of this was the development of a counterfeit kingdom of Christ in the hands of the "tares."

Historians reveal this gradual change of viewpoint. Beginning in the second century the hope of a coming kingdom on earth, to be established by the returned Christ, began gradually to be thrust into the background. Philosophical and theological speculation began to spread through the church, as well as "ethical reflection." As large numbers of the nominal church came under the influence of this type of thinking, the hope of a future messianic kingdom on the earth lost its significance and appeal. Thus the way was prepared for the establishment of a counterfeit kingdom.

At that early period, before the division between the Greek and Roman churches, the hope of the coming kingdom of Christ was not completely set aside. How-

ever, as the Greek, or Eastern Church, took a more definite shape, as separate from Rome, Dionysius, the Bishop of Alexandria, succeeded in having the Book of Revelation eliminated from the Greek Bible.

The thought seems to be that this, at least, would do away with any scriptural support for the idea that Christ would return and reign over the earth for a thousand years. This biblical doctrine of Christ's thousand-year kingdom is referred to in Greek church circles as chiliasm, and to this day chiliasm is bitterly opposed by the Greek Orthodox clergy.

The Western Church, which gradually tightened its organizational bonds under the leadership of Rome, did not take such precipitous action against the messianic kingdom doctrine. The fact that Christ would return and reign for a thousand years was taught in one form or another by various individuals, seemingly without hindrance, until the 4th century. We quote from the article in the **Encyclopaedia Britannica**:

"These facts show how vigorously the early hopes of the future maintained themselves in the West. In the hands of moralistic theologians, like Lactantius, they [the messianic kingdom hopes] certainly assume a somewhat grotesque form, but the fact that these men clung to them is the clearest evidence that in the West millennialism was still a

point of "orthodoxy" in the 4th century.

"This state of matters, however, gradually disappeared after the end of the 4th century. The change was brought about by two causes—first, Greek theology, which reached the West chiefly through Jerome, Rufinus, and Ambrose, and, second, the new idea of the Church wrought by Augustine on the basis of the altered political situation of the Church. Augustine was the first who ventured to teach that the Catholic Church, in its empirical form, was the kingdom of Christ, and that the millennial kingdom had commenced with the appearing of Christ, and was therefore an accomplished fact. By this doctrine of Augustine's, the old millennarianism, though not completely extirpated, was at least banished from the official theology."

How clearly the historian has outlined the developments foretold by Jesus in The Parable of the Wheat and the Tares! By the 4th century the "tares," or imitation "wheat," had just about completely taken over in the "field." "The children of the kingdom" from that time forward held to their hopes, and proclaimed them with increasing difficulties. But, as the parable foretold, the "wheat" was not to be completely uprooted and destroyed. Rather, it was to remain and "grow together" with the tares until the end of the age, when there would be a harvest. The historian reveals that this also was a true forecast.

We quote further from the same article:

"It [the messianic kingdom hope] still lived on, however, in the lower strata of Christian society; and in certain undercurrents of tradition it was transmitted from century to century. At various periods in the history of the middle ages we encounter sudden outbreaks of millennarianism, sometimes as the tenet of a small sect, sometimes as a far-reaching movement. And, since it had been suppressed, not, as in the East, by mystical speculation, its mightiest antagonist, but by the political church of the hierarchy, we find that wherever chiliasm appears in the middle ages it makes common cause with all enemies of the secularized Church.... If the church and not the state, was regarded as Babylon, and the pope declared to be the Antichrist, these were legitimate inferences from the ancient traditions and the actual position of the Church."

The same historian explains that while the German and Swiss reformers for a time gave some consideration to millennarianism, they soon "took up the same ground in this which the Roman Catholic Church had occupied since the time of Augustine." It is a well-known fact that essentially all the early reformers did, in fact, join hands with civil governments, and applied to their organizations the misnomer of "Christendom."

They Grew Together

IN THE parable, the house-

holder instructed his servants to let the wheat and the tares grow together until the harvest, and what a true picture of this has been given to us by the historian. Those who held to the hope of Christ's return and the establishment of his thousand-year kingdom were not crowded out of the "field" entirely, even though the "tares" held the dominating position. Seemingly up to and somewhat into the 4th century millennial views were even considered "orthodox"—at least in some quarters of the church.

But when Augustine pronounced that the Roman Church was Christ's kingdom on earth, and later when this apostate ecclesiastical system joined hands with the state, it was essential for the "wheat"—"the children of the kingdom"—to carry on their activities largely "underground." But they were there in the "field," and kept the light of kingdom truth from becoming completely snuffed out. Thus, the "together" situation continued until the end of the age when it was time for the "harvest" to begin.

The tares as a group continued their disinterest in, and oftentimes opposition to, the hope of the coming messianic kingdom on earth. There was a rebellion on the part of many against certain of the evils of the church-state system of government, but the idea of a man-made kingdom con-

tinued, and has been adopted even by present-day liberal theologians.

These do not, of course, advocate church-state government, but they do emphasize that in their opinion the only thing God will ever do for the human race will be accomplished, not by the establishment of a powerful government in the hands of Christ, but by the moralistic teachings of denominational churches, and by the extent that they can influence governments to enact and enforce righteous laws.

But amidst all the cross currents of confusion brought about by conflicting "reform" movements and by the infiltration of higher criticism, evolution, and liberal thinking, some "wheat" survived. In every generation there were some "children of the kingdom."

Early in the 19th century a wider interest than usual was stimulated in the hope of Christ's return, through the leadership of William Miller. True, many of his teachings were erroneous, even as to the manner of our Lord's return, but it did stir up people's minds to realize that the Bible taught the second coming of Christ. But this all took place within the denominational churches. To whatever extent the "wheat" was involved in this movement, they were still together with the "tares."

The "Angels" and the "Harvest"

IN THE parable the householder said, "In the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (vs. 30) Jesus' explanation of this is, "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—vss. 41-43

The Greek word in this passage which is translated "angels" more literally means "messengers." The messengers of the Lord could be either animate, or inanimate, or both. As devoted living servants of God, they could be the holy angels of heaven, or God's consecrated people here on earth, or both. When we note all the various things accomplished by these "angels," or messengers, it would appear that a very wide variety of agencies must be used.

There was a "harvest" work at the end of the Jewish Age, and Jesus sent forth his disciples in that work. He also asked them to pray "the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. 9:37, 38)

These devoted followers of Jesus were to do their part in that "harvest" by preaching the Gospel of the kingdom, even as it was preached by Jesus.

But in that harvest there was a burning of the "chaff." John the Baptist foretold this, saying, "He [the Lord] will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3:11, 12; Luke 3:16, 17) We believe that this is a prophecy of the destruction which came upon the Jewish nation in A. D. 70-73. The "messengers" largely responsible for this "fire" were the soldiers of Titus' army.

This seems to be a revealing illustration of the two aspects of the "harvest" work at the close of the Gospel Age. Here, also, there is a harvesting of the "wheat." In this latter harvest we have "tares" which are gathered and burned, instead of "chaff." The messengers used by the Lord for this purpose are evidently not his consecrated saints, but whatever agencies and influences he may choose to use to rid the "field" of "all things that offend, and them which do iniquity."

The "wheat" are gathered into the Lord's barn. Jesus' explanation of this is, "Then shall the righteous shine forth as the sun in the kingdom of their Father." This explanation involves the ex-

altation of "the children of the kingdom" in the first resurrection to live and reign with Christ. These shine now only as "candles." (Matt. 5:14-16) Even so, until the kingdom is established in "power and great glory," "the children of the kingdom," in the flesh constitute the only light of the world. (Matt. 24:30) But when they are brought forth in the "first resurrection" to reign with Christ, they will "shine forth as the sun." Indeed, they will be a part of that "Sun of Righteousness" foretold by Malachi.—Mal. 4:2

Manifestly, to bring forth "the children of the kingdom" to the divine nature in the "first resurrection" requires the exercise of power through agencies quite beyond our ability to comprehend, and this work is included in the total accomplishments of messengers sent forth in this Gospel Age harvest. However, it is also true that an important part of this harvest work is accomplished by "the children of the kingdom" themselves through their proclamation of the Gospel of the kingdom, even as it was in the Jewish Age harvest.

The Harvest Message

IN HIS discourse relating to the time of his second presence and the end of the age Jesus said that he would "send his angels [messengers] with a great [sound of a] trumpet" and that they would

"gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31) The words, "sound of a" are not in the Sinaitic MS. Here the "messengers" are clearly "the children of the kingdom," as also are the "elect" who are gathered. The gathering is accomplished by "a great trumpet," which is symbolic of the proclamation of a message.

This is the kingdom message of present truth, the harvest message. It is the "everlasting Gospel" which was due to be proclaimed to those "that dwell on the earth, and to every nation, and kindred, and tongue, and people" at this end of the age. Some of the details of the message are outlined by the Revelator: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." —Rev. 14:6, 7

Another aspect of the message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." (vs. 8) "Babylon" is the apostate church, made up of the "tares." Her "fornication" was her illicit union with civil governments. By the "wine," or doctrine, pertaining to this union being the kingdom of Christ, she made all nations intoxicated with the erroneous notion that rulers governed

by God's authority and direction. Justified by this monstrous teaching, they hesitated not to wage so-called holy wars to fulfil their own selfish lusts for power and glory.

The Chief Reaper

JESUS said that he would send forth his messengers to gather his elect. This implies that he would then be present in the "field" to assume the role of Chief Reaper. This is further pointed out in Revelation 14:14, 15. We quote: "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."

Later in this chapter we are told of "another angel" or messenger, who had "power over fire." (vs. 18) This messenger is assigned the work of reaping the "vine of the earth" and of casting it into the "great winepress of the wrath of God." While the metaphor here changes from "fire" to the "winepress of God's wrath," the reference is undoubtedly to the gathering and destruction of the "tares." Thus we have a confirmation of the harvest

truths set forth in The Parable of the Wheat and the Tares.

