

a herald of Christ's presence

THE DAWN

"SEEK YE FIRST
THE KINGDOM OF
GOD, AND HIS
RIGHTEOUSNESS."

Matthew 6:33

February 1967

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This Changing World

DECEMBER 7 last was the twenty-fifth anniversary of the bombing of Pearl Harbor by the Japanese, that act of aggression that catapulted the United States into the second World War. Commenting on the long-range result of this tragic bombing, **U. S. News and World Report** said, "The bombs that hit Pearl Harbor unleashed forces that produced a quarter century of the vastest changes the world has known. Since that morning, man has tamed atoms, moved into space, surged ahead in unprecedented prosperity in many parts of the world. Empires have vanished, maps changed, centers of power shifted. And a whole new set of problems has replaced problems of the past."

Surveying the national and political changes which have taken place in the world in our generation, we are inclined to go back twenty-seven years prior to Pearl Harbor, to the outbreak of the first World War. That war was precipitated much less spectacularly than was America's entry into the second World War. Then all that was needed was the assassination of an obscure Austrian prince. Because of the interlocking of treaties by the various powers of Europe, that assassination triggered a chain reaction which quickly resulted in essentially all of Europe being engulfed in the flames of war. Later, non-European nations, including the United States, joined the struggle, and it became a World War.

Prior to that war, most of the great powers of Europe were governed by hereditary ruling houses. In Austria-Hungary it was the House of the Hapsburgs; in Germany, the House of the Hohenzollerns; in Italy, the House of Savoy; and in Russia, the House of the Romanoffs. By the time the war was over, the ruling family of Russia had been murdered and that country

was controlled by the Communists. The Kaiser of Germany was in exile, and a republic had been established.

The King of Italy was still nominally the ruler of that country, but in developments following the war, Italy came under the control of a fascist dictator. The German republic gave way to the Nazi dictator, Adolf Hitler, who ousted the government in Austria and extended his rulership over that country.

Following the first war, dramatic efforts were made to save the peace. For this purpose the League of Nations was formed, but that organization failed of its purpose. In the 1920's there were years of prosperity for the United States; then came the Great Depression, which merged into the rise of the dictators and the second World War. This war had been in progress for more than two years before the United States became actively involved. But the bombing of Pearl Harbor ended this noninvolvement, and the United States became one of the most active participants.

Fascism and nazism were overthrown in the second World War, but communism continued to flourish and to extend its sphere of influence to other parts of the world, and it is still doing so.

So the bombing of Pearl Harbor merely accentuated the changes already taking place in what had become a topsy-turvy world of uncertainty.

No Victors

The United States was probably the one nation most responsible for bringing that war to a close, assisted by the use of the atomic bomb. While, for the want of better terms, commentators and historians speak of the victors and the defeated in that war, actually no one was truly victorious, for at the war's end all nations were wounded and bleeding. Because of the tremendous resources of the United States this country was able to keep the other nations from going completely under. This was done, first through the Marshall Plan, and then through continuing foreign aid.

But how the world has changed since those first atomic bombs

marked the end of the war! Now hydrogen bombs have superseded atomic bombs as the world's most destructive weapons, and the United States no longer has a monopoly on these most modern instruments of destruction. France, England, Russia, and China now have the secret and are producing these total-kill weapons.

In the second World War Japan was one of the chief enemies of the United States. Now Japan is considered to be one of America's most powerful allies in the Far East. One of the American objectives in fighting the second