In Revelation 18:1 we read, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." This seems clearly to be a reference to the return of our Lord, and the light of his glory will eventually fill the earth. Concerning one of the first features of his work, we read:

"He cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance [margin, power] of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:2-4

These Scriptures indicate that the "fall" of Babylon coincides with the return of our Lord and the period of his presence, and that a part of the harvest message is the invitation to the "wheat" who were to grow together with the "tares" until the harvest, now to separate themselves—"Come out of her, my people." This also

harmonizes with the testimony of Jesus in his parable, and in his great prophecy relative to the end of the age.

Now in the Harvest

CERTAIN time prophecies of the Bible—which we do not have space here to discuss—indicate that the Gospel Age harvest was due to begin in the early seventies of the last century. Are there any evidences to indicate that these prophecies have been correctly understood? We believe so. Remembering that the “harvest” has to do with both the “wheat” and the “tares,” we think the evidence is clear that there has been, and continues to be, a harvesting of the “wheat,” and a bundling of the “tares,” and the beginning, at least, of the burning of some of them.

Let us first consider the symbolic harvesting of the “wheat” of the parable—“the children of the kingdom.” There is evidence to show that about the year 1874 a little group of earnest students of the Bible began to understand clearly the glorious promises of the Bible pertaining to the time and manner of our Lord’s return. They also came to understand the purpose of his return—that he was first of all to be Lord of the harvest, and then, through the full establishment of his kingdom, accomplish the “restitution of all things, which God hath spoken

by the mouth of all his holy prophets since the world began.”
—Acts 3:19-23

One of that number, whom thousands of earnest Christians have come to think of as “that servant,” was blessed by the Lord with the ability and the assets, and had the sacrificing zeal to publicize these truths far and wide. They were sent in printed form to ministers and Sunday School teachers throughout the entire country. “The children of the kingdom” were no longer restrained as in the past. God had given them the message, and a way to proclaim it, and the “trumpet” began to sound.

This was not a work that was done in a corner, for in a few short years “millennial dawnism,” as it was called, became known throughout all Christendom. These Millennial Dawn people, a people separated from nominal Christianity, worked “together” to proclaim the Gospel of the kingdom with ever increasing volume and clarity.

These were, in deed, and in truth, “the children of the kingdom,” for they not only believed in the promises of the Bible relative to Christ’s thousand-year kingdom, but the glorious prospect of the kingdom filled them with a self-sacrificing zeal that allowed nothing to prevent them from proclaiming, on every suit-

able occasion, this glorious harvest and kingdom message.

In ever increasing numbers "the children of the kingdom" became associated to proclaim the good news pertaining to the thousand-year kingdom of Christ, and the blessings of peace, health, and everlasting life that would reach the people through the administration of its laws of righteousness. Nor has this witness to the kingdom Gospel ever ceased. Satan endeavors to discourage, separate, and disrupt "the children of the kingdom" through deception and otherwise, but they have always been able to re-group and continue trumpeting forth the harvest and kingdom message.

The Tares

THE tares of the parable, Jesus explained, are "the children of the wicked one." This does not mean that they are immoral people and professed servants of the Devil. It simply means that their viewpoints and lives are governed by the concepts of Satan's counterfeit teachings pertaining to the kingdom of God. Morally they are among the world's finest, and hold sincerely to the false concepts of the kingdom which are so prominent in the "Christian" society of which they are a part.

The bundling and burning of the tares is explained by Jesus

to mean their removal from the kingdom of which they profess to be a part. The "field" in which the "wheat" was sown was designed to be a wheatfield. The tares were sown by an enemy, and did not belong with the wheat, so they are removed—the parable says "cast into a furnace of fire" where "there shall be wailing and gnashing of teeth."

We understand that the "tares" are destroyed as tares, not as individuals. This is indicated by the statement that even when they are cast into the "furnace of fire" there is "wailing and gnashing of teeth." This is an expression used by Jesus to denote great disappointment and chagrin. How disconcerting and disappointing it will be to the tare class to learn that their much vaunted conception of the kingdom of heaven is not acceptable to the Lord and, as a class, is therefore removed from the "field."

The parable states, "Gather ye together **first** the tares, and bind them in bundles to burn them." It is not necessary to conclude from this that the bundling and burning of the tares is all completed before the harvesting of the wheat begins. The thought is, rather, that the completion of the bundling of the tares, and their being cast into the "fire," is prior to the time when the wheat is all gathered into the "barn," which Jesus explains as the righteous

shining "forth as the sun in the kingdom of their Father."

It is reasonable to conclude that the "furnace of fire" in which the "tares" are burned is the great "time of trouble" in which the "present evil world" is destroyed. (Dan. 12:1; Gal. 1:4) In this time of "great tribulation" all the various elements of the present humanly constituted social order will disintegrate and vanish. (Matt. 24:21) This will include all the various tare organizations, or "bundles."

Following quickly, the real kingdom of Christ will begin to function for the blessing of the

people. This will be the wheat class, the "children of the kingdom," brought forth in the "first resurrection," and shining as the sun for the enlightenment and healing of all nations.

This thousand-year rulership of Christ's kingdom will destroy all the enemies of God and of righteousness, even death. Every knee will bow and every tongue confess that Jesus Christ is Lord, to the glory of God. This work accomplished, the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven," will be fully answered.—Isa. 45:23; Rom. 14:11; Rev. 5:13; Matt. 6:10

Disinterested Love

THIS love is the kind exemplified in our Heavenly Father. While we were yet sinners, he loved us. So the love of Jesus is unselfish, pure, benevolent; a love which undertakes to do good for us for our own sakes, not from a hope of getting anything from us. It is disinterested love; so warm, so intense, that we should be willing to lay down our lives for the brethren.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (I Peter 1:22) The apostle proceeds to say that we should not only have this love, but that we should have it with fervency, warmth, ardor; not with a semi-indifference, but with a real interest in each other's welfare—the rich as well as the poor; the educated as well as the ignorant. Our love should go out to these as we see any lack in them that we could supply—rendering assistance of any kind; using always, of course, discretion, for love learns to be wise, and to take into consideration our motives, while we endeavor to do them good.

—Selected

Commissioned to Teach

"The anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye should abide in it."—1 John 2:27, margin

MANY are the blessings which reach the consecrated people of God through the medium of his Holy Spirit. The Holy Spirit of God is his holy power. In our case it is the power of his thoughts, his will, over our lives, and also his holy power as it operates in connection with his providential overruling of all our experiences.

God's thoughts, as they relate to his will for his consecrated people, are recorded in his Holy Word; and it is through the humble and submissive study of his Word, and obedience to the divine plan revealed therein, that we show ourselves approved unto him. (II Tim. 2:15) Those who surrender themselves fully to the doing of God's will are begotten of the Spirit to the hope of a new life. Thus they become the sons of God. The Holy Spirit, operating through his Word, also anoints them to the high honor of being God's servants.

It requires faith to believe that the great God of the universe can and does use his people here on earth in his service. We are so

insignificant and imperfect that it is difficult to realize that God could use us in the outworking of his plans and purposes on behalf of the human race. But this is what the Scriptures reveal, and we accept it with humility and thankfulness.

When Jesus began his earthly ministry he quoted Isaiah 61:1, 2, and explained that this was his commission to serve his Heavenly Father. This passage reads, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

Verse 2 of this commission includes the proclaiming of "the day of vengeance of our God," and the comforting of "all that mourn." This is a reference to the day of vengeance upon the nations at this end of the Gospel

(Continued on page 34)

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NEW JERSEY

(Continued from page 31)

Age, when many would be caused to mourn as a result of the "tribulation" it would bring upon the people. Jesus did not apply this to himself because he knew that it was not due to be fulfilled at that time.—Luke 4:16-21

Shortly after Jesus began his ministry, he sent his twelve apostles out to do a similar work. They too were to proclaim the Gospel of the kingdom. Besides, he sent out seventy evangelists to represent him in the great work he had come to do. On the night before Jesus was crucified he said in prayer to his Heavenly Father, "As thou hast sent me into the world, even so have I sent them into the world."—John 17:18

The commission which Jesus gave to his disciples was ratified at Pentecost when the Holy Spirit came upon them. Then it was that the anointing of the Holy Spirit, which came upon Jesus at the time of his baptism, became truly effective on behalf of his consecrated followers, all who are baptized into his body. It was this that John had in mind when, in our text, he speaks of the "anointing" which we have received of him.

To Teach

IN OUR text John wrote that those who receive this anointing of the Holy Spirit need not that

any man teach them. This does not imply that these are exempt from the need of Bible study, either individually or in association with others. John is emphasizing the fact that if we are truly anointed by the Holy Spirit to be the Lord's representatives, then we have been taught by God and have learned the truth which he wants us to make known to others. We are taught by God through his Word, and through the means which he has provided to help us understand his Word.

In order to be qualified representatives of the Lord we need to be acquainted with the glorious message of the divine plan contained in his Word. This is not a human message. It does not come from man, nor can it be understood by any except those whom the Lord enlightens by his Holy Spirit. Only such are able to understand "the mysteries of the kingdom of heaven." (Matt. 13:11) Jesus told his disciples that many righteous men of old desired to see these things but were not permitted to do so. To this he added, "Blessed are your eyes, for they see: and your ears, for they hear." —Matt. 13:16, 17

We may not know just how the Holy Spirit of God enables those whom he draws to himself to understand "the mysteries of the kingdom." Through his faithful people, the seeds of truth are sown as widely and continuously

as possible. However, only one here and there responds with understanding and appreciation. But it is a marvelous thing to note the readiness with which these receive the Word, and how quickly they come to an understanding of the divine plan.

The wise man wrote, "As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all." To this Solomon added, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccles. 11:5, 6

How encouraging to realize that the results of "seed sowing" are in the hands of the Lord! And we rejoice to realize that by his Spirit the Lord does assist those whom he calls in the study of his Word. We may think of this as a part of the anointing work of the Holy Spirit, for by this anointing we are both authorized and qualified to be "the light of the world," workmen who need not to be ashamed because we have rightly divided the Word of truth.—Matt. 5:14; II Tim. 2:15

The Message

THE HOLY Spirit's commission to Jesus, as recorded in Isaiah 61:1-3, presents a fairly comprehen-

sive idea of the message of truth we are authorized to proclaim. It is the good news of the kingdom, including the glorious hope of the resurrection of the dead. It also embraces the message of the high calling, in that we are still to proclaim "the acceptable year of the Lord."

And, as we have noted, in this end of the age we are also anointed to proclaim "the day of vengeance of our God." This does not mean that we are to pronounce vengeance, either upon individuals or upon groups. It simply means that we are to explain to those who are meek and teachable the meaning of the present "distress of nations, with perplexity," that it is a manifestation of God's displeasure upon a sin-cursed and dying world.—Luke 21:25

Closely associated with the proclaiming of "the day of vengeance" is the commission to "comfort all that mourn." (Isa. 61:3) This might well be a special reference to those who are caused to mourn by the distressing circumstances of "the day of vengeance." Jesus said that "all the tribes of the earth" would mourn because of his presence, and it is our privilege to comfort at least some of these by pointing out to them the real cause of the world's troubles.—Matt. 24:30

This seems to be the thought set forth in Isaiah 35:4, where we

are commissioned to "say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." Today the hearts of the people are filled with fear, even as Jesus foretold, and it is our privilege to explain to these that they have no real cause to fear, that while the Lord's vengeance is upon the governments, under Satan, his ultimate object is to save the people through the agencies of the messianic kingdom.

The anointing we have received to proclaim the Gospel of the kingdom does not teach us to be vindictive and harsh in making known the glad tidings. The message of the kingdom is a message of love, and should be presented with sympathy and understanding. We are not commissioned to tear down Satan's social order, but to build hope and courage in the hearts of those who have a hearing ear.

Witnesses for Jesus

SOME of the details of the Holy Spirit's commission are brought to our attention in the New Testament. For example, Jesus made it plain that his people were to go forth in his name. After his resurrection Jesus said to his disciples, "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be wit-

nesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

When, on the Isle of Patmos, the Apostle John was given a vision of those who would make their calling and election sure to reign with Christ, he said, "I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, . . . and they lived lived and reigned with Christ a thousand years." (Rev. 20:4) It seems evident from this that the Lord wants his people to give Jesus and his work of redemption a very prominent place in their message.

The apostles seemed to understand this point very clearly, and to abide by it. Peter made Jesus the very center of his pentecostal sermon; and thousands, of the Jews there gathered, repented and were baptized. Shortly after this Peter preached his wonderful sermon on restitution, and again he gave prominence to the name and power of Jesus.

We are informed that following this sermon on restitution, "the priests, and the captain of the temple, and the Sadducees," were "grieved that they taught the people, and preached through Jesus the resurrection from the dead." (Acts 4:1, 2) Peter could not refrain from preaching Jesus Christ, even though this name was an offense to many who heard.

Paul's preaching was after the same pattern. With reference to his visit to a synagogue of the Jews in Thessalonica, we read, "Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."—Acts 17:1-3

To Whom?

HAVING been anointed by the Holy Spirit, to whom are we to proclaim the good news of the kingdom? The commission of Isaiah 61, quoted in part by Jesus, emphasizes that we are to minister to the "meek," meaning the teachable—those willing and anxious to learn. But this is quite general in the sense that it does not specify any particular group or race of people.

Nor are we to take from this that we are to single out those whom we assume to be meek and confine our message to these. In the first place, we would be quite incapable of judging who, among all the people with whom we come in contact, are meek, and who are not. To use a scriptural expression, we are to "sow beside all waters," in the belief that the Lord will overrule in such a way that the message will reach the hearts of those who are meek,

while those who are not meek will have no ear for it.—Isa. 32:20

But we have a responsibility toward the meek who respond to the message. It is our privilege to further instruct these in the ways of the Lord. There is not only the evangelistic phase of the ministry, but the teaching and pastoral work as well. We are not only to witness the truth to others, but we are to build up one another in our most holy faith, and it is only these who benefit from this aspect of our ministry.

The kingdom message should not be held back from any who indicate a willingness to listen. Jesus made it clear that the whole world is to be considered our field of activity, and we should have a willingness to impart the message far and wide to Gentile and Jew; to professed Christians and those of the world; to believers and unbelievers; to the young and old, as we have opportunity.

At the same time we are to recognize the hand of the Lord in the matter of just where and when to proclaim the kingdom message. While Jesus commissioned his disciples to go into all the world to preach the Gospel, the divine overruling was such that the message was taken mostly to the west and north, rather than to the east, from Palestine. Paul obediently and gladly responded to the call, "Come over to Macedonia, and help us," when his own

plan was to go in another direction.—Acts 16:9, 10

As individuals our field of activity is quite circumscribed—at least, this is true with most of us. Doubtless we would like to extend our sphere of activity in the Lord's service, and it is well to have this desire. It denotes that the anointing power of the Holy Spirit is urging us on to greater sacrifices in the ministry of the truth. But we should not overlook the opportunities of service which are waiting for us close at hand, the little ways of witnessing which are known only to us and to the Lord. The Lord may be watching to see how faithfully we are using these before entrusting us with larger opportunities.

It is also important to watch the leadings of the Lord in connection with our co-operative ministry of the truth. The Lord knows how to open doors of opportunity, and how to close them. We should never try to force open any door of opportunity to serve the Lord, nor should we hesitate to enter those which the Lord unmistakably opens.

The Lord's arm has not shortened, nor has his power waned, since the days of the Early Church. There are still those Macedonian calls; and "iron gates" continue to open of their own accord. (Acts 12:7-11) This is true with respect to the Lord's people

both individually and collectively. We are blessed indeed if we learn to wait patiently on the Lord, and do not endeavor to run ahead of him in avenues of service which he has not clearly opened to us.

Not World Conversion

WE ARE not to look for large numbers to accept the truth at this time. We are in the "harvest" time at the end of the age, and ours is a harvesting work, although it is accomplished by a general "sowing" or proclaiming of the truth. While we believe that seeds of truth are now being sown which will be a blessing to the world in the early years of the kingdom, our primary objective is to reach and assist those whom the Lord is inviting to run for the prize of the high calling.

The Lord's time for the conversion of the world, both Jew and Gentile, is still future. While we are glad to lay down our lives in the ministry of the truth now, and to be "beheaded for the witness of Jesus," we rejoice to know that in God's due time the true knowledge of him shall fill the earth as the waters cover the sea.—Rev. 20:4; Isa. 11:9

"And in that day," Isaiah wrote, "there shall be a root of Jesse [Jesus], which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." (vs. 10) Verse 12 reads, "And he shall set up an

ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Thus we are assured that when the knowledge of the Lord fills the earth both Gentiles and Jews will rejoice in it, and will rally around that "ensign" which will be "a root of Jesse."—Rom. 15:12; Rev. 5:5; 22:16

What a glorious prospect we have for the whole world of mankind! Just as today we "see Jesus" and rejoice in all that he means to us and will mean to the world, so later he will become the "ensign" around whom the people of all nations will rally. (Heb. 2:9) Then, with that "pure language" turned to the people, they will all call upon the name of the Lord to serve him with one consent.—Zeph. 3:9

In the Church

ALL who are anointed by the Holy Spirit are authorized to be ambassadors for Christ, and, as such, to proclaim glad tidings to the meek. There are no exceptions to this. The Scriptures do not divide the Lord's people into two classes called "clergy" and "laity." However, in the assemblies of the Lord's people called churches—Greek, *ekklesias*—the Scriptures indicate certain arrangements to be followed, and certain restrictions to be observed.

Paul wrote, "I suffer [permit] not a woman to teach." (I Tim. 2:12) The reference here is to being a teacher in the church. It does not mean that women, enlightened by the truth and fully consecrated to the Lord, are not anointed to proclaim the Gospel of the kingdom by word of mouth and by distribution of the printed page. It is simply that the Lord, in his wisdom, and to carry out certain typical lessons, has limited teaching in the church to male members of the congregation.

And in this also there are limitations. In his letter to Titus, Paul mentions those who serve as "bishops," or overseers in the church, and sets forth their qualifications. We quote:

"A bishop [overseer] must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men [margin, things], sober, just, holy, temperate; holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision."—Titus 1:7-10

From this it is clear that one who serves as a teacher in a congregation of the Lord's people should measure up to a very high

standard of righteous conduct in his life. And he must be able "by sound doctrine both to exhort and convince the gainsayers." The enemies of the truth in Paul's day were largely those of the circumcision who endeavored to convince the believers that they should subscribe to certain features of the Law. And doubtless the truth was then attacked in other ways also.

So it was important that teachers in the church be sound in the doctrines of the truth, and have a measure of ability to teach, that they might be able to "earnestly contend for the faith which was once delivered unto the saints." (Jude 3) Along this line we note in his various epistles Paul faithfully endeavors to correct the wrong doctrinal viewpoints of those to whom he writes. In his letters to the brethren at Thessalonica he discusses and clarifies the truth concerning our Lord's return and second presence. In his letter to the Galatians he devotes considerable space to God's covenants.

So, today, it is likewise important that those who serve as teach-

ers in our congregations be sound in the truth—in the doctrines of present truth, for these doctrines are our "meat in due season." The issues of truth and error today vary in detail from those confronting the Early Church, but it is just as important now for teachers to be able to defend the doctrines of the truth as it was at that time.

We can't imagine Paul, or Peter, saying of those who were teaching error that they should be invited into the church to proclaim their views because doctrines were not too important. Proper doctrine and practice were both considered important in the Early Church, and should be so considered now. Let us hope and pray that it shall continue to be so.

With our teachers setting forth the truth in its purity, we all benefit as learners. And the more clearly we understand the doctrines of the truth, the more effectively we can proclaim them to others, as together we tell out, as widely as possible, the glad tidings of the kingdom, that fearful hearts may be given courage, and sorrowing hearts made glad.

The Dawn

The dawn may brightly break, or dark,
Ushering day with thunder peal
Or silent steal above the park.
But this the dawn cannot conceal,
That it is harbinger of day,
And 'tis for this we ever pray.

Considerations of the Christian

"Consider the work of God: for who can make that straight, which he hath made crooked?"—Ecclesiastes 7:13

CONSIDERATION of the different creations of God, sometimes called "nature," should become more and more valuable to us as Christians. Not only should we look upon these as being beautiful, but also as reflecting the glory of our Heavenly Father.

Jesus had this thought, telling his disciples to "consider the lilies how they grow: they toil not, they spin not." (Luke 12:27) This was a lesson illustrating complete confidence in God and his watchcare over us. If God is able to clothe these flowers with such beauty without their toiling for it, how much more will he take care of his children?

David also pointed to the creation of God saying, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man that thou art mindful of him?" (Ps. 8:3-4) Here David, awe-inspired by the silent wonders of the universe, draws a spiritual lesson from what he saw.

David's thoughts were not those of some today, who inquire, "When I consider the heavens, I wonder how long till we can get to the moon?" What a mistake they make, not realizing that the

"fear [reverence] of the Lord is the beginning of knowledge." (Prov. 1:7) How humble were David's considerations; certainly they were not the wisdom of this world. Most people of the world take life's blessings for granted, feeling that they deserve every one of them. And then, to top it off, some are thinking of "conquering outer space."

But to David the universe held a different lesson than many see in it today. To him, to study the heavens was one way of contrasting the Creator, who hung the moon and stars in the sky, with small men who were only given eyes to see them hanging there. Truly "the heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."—Ps. 19:1-3

"The Spirit Itself Beareth Witness"—Romans 8:16

THIS scripture finds fulfilment in many ways in the everyday life of a Spirit-begotten child of God. But notice particularly how it affects our impression of things we

observe. Paul says that the "Spirit itself beareth witness with **our** spirit, that we are the children of God." What a wonderful relationship this shows between the Lord and his people!

One example of God's Spirit testifying or witnessing to us of our sonship is that as we grow in grace and love we begin to relate everything around us to the divine plan, whether it is God's handiwork, or his sore punishments for transgression. The more we reason upon these things and study his Word "all nature" begins to be in harmony and unity with God. There can be no doubt that the main influence of these thoughts is the "Spirit of God working in us"; thus our heart is enlarged with the perfect way of our Maker, which tells us that now we really know "our Father which art in heaven."—Matt. 6:9

"He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1:8-10

These inspired words of Paul contain the over-all object of God's plan, which is to "gather together in one all things in Christ," both in heaven and in

earth. And this is surely a "mystery" to the world. How appreciative we should be that God had this "good pleasure" to make these things known to us by his Holy Spirit. It is this understanding of God's will that enables us to look out over the world with sympathy, and realize that there is a purpose for everything that the people are encountering. We know that shortly "the Sun of Righteousness [shall] arise with healing in his wings" for all of them.—Mal. 4:2

"Consider the Work of God"

IN OUR text Solomon asks the question, "Who can make that straight, which he [God] hath made crooked?" He shows what limited power man is given and how little he really can say about the way God is controlling things. For even if all were opposed to our doing his will, what would it mean so long as "God be for us"?—Rom. 8:31

God says concerning his own Word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."—Isa. 55:8, 11

As we consider the "work of God," we see the fixed laws he has ordained to control it, and how all of his creations are es-

tablished upon a firm foundation. From these creative works of God we may gain a lesson, and rest assured that the spiritual promises of God are just as "fixed" and, like all his works, are founded upon a firm foundation, which is centered in Christ, the Lord.

Other Considerations

BESIDES considering nature, there are other things to take into account. In Hebrews 3:1 Paul writes, "Wherefore holy brethren, partakers of the heavenly calling, consider the apostle and High Priest of our profession, Christ Jesus." Certainly, this is of vital importance to those in the narrow way. He is our Model and Head, and "was in all points tempted like as we are." "We have not an High Priest which cannot be touched with the feeling of our infirmities." "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Heb. 4:15; 12:3

Another creation we have the privilege of considering, which is not in the material world, but just as truly beautiful, is the "new creation." What reflection of God's divine love is shown in these minds! And do we realize that the poor groaning world "waiteth for the manifestation" of this work of God?—II Cor. 5:17, **Diaglott**; Rom. 8:19-22

Christ said that we should "love one another" as he loved us. (John 15:12) This involves seeing the good, as much as possible, in all of our brethren. The true consideration of our brethren is not constantly to look at their mistakes and shortcomings and feel it our duty to correct them. No, our proper duty is to lay down our lives for them. God will do the necessary chastening of "every son whom he receiveth."—Heb. 12:6

Of course, God's people have those inherited imperfections which we should try to overlook, but even with these fallen tendencies of the flesh we should radiate the love of God more than they who are of the world. Many times this has been called to our attention by those newly interested in the truth, saying, "I couldn't help but see all the loving interest you people show for one another."

Therefore, with these encouragements, "let us consider one another to provoke unto love and to good works."—Heb. 10:24

Consider the things of nature
you see
Reflecting our God and his maj-
esty.
Beholding the works of his
mighty hand,
Let's vow in his grace, forever
to stand.
Standing, but never alone will
we be,
For his Son is with us eternally!

The Armour of Light

MANY illustrations are used in Scripture to show the relationship between the people of God and the Lord Jesus, the great Head of the church, as to the work of grace which goes forward in our hearts. There are also pictures of our work both among the brethren and in the world. These are helpful in our calling and preparation for the kingdom.

One of the most helpful and comforting pictures is that of Jesus as our Shepherd and we his sheep. Again, he is the head of the body, and we the members; he is the vine, we the branches; he is the Bridegroom, we the prospective bride; Jesus is the High Priest, we, the church, the underpriests, together constituting a Royal Priesthood; he is the Captain, we the soldiers in his army.—Heb. 2:10

In connection with this last illustration, the apostle exhorts each to be "a good soldier of Jesus Christ." (II Tim. 2:3) In writing to the Ephesians, Paul specially refers to the "armour" with which the Lord's soldiers must be

clad if they would successfully fight the good fight of faith. In his illustration he refers to the various pieces of armour worn by the Roman soldier in his day. Rome being the conqueror of almost the whole of the then known world, her soldiers would be more familiar in the every-day life of both Jews and Gentiles living in the countries through which Paul traveled than would be the soldiers of any other nation. Six pieces of armour are referred to: the helmet, breastplate, shield, girdle, sandals, and sword; and Paul exhorts, "Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."—Eph. 6:13-17

Breastplate

THE breastplate was one of the most important pieces of armour. It protected the front of the body, especially the vital organs, such as the heart and lungs. The piece of spiritual armour corresponding to this is called a breastplate of righteousness, so it well illustrates the Lord's imputed righteousness which covers our imperfections and is vital to our standing as new creatures in Christ Jesus. Surely we need the breastplate of righteousness that we

might be able to stand. It is elsewhere described as "the breastplate of faith and love."—I Thess. 5:8

As the breastplate was worn over the front of the body, it, as already suggested, very appropriately represents that imputation of Christ's righteousness each soldier receives on enlisting in the Lord's army. Before we can be accepted, however, we must cease serving the Adversary, repent of sin and the wrong course in which we have been walking, and turn to the Lord Jesus as our Redeemer, through whom alone we can come to the Father with acceptance. When we turn to him in true faith, and in consecration give ourselves to him, the merit of the sacrifice for sins made on our behalf is imputed to us, hence the breastplate of righteousness is called "the breastplate of faith and love."

If we would be accepted, there must be a willingness to enlist as soldiers in the Lord's army, to fight for the great principles of righteousness for which Jesus fought; a willingness, in spite of all the fiery trials, evil-speaking, and misrepresentation hurled at the Lord's little army. But we can rest firmly upon the assurance, "It is God that justifieth, who is he that condemneth?" "There is...now no condemnation to them which are in Christ Jesus."—Rom. 8:1, 33, 34

Girdle

"STAND...having your loins girt about with truth." (Eph. 6:14) That which holds the armour in position is the girdle. A soldier could hardly be expected to engage in successful combat if his armour hung loosely about him. As a part of the panoply of the Christian, the girdle suggests service. Everyone called to be a good soldier of Jesus Christ must be prepared for active service. If we do a great deal of Bible study without zealously engaging in the service of the truth, our armour will hang loosely.

In other words, unless we seek to be faithful witnesses, we will be in danger of failing to become firmly established in all the fundamental doctrines of the the divine plan, "rooted and built up in him." (Col. 2:6, 7) The more we tell the good tidings to others, and contend for the faith once delivered unto the saints, the more firmly grounded and convinced of the truthfulness of our message shall we become. With special reference to our day the Master said, "Let your loins be girded about, and your lamps burning."—Luke 12:35, R. V.

Protection for the Feet

THE Roman soldier often had to march and fight over very rough, difficult country, hence the feet needed special protection. This was provided for by specially

made shoes and by the greaves which protected the legs and instep. So, in view of the dangers and difficulties of this present evil world, the Christian needs special protection in his walk through life, and specially through the dangerous and difficult country he often finds must be his battleground.

He has experiences which continually remind him that he is in the same narrow way as that in which his Master walked, and whose promised grace is sufficient to strengthen and uphold, however difficult the pathway may be. In view of this we are exhorted to "make straight paths for our feet, lest that which is lame be turned out of the way."—Hebrews 12:13

It is important, therefore, in view of the difficult path we tread, to see that we are properly shod, that it is the Gospel of peace, the true Gospel, that we are carrying to others—a message which speaks to the church during the Gospel Age, and later to all mankind during the Millennium.

The Prophet Isaiah shows that it would be specially the feet members of Christ that would be shod with the preparation of the Gospel of peace, the Gospel message in its purity. It is a message which tells clearly of the time that is so soon to come when there will be peace on earth and good will among all mankind. He

wrote, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!"—Isa. 52:7

Not only must we be shod with this Gospel of peace, but the spirit of the Lord's message must also go with it, which is peace and good will. The Master suggested, "Into whatsoever house ye enter, first say, Peace be to this house." (Luke 10:5) Paul wrote, "Giving no offense in anything, that the ministry be not blamed."—II Cor. 6:3

Shield

THE Roman soldier used his shield as a protection for whatever part of the body the weapons of the enemy were likely to reach. Especially did he need protection from the poisoned arrows which sometimes would be falling thick and fast. This shield beautifully pictures the shield of faith, or "the shield of the faith."—Eph. 6:16, **Diag.**

And what a wonderful protection we have in "the faith which was once delivered unto the saints"! (Jude 3) The truth of the divine plan enables us to see immediately what is, and what is not, in accord with the Word of the Lord. Before seeing the light of present truth we were often uncertain regarding the correct-

ness of the message presented to us. Now, by means of the truth of the Word—our shield of faith—we are protected from all the poisonous arrows of false doctrine which, hitting our shield, instead of injuring us, will fall harmlessly to the ground. All the fiery darts may be quenched in this way, even “all power and signs and lying wonders,” which Satan seeks to hurl against the faithful.—II Thess. 2:9

The Helmet

WE FIND that the Scriptures present things to us from the standpoint of reason. The Lord invites us, “Come now, and let us reason together.” (Isa. 1:18) And when we respond to this gracious invitation, coming to the Word of God with a sincere desire to understand the plan of salvation in Christ, we find from the beginning of our inquiries that “Christ is made unto us wisdom,” that what he reveals appeals to us as reasonable.—I Cor. 1:30

The Lord, through Isaiah, tells us that the special truth he desires us to reason about, and to see its justice and wisdom, is the arrangement whereby sin can be canceled, and one made right with God. In other words, the arrangement whereby God can be “faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (I John 1:9) Isaiah says, “Though your sins be

as scarlet, they shall be as white as snow.”—Isa. 1:18

This wisdom from above which in our day has been so abundantly supplied, James tells us is first of all “pure,” clear—not dark, obscure, unreasonable—and appealing to the mind as well as to the heart. (James 3:17) It is a message which brings us out of darkness into his marvelous light, fulfilling the words of our dear Redeemer, “I am come a light into the world, that whosoever believeth on me should not abide in darkness, but shall have the light of life.”—John 12:46; 8:12

And so we find that under the guidance of the Spirit of truth, the Word of God in its personal appeal to the heart and conscience as well as in its dispensational features, becomes more and more a protection to our reasoning faculties. In addition, it is a guide to our spiritual life and conduct.

Sword

THE only offensive weapon of a good soldier of Jesus Christ is his spiritual sword, the sword of the Spirit used in attack against Satan's kingdom of darkness, its errors and deceptions—false doctrines of all kinds. Our fight, as Paul says, is not a fight against flesh and blood, against our fellows in any shape or form, but is against “principalities, against powers, against [the evil influence

of] the rulers of the darkness of this present [evil] world."—Eph. 6:12; Gal. 1:4

Of the great Captain of our salvation it is written, "God sent not his Son into the world to condemn the world; but that the world through him might be saved," by delivering them from all those things holding them in bondage and in blindness to the light of the knowledge of the glory of God. (John 3:17) Paul, in speaking of his share in the Christian warfare, said, "I am set for the defense of the **Gospel**." (Phil. 1:17) To defend the Gospel against all comers requires courage and faith, and means a constant looking to the Lord that he might continue to supply grace sufficient for all our needs.

Temptations will sometimes come to us not to use our sword, or to use it halfheartedly. The prophet writes a word of warning concerning this: "Cursed be he that doeth the work of the Lord negligently, and cursed be he that keepeth back his sword from blood." (Jer. 48:10, R. V.) If we

would have the Lord's approval, we must surely be instant in season and out of season.

In addition to having on the whole armour of God and a well-sharpened sword of the Spirit, we must be of good courage and war a good warfare in the face of the enemy, remembering that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God."—II Cor. 10:4, 5

Just as the Roman soldier before going into battle appealed to his gods for protection and victory, so it must be with the good soldiers of Jesus Christ. We should, as Paul says, "Pray always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:18) Throughout our course we should be able to say with Paul, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."—I Cor. 15:57

How the Spiritual Nature Is Obtained

The glory, honor, and immortality which the Lord purposes to give to the church is not given free. Jesus never purchased for the church the divine nature or any spiritual thing whatever. The only things that he did purchase were the human rights and the human nature. This which we get free, through his merit, we may use and purchase with it that with which we may obtain the spiritual nature. This is the Father's "high calling." He invites us to make the exchange, or barter, giving up our all.

SPEAKERS' APPOINTMENTS

A. BOYCE

Portrush May 20-22

G. A. FORD

Latchford April 23
Dewsbury 30
Letchworth May 7

E. HALTON

Liverpool April 23
Latchford May 7
Portrush 20-22

T. R. LANG

Portrush May 20-22

J. H. MURRAY

Letchworth April 16
Ipswich May 14
Portrush 20-22

E. TERRY NADAL

Eastleigh May 14
Portrush 20-22

H. E. NADAL

Portrush May 20-22

G. RUSSELL POLLOCK

Portrush May 20-22

Eastleigh	Afternoon	24
Yeovil	Evening	24
Paighton		25
Bristol		26
Coventry		27
Liverpool		28
Glasgow		30
Dundee		31

R. SIMMS

Portrush May 20-22

T. STRACY

Eastleigh April 16

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

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

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

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

Perfect, Like God

JESUS said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) Is it possible for us, as followers of the Master, to be actually perfect, as God is perfect?

THE basic meaning of the Greek word in this text, translated "perfect," is "complete." In the preceding context Jesus explains that the Heavenly Father bestows such common blessings as sunshine and rain upon the unjust as well as upon the just, and then adds, "If ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

Then follows the admonition to be "complete" even as God is complete. The thought evidently is that we can be "complete," like our Heavenly Father, in the bestowing of our blessings. Just as God causes the sun to shine and the rain to fall even upon those who are not in harmony with him, so we are to love our enemies, and on every suitable occasion, and in whatever way we can, to bestow blessings upon them. We are also admonished to include them in our prayers.

As members of the fallen and dying race, we are all by nature imperfect, and cannot measure up to the moral perfection of our Heav-

enly Father. But we can be "complete," or impartial, in the bestowing of our blessings. We can and should love our enemies, and do good to those who despitefully use us and persecute us. Jesus said that by doing this we "may be the children" of our "Father which is in heaven: for he maketh the sun to rise on the evil and the good, and sendeth rain on the just and on the unjust."—Matt. 5:44, 45

A World-wide Witness

JESUS said, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) Has this prophecy been fulfilled?

WE BELIEVE that it has, and that its fulfilment continues. The first essential, in order that this prophecy might be fulfilled, was the availability of the Bible, the Word of God. The Bible was not in general circulation in the days of the Early Church, and certainly not during the long centuries of the Dark Ages.

However, soon after the beginning of the prophetic "time of the end," at the opening of the nineteenth century, large Bible societies were established which began the translation and circulation of the Bible in all the prominent languages of the professed Christian world, and in many heathen languages as

well. This placed the Bible in the hands of the rank and file of the people.

It is the Bible that contains "the Gospel of the kingdom," but this Gospel is not discernible and understood to any great extent except as the Lord provides teachers. Certainly the teaching of eternal torture for the wicked is not the Gospel. The Gospel of the kingdom is the good news of Christ's return to establish a world government for the blessing of all the families of the earth.

For nearly a hundred years now this Gospel of the kingdom has been proclaimed widely, and in every civilized country. At times the message has been more far-reaching than others, but it has gone forth. The first requisite for this world witness was the distribution of the Bible itself, for it is the basis of the message. And this, as we say, has, in the Lord's providence, been followed up by the needed message of explanation. Yes, "the Gospel of the kingdom has been preached in all the world for a witness."

Burden Bearing

IN GALATIANS 6:2 we are exhorted to bear one another's burdens, and in the 5th verse of this chapter Paul writes that "every man shall bear his own burden." How do you harmonize these two statements?

THE seeming disharmony of these two statements by Paul is due to the fact that the word "burden" is used to translate two different Greek words. In the 2nd verse the

word "burdens" translates a Greek word which simply means "load." The reference apparently is to the trials and difficulties of the narrow way, those experiences in which the Lord's people can and should do all they can to comfort and encourage one another. This is one of the precious privileges of every consecrated follower of the Master.

On the other hand, the word "burden" in verse 5 translates a Greek word which, seemingly, in its broader scope of meaning, includes the idea of obligations—literally a task, or service. There are certain tasks or services which devolve upon each consecrated follower of the Master, and which are his to perform. These may be duties in the church, or at home, or in his business, or otherwise. We are not to shirk our responsibilities in discharging these. We should not expect other brethren to do these things for us.

How the Sun Stood Still

JOSHUA 10:12, 13 reads, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." Does this mean that God actually stopped the earth from rotating until Joshua and his army defeated their enemies?

WE DO not think so! While we do not doubt God's power to perform such a miracle, when we take the context into consideration another explanation seems more reasonable. This incident occurred in connection with Joshua's defeat of

the Amorites. In this battle the Lord rendered his assistance by causing great hailstones to fall upon the enemy. During this storm the sun would be hidden from sight.

In Joshua's command to the sun to "stand thou still," the Hebrew word used literally means to be "dumb." The "language" of the sun is its rays of light and warmth, but here the sun was hidden behind the dense clouds from which the hailstones were falling upon the Amorites, thus rendering the sun "dumb," or silent. Apparently, therefore, what Joshua requested was that this situation continue for the remainder of the day.

Joshua made the same request with respect to the moon. In other words, his desire was that the clouds and storm continue, not only until the sun went down, but even into the night after the moon arose, until the enemy was completely routed. The fact that the same request was made concerning the moon would seem to prove that he was not asking that the sun stand still in the heavens, for then it would remain daylight, and the moon would have no bearing on the situation.

The latter part of verse 13 reads, "So the sun stood still in the midst of heaven, and hasted not to go down for about a whole day." One of the meanings of the Hebrew word here translated "hasted" is "withdraw." What the Hebrew text seems to say is that the sun remained hidden in the midst of heaven for practically the whole day, remaining "withdrawn" behind the clouds.

Graves Opened

MATTHEW 27:52, 53 reads, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city." Does this mean that there were some who actually rose from the dead at the time of Jesus resurrection?

FIRST, the words, "And the graves were opened," in the 52nd verse, and the words, "and went," in the 53rd verse are not in the Sinaitic MS., one of the very oldest extant. However, we get a better understanding of the incident here described from a translation of the Codex D (or Bezae Cambridge) Manuscript, which reads, "Tombs were laid open, and many bodies of those buried there were tossed upright. In this posture they projected from the graves and were seen by many who passed by the place on the way back to the city."

This is quite in harmony with the preceding verse, which tells us that at the time Jesus died "the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." The tombs which were laid open were evidently in these rocks that were rent by the earthquake, thus exposing the bodies which they contained. The ancient method of embalming and securely wrapping dead bodies would make it possible for them to be exposed in an upright position.

ITEMS OF INTEREST

TRACT DISTRIBUTION: With the arrival of spring there will be increasing favorable opportunities for the distribution of truth literature, such as tracts, kingdom cards, and radio circulars. It is well to have a supply on hand for use on that vacation trip, or on the way to a convention.

We would like to remind the brethren of the special radio circulars which are published each month, and designed to announce the third Sunday of the month "Frank and Ernest" broadcast. These circulars themselves contain a truth message, and serve the additional purpose of advertising the radio programs. The "wages" of joy are available for all who serve in this, as well as in other ways.

THE GENERAL CONVENTION: Brethren throughout the country are making their plans to attend the General Convention in Bloomington, Indiana. The date is August 5-10. The Convention program is already being drafted. We suggest that the brethren everywhere make this gathering of the Lord's people a matter of special prayer. Details of the program will be announced in later issues of The Dawn.

RADIO TOPICS FOR APRIL

- 2—"The Resurrection"
- 9—"The Harmony of the Bible"
- 16—"A Preview of History"
- 23—"Creator and Creation"
- 30—"Waters Above and Below"

TV LISTING

Half-hour Programs

- Portsmouth, Va.—WAVY-TV, Channel 10, Sundays, 9:00 a.m.
- Peterborough, Ont.—CHEX-TV, Sundays, 12:00 noon.
- Eugene, Ore.—KVAL-TV, Channel 13, Sundays, 10:00 a.m.
- Steubenville, O.—WSTV-TV, Channel 9, Sundays, 9:30 a.m.
- Chico, Calif.—KHSL-TV, Channel 12, Sundays, 1:30 p.m.
- El Paso, Texas—KELP-TV, Channel 13, Sundays, 1:00 p.m.
- Alexandria, Minn.—KCMT-TV, Channel 7, Alt. Sundays, 12:00 noon.
- Austin, Texas—KTBC-TV, Channel 7, Sundays, 11:00 a.m.
- Little Rock, Ark.—KATV, Channel 7, Sundays. Time to be announced.
- St. Louis, Mo.—KTVI-TV, Channel 2, Sundays, 9:00 a.m.
- Bakersfield, Calif.—KLYD-TV, Channel 17, Alt. Sundays, 9:30 a.m.
- Petersburg, Va.—WXEX-TV, Channel 8, Sundays, 9:30 a.m.
- Pittsburgh, Pa.—WTAE-TV, Channel 4, Sundays, 9:30 a.m.
- Saginaw, Mich.—WKNX-TV, Channel 57, Sundays, 12:30 p.m.

Fifteen-minute Programs

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

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

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

ARIZONA

Phoenix	KOOL	960	8:45	a.m.
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ARKANSAS

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

CALIFORNIA

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

COLORADO

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

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

Washington	WOL	1450	11:00	a.m.
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FLORIDA

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

GEORGIA

Atlanta	WGUN	1010	12:05	p.m.
Savannah	WBYG	1450	12:15	p.m.
Thomson	WTWA	1240	12:05	p.m.

ILLINOIS

Chicago	WEAW	1330	9:15	a.m.
LaSalle	WLPO	1220	9:45	a.m.

IOWA

Clinton	KROS	1340	7:15	p.m.
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KENTUCKY

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

MAINE

Bangor	WABI	910	12:05	p.m.
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MASSACHUSETTS

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

MICHIGAN

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

MINNESOTA

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

MISSISSIPPI

Biloxi	WLOX	1490	12:05	p.m.
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MISSOURI

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

MONTANA

Miles City	KATL	1340	9:15	a.m.
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NEW JERSEY

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

NEW MEXICO

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

BROADCAST SCHEDULE

NEW YORK

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

NORTH CAROLINA

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

OHIO

Akron-Canton	WHLO	640	7:30	a.m.
Cincinnati	WNOP	740	9:00	a.m.
Columbus	WMNI	920	10:30	a.m.
Piqua	WPTW	1570	11:30	p.m.
Zanesville (Tues.)	WHIZ	1240	9:45	p.m.

OKLAHOMA

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

OREGON

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

PENNSYLVANIA

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

SOUTH CAROLINA

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

TENNESSEE

Nashville	WNAH	1360	12:00	noon
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TEXAS

Hamilton	KCLW	900	1:45	p.m.
Lampasas	KCYL	1450	12:45	p.m.
Livingston	KVIL	1220	8:45	a.m.
Lubbock	KDAV	580	9:45	a.m.
Pampa	KPDN	1340	11:05	a.m.
Sherman-Dennison	KRRV	910	11:05	a.m.
Wichita Falls	KWFT	620	10:15	a.m.

UTAH

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

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

WASHINGTON

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

WEST VIRGINIA

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

WISCONSIN

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

WYOMING

Cheyenne	KVWO	1370	10:05	a.m.
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CANADA

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

"Now Is Christ Risen"

ON APRIL 2nd the professed Christian world will once more commemorate the resurrection of Jesus Christ from the dead. It is particularly fitting that truth-enlightened followers of the Master should specially call to mind this most important event in the outworking of the divine plan of the ages. As the death of Jesus was essential for the redemption of mankind from sin and death, his resurrection to be our Advocate with the Father, and the Mediator between God and man, was also an essential part of the divine arrangement.

We are commissioned to be witnesses of Jesus, but Paul wrote that if Christ is not risen from the dead, then we are false witnesses, and our preaching is vain, so likewise our faith. Besides, if Christ was not raised from the dead, then those who have fallen asleep in Christ have perished, as Paul so unequivocally states.

Our death baptism into Christ would have no point, were it not that Christ had been raised from the dead. Or, as Paul stated it, "Why are they then baptized for the dead?" that is; "if the dead

rise not at all?" None of the dead would live again had not Christ been raised. But how wonderful to realize that Christ has been raised from the dead, and that he became "the firstfruits of them that slept."—I Cor. 15:12-20; 29

The women first at the tomb on the morning of Jesus' resurrection were instructed to go and tell the disciples the good news of what had occurred. (Matt. 28: 1-10) Doubtless their own rejoicing in the fact of the Master's resurrection was increased by sharing this reassuring news with the apostles. Much of the joy of learning anything which is worthwhile knowing is in sharing the information with others.

So it is with us today. We are specially blessed by the Lord in that he has given unto us to know some of the mysteries of the kingdom of heaven, and our joys in the truth are enhanced as we endeavor to communicate the glad tidings to others. There is a rich blessing simply in proclaiming the good news and, if perchance we reach one here and there who has a hearing ear, our rejoicing is increased.

With the arrival of spring and the approach of summer, the opportunities of service for many of the Lord's people will increase. So will also the blessings of fellowship, particularly at conventions, large and small, in America and in other parts of the world. May we be on the alert to use all these opportunities wisely, enthusiastically, and to the glory of the Lord.

THE RADIO MINISTRY

THE blessing of the Lord continues upon the ministry of his truth over the radio. The general volume of mail response is encouraging, and we are continually learning of those who are rejoicing in the truth as a result of having first heard it over the radio.

We have recently received a letter from Brother Andrew Horwood, of Newfoundland, Canada, in which he reports, "The Lord has used the radio to find most of those who now associate with us." He also mentions "four immersions from parts too far away to meet with the friends except once or twice a year." How else would these have been reached with the kingdom Gospel in the remote sections of Newfoundland? How wonderful that the Lord has provided a way whereby, through the co-operation of his people, his truth can go forth so widely!

THE TELEVISION MINISTRY

DURING the month of March nine additional half-hour television programs were filmed. These are now in the process of being "edited," or put together, and in due course will be ready for showing. We are hopeful that the first of these will be ready by late next month. As previously announced, three of these new programs will be filmed in color, and we are hopeful that they will be quite suitable for use in public meeting work.

Meanwhile, additional television stations are making time available for The Bible Answers series, and for this also we give thanks to the Lord. How comforting it is to realize that the Lord is overruling in all the efforts of his people to show forth his praises! We know that of ourselves we can do nothing, but with the Lord's help, whatever he desires accomplished will, through the sacrifices and labor of his people, be done.

A MESSAGE FROM ENGLAND

MANY of the brethren in the United States and Canada will remember Brother George A. Ford, of England, who visited here in 1955 and served at the General Convention. Brother Ford is active in the ministry in the British Isles, and has recently sent us a letter of encouragement which we wish to share. Brother

and Sister Pollock will visit the British Isles in May and June, and Brother Ford mentions this, and bids them welcome.

"Dear Brethren: Loving greetings in our dear Lord's name! We are very happily engaged with you in the ministry of the Lord's Word, serving the brethren, and announcing the approach of our Lord's kingdom and his eternal peace. We are inspired with the progress you dear brethren are making, and delighted to identify our loving, ready service with yours. Brother and Sister Pollock are well known here, and will surely have a great opportunity of service, and a very warm welcome wherever they go. We are all looking forward to the privilege of 'holding up their hands,' and already we are bracing up ourselves for the occasion. The Lord will bless their untiring labors as they move among us once again. We are glad. The Lord be with you always. With warmest love to all the brethren, Yours in Christ Jesus."

HELL-FIRE

A LARGE number of church people no longer believe in the hell-fire teachings of the Dark Ages, although in some of the smaller, and so-called "orthodox" groups, it is still preached with considerable zeal. However, even among many of those who do not believe this God-dishonoring doctrine, is the belief that it is taught in the Word of God. For this reason, we think it is important to continue making known the truth on this subject.

Whenever the "Frank and Ernest" program deals with the hell subject, the mail response is good. And recently, in a series of public meetings, the subject which brought the largest number to the auditorium was, "Coming Back from Hell Soon." Yes, the "fires of hell" are still "smouldering," and the truth on the subject is very refreshing to those who are humbly and sincerely seeking a better understanding of the loving God of the Bible. These, as is stated in the following letter, have become "disgusted" with the hell-fire dogma.

"Dear Sirs: Please send me 'God and Reason.' I chanced to hear your TV program Sunday. I was so glad to realize that there are others who believe as I do. I have become so disgusted with the hell-fire and brimstone teaching that I do not attend church any more. I want the truth. I believe that God meant for us to think for ourselves, and not to take anything for granted. I am anxiously awaiting the book."—Missouri

TAPE RECORDINGS

THE recording department is one of the busiest at The Dawn. The brethren may be interested to know that in this department we have five professional tape recorders, and all five of these are in almost constant use. In addition to the recordings for the Dawn Recorded Lecture Service, the "Frank and Ernest" record-

ings are also made on these machines.

Now that the Mutual Network is not giving us the extensive coverage it once did, it is necessary to send individual tapes to a great many stations, and these are copied from the original recordings. Counting those in Canada and overseas, the department is producing fifty copies a week of the "Frank and Ernest" programs.

In addition to these there are, of course, the recordings for the Dawn Recorded Lecture Service. For the special Memorial Service recording, more than one hundred and fifty copies had to be made. And what a joy it is to realize that by this means so many of the Lord's people in small groups, and as individuals, could be blessed by the inspiration of a discourse on the Memorial Supper, and also by the beautiful hymns and organ music which are included in this memorial service recording.

A constant flow of our regular recordings goes out all the time, averaging close to one hundred each week. The lectures on these deal with a wide variety of subjects, both for the brethren and for the public, and are given by brethren from coast to coast, as well as overseas. These recordings are sent out on loan, and when returned additional tapes are sent. They are available also

in Canada, the British Isles, Australia, and New Zealand.

We expect, the Lord willing, that our next special recording will be a report of Brother Pollock's visit among the brethren overseas, where he will visit the brethren in the British Isles, Germany, France, Holland, Denmark, Sweden, and Finland. This recording will be sent free to all who request it. A further notice concerning this will appear in a later issue of The Dawn.

ADDITIONAL LETTERS

"Dear 'Frank and Ernest': Or, is it frank and earnest? Anyway, your program on Sundays is most interesting and informative. From the standpoint of the enlightenment it gives, very few programs on the air can compare. Frankly, I enjoy it. May I have your booklet, 'God and Reason.' May God help you to keep on the air."—West Virginia

"Dear Brethren: Loving Christian greetings! I have just returned from visiting one of those who sent for the 'Hope' booklet. I was privileged to have a very interesting talk with the husband who had lost his wife. The daughter also was present. I had over an hour with them, and in addition to answering their numerous questions, went over the 'divine plan,' tracing the 'Seed of promise,' and onward to 'the times of restitution.' They were very interested, so much so that they subscribed to The Dawn. They have asked me to visit them again any time."—Scotland

"Dear 'Frank and Ernest': Will you please send me your booklet, 'Hope Beyond the Grave.' I have been listening to your programmes for a long time, and appreciate very much the frank and earnest way you explain the Scriptures. Thank you very much."—South Africa

"Dear Friends: Resulting from your consolation card, and receipt of your 'Hope' booklet, and other publications, I have been greatly helped. I do thank you for your kindness. The trial of bereavement hangs very heavily upon me in these dark days."—England

"Dear Friends: I am very thankful for the regular supply of The Dawn Magazines, which I read with interest, and circulate among friends of different denominations. All of them look forward to reading your magazine. I would also like to have a sample of your consolation cards so that I may type their contents for posting to people in this country who are bereaved. Thank you very much, and with all good wishes and

prayers, I remain, Yours sincerely."
—India

"Dear Brethren: Please send me a year's subscription to The Dawn Magazine. I am a boy of fourteen, and have started with the new Bible lessons which began in The Dawn in January, and I am enjoying the precious truths. Now they have been simplified for us, and our Sunday School class of ten are also enjoying these lessons. May God bless you."—California

"We both listen to 'Frank and Ernest' each Sunday, and have done so continuously since we accidentally tuned them in on our radio one Sunday morning about ten years ago. We listen fifteen minutes, and get an hour's sermon. My brother is one of the 'oldtimers,' having become acquainted with 'Studies in the Scriptures' forty-five years ago. We trust that you will, by divine help, be permitted to continue your broadcasts as you do now, 'with tolerance and good will toward all.'"—Oklahoma

WEEKLY PRAYER MEETING TEXTS

APRIL 6—"If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—I Peter 4:16 (Z. '96-166 Hymn 118)

APRIL 13—"Except ye eat of the flesh of the Son of Man, and drink his blood, ye have no life in you."—John 6:53 (Z. '99-51 Hymn 122)

APRIL 20—"He that is faithful in that which is least is faithful also in much."—Luke 16:10 (Z. '03-407 Hymn 277)

APRIL 27—"Let this mind be in you, which was also in Christ Jesus."—Philippians 2:5 (Z. '02-265 Hymn 198)

"Dear Sirs: We heard your program this Sunday morning, and were pleased to have the opportunity of enjoying a few moments with you and the Bible. We would very much like to have the book you mentioned. My wife is a Christian, and I am learning the Bible so I can also live the way Christ would want me to live. Sincerely yours."—Minnesota

"Dear Sirs: Today I heard your radio program for the first time, and greatly enjoyed it. I would like to receive your book, 'God and Reason.' I am sure I will enjoy it. I would not have heard your program had it not been that I was ill with a cold. But God can use even a cold to remind us that he and his Word are still living. I will be praying for you. Your friend in Christ."—New York

"My dear Dawn: World events leading up to the establishment of God's kingdom are being fulfilled so rapidly, and so completely according to prophecy, that it is diffi-

cult to keep posted on all of them. I so often wish that I could broadcast my enthusiasm to the whole world. I am eighty-seven years of age, and retired from active service, but my enthusiasm and watchfulness continue unabated, and grow daily. Prayerfully yours."—Ohio

Dear Sirs: Please send me the book, "The Divine Plan of the Ages," also three copies of the booklet, "The Truth About Hell." I would like to say that I have had the full set of "Studies in the Scriptures" for about five years, and I can say I have received a great blessing from the truth I have found in them. About a year ago I gave a set to a friend, and this week he told me that he would not take five hundred dollars for them. So you see what a blessing he has received. I let another friend read them—a Baptist preacher—and he has told me it is the best Bible explanation he has ever read.—South Carolina

"A PREVIEW OF HISTORY"

To be discussed by

"FRANK AND ERNEST"

KGO—810 kc.—10:15 A. M.

Sunday, April 16

The prophecies of the Bible foretold this time of world change in which we are living, and assure us of a glorious new day of peace and joy soon to come. Tune in "Frank and Ernest," and send for a free copy of the 96-page book, "God and Reason." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

MAY TOPIC: On Sunday, April 21, the "Frank and Ernest" topic will be, "The Oldtime Religion." As always, an abundant supply of circulars will be available for advertising this broadcast. The topic is one which will attract many new listeners to the program, and should be widely advertised. Order your supply of circulars now. They are free.

SPEAKERS' APPOINTMENTS

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

SAMUEL BAKER

*Winnipeg, Man. Can.	
Mar. 31-Apr. 2	
Brandon, Man. Can.	4
Regina, Sask. Can.	5
Canora, Sask. Can.	7-9
Porcupine Ploin, Sask.	10
Star City, Sask. Can.	11, 12
Prince Albert, Sask.	13, 14
Middle Lake, Sask. Can.	16
Steep Creek, Sask. Can.	17
Tarnopol, Sask. Can.	18
St. Brieux, Sask. Can.	19
Saskatoon, Sask.	21-23
Luseland, Sask. Can.	27-30

WILLIAM A. BAKER

*Ft. Worth, Tex.	
Mar. 31-Apr. 2	
Weatherford, Tex.	6
Bowie-Sunset, Tex.	7
Gustine, Tex.	9
Lampasas, Tex.	10, 11
Austin, Tex.	12
San Antonio, Tex.	13, 14
Houston, Tex.	16, 17
Livingston, Tex.	18
Lake Charles, La.	19, 20
Shreveport, La.	21-23
Little Rock, Ark.	24
Brinkley, Ark.	25
Stigler, Okla.	26
Oklahoma City, Okla.	27
Galena, Kans.	28
St. Louis, Mo.	30

W. C. BERTSCHE

Muncie, Ind.	Apr. 9
Champaign, Ill.	11
Mattoon, Ill.	13
St. Louis, Mo.	16
St. Joseph, Mo.	19
Topeka, Kans.	20
Kansas City, Mo.	23
Kirkville, Mo.	24
Birmingham, Iowa	25
Clinton, Iowa	26
LaSalle, Ill.	27
*New Albany, Ind.	30

FRED A. BRIGHT

Allentown, Pa.	Apr. 16
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O. D. DEIFER

*Gary, Ind.	Apr. 1, 2
Chicago, Ill.	3
Rockford, Ill.	4
Milwaukee, Wis.	5
LaSalle, Ill.	7
Cincinnati, Ohio	9
Columbus, Ohio	10
Steubenville, Ohio	11

THOMAS HICKS

Paterson, N. J.	Apr. 16
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G. F. JUDSON

Groton, Conn.	Apr. 15, 16
New London, Conn.	15, 16

A. H. KRUMPOLT

Sayville, L. I., N. Y.	Apr. 2
York-Lancaster, Pa.	16

R. J. KRUPA

Boston, Mass.	Apr. 22, 23
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C. STUART LIVERMORE

Catawissa, Pa.	Apr. 30
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LUDLOW P. LOOMIS

Reading, Pa.	Apr. 16
Nanticoke, Pa.	23

JOHN Y. MAC AULAY

Victoria, B. C. Can.	Apr. 2
Duncan, B. C. Can.	4, 5
Nanaimo, B. C. Can.	6
Vancouver, B. C. Can.	9
New Westminster, B. C.	12
Langley, B. C.	13
Seattle, Wash.	16
Wenatchee, Wash.	18
Spokane, Wash.	23
Clarkston, Wash.	24
Boise, Idaho	27
Salt Lake City, Utah	30

MARTIN C. MITCHELL

New Haven, Conn.	Apr. 16
Waterbury, Conn.	16

EVERETT MURRAY

Birmingham, Ala.	Apr. 4
*Miami, Fla.	8-10

GUSTIN P. OSTRANDER

Rochester, N. Y.	Mar. 26
Syracuse, N. Y.	27
Pulaski, N. Y.	28

***Convention, see announcements.**

Agawam, Mass.	29	Bridgeport, Conn.	16	F. S. WASSMANN	
No. Brookfield, Mass.	30	Paterson, N. J.	18	Baltimore, Ohio	Apr. 16
Westford, Mass.	31	New York, N. Y.	23	CLAUDE R. WEIDA	
Somersworth, N. H.	Apr. 2	Allentown, Pa.	25	Boston, Mass.	Apr. 22, 23
Lynn, Mass.	3	Philadelphia, Pa.	26	W. N. WOODWORTH	
Worcester, Mass.	4	Wilmington, Del.	27	Boston, Mass.	Apr. 2
Providence, R. I.	5	Norfolk, Va.	28	ERNEST G. WYLM	
New Bedford, Mass.	6, 7	Richmond, Va.	30	*Ft. Worth, Tex.	
Boston, Mass.	9	C. A. SUNDBOM		Mar. 31-Apr. 2	
New London, Conn.	10	Dayton, Ohio	Apr. 21	Galena, Kans.	4
New Haven, Conn.	11	*Monessen, Pa.	23	Brinkley, Ark.	7
Waterbury, Conn.	12, 13	Akron, Ohio	24	Memphis, Tenn.	9
Hartford, Conn.	14	Toledo, Ohio	25	Madisonville, Ky.	10
Wallingford, Conn.	16				

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

GEORGE BALKO		EARL L. FOWLER		BERT ROSE	
Monessen, Pa. (a.m.)	Apr. 9	Ventura, Calif.	Apr. 9	Adrian, Mich.	Apr. 16
Connellsville, Pa. (p.m.)	9			*Chicago, Ill.	23
MIKE BALKO		G. HOMER HAMLIN		THOMAS T. RYDE	
Monessen, Pa.	Apr. 16	Stockton, Calif.	Apr. 1	Riverside, Calif.	Apr. 16
JOHN BARACOS		Sacramento, Calif.	2	Ontario, Calif.	16
Duquesne, Pa.	Apr. 2	PANTEL HATGIS		ALBERT SHEPPELBAUM	
Monessen, Pa.	23	Toronto, Ont. Can.	Apr. 30	Minneapolis, Minn.	
NICK BARACOS		DANIEL KAZIAK		(Cedar Ave.)	Apr. 9
East Liverpool, Ohio	Apr. 9	*Monessen, Pa.	Apr. 23	W. STROMBERG	
WALTER BLICHARZ		EDWARD G. LORENZ		Milwaukee, Wis.	Apr. 9
Flint, Mich.	Apr. 2	San Bernardino, Calif.	2	THEODORE TRZECIAK	
Cleveland, Ohio	16	ADAM MISKAWITZ		*Chicago, Ill.	Apr. 23
J. BURTON BROWN		LaSalle, Ill.	Apr. 2	J. I. VAN HORNE	
Fresno, Calif.	Apr. 9	DANIEL J. MOREHOUSE		Washington, Pa.	Apr. 16
DAVID A. BRUCE		Gary, Ind.	Apr. 16	IRWIN WYSOCKI	
Tehachapi, Calif.	Apr. 16	HARRY PASSIOS		Duquesne, Pa.	Apr. 9
CHARLES M. CHUPA		Steubenville, Ohio	Apr. 9	C. W. ZAHNOW	
*Gary, Ind.	Apr. 1, 2	Akron, Ohio	30	*Miami, Fla.	Apr. 8-10
London, Ont. Can.	9	GEORGE P. RIPPER		Orlando, Fla.	16
JOSEPH FENCHAK		Santa Ana, Calif.	Apr. 23	CHARLES ZUBOWSKY	
Connellsville, Pa.	Apr. 2			*Chicago, Ill.	Apr. 23

CONVENTIONS

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

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

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

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

COLUMBUS, OHIO, April 2—Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave., Columbus 4.

PATERSON, N. J., Apr. 8, 9—YWCA Building, 185 Carroll St. Mr. Michael J. Koterba, 29 Mt. Pleasant, Wallington.

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

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

CLEVELAND, OHIO, April 16—YMCA Building, East 22nd Street and Prospect Avenue. Mrs. A. F. Jarmon, 1229 E. 114th St., Cleveland 8.

TOLEDO, OHIO, April 16—YMCA Building, 1110 Jefferson Ave. Mr. Roger W. Brandle, 4472 288th St., Toledo 11.

BOSTON, MASS., Apr. 22, 23—Saturday afternoon in the Chapel of Arlington Street Church, 353 Boylston Street. Sunday in the State Suite, Sheraton-Plaza Hotel, on Copley Square. Miss Florence Child, 64 Thurston St., Somerville 45.

CHICAGO, ILL., Apr. 23—Central Masonic Temple, 912 N. LaSalle Street. Mr. Leonard Jezuit, 10742 South Tallman Ave.

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

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

BUFFALO, N. Y., Apr. 30—Odd Fellows Hall, Kenmore and Myron Avenues. Mr. T. L. Thomas, 55 Philadelphia St.

DETROIT, MICH., Apr. 30—Maccabees Building, Woodward Avenue at Putnam. Mr. C. Chupa, 5666 Belmont, Dearborn.

NEW ALBANY, IND., April 30—Amalgamated Building, 1614 E. Spring St. Miss Nellie K. Goodbub, 620 Culbertson Ave.

***KANSAS CITY, MO., May 6, 7**—Haag Hall, Room 117, University of Kansas City, 52nd and Rockhill Rd. Mrs. A. Newell, 5908 N. Howard St., Kansas City North 18.

WALLINGFORD, CONN., May 14.

VANCOUVER, B. C. CAN., May 20-22—Vancouver East Community "Y" 788 Commercial Drive. Mrs. W. A. McNee, 6569 Argyle St., Vancouver 15, B. C. Can.

MUNCIE, IND., May 21.

PHILADELPHIA, PA., May 21.

SAN FRANCISCO, CALIF., May 27-30—Asilomar Convention Grounds, Pacific Grove, Calif. Mrs. K. M. Nail, 3509 Branson Drive, San Mateo, Calif.

STEUBENVILLE, OHIO, May 28.

AKRON, OHIO, June 4.

NEW YORK, N. Y., June 4.

ROCHESTER, N. Y., June 11.

CHARLOTTE, N. C., June 17, 18.

PITTSBURGH, PA., June 25.

JULY FOURTH CONVENTIONS: Detroit, Michigan, and Los Angeles, California.

GENERAL CONVENTION, Bloomington, Ind., Aug. 5-10.

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

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

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

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

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

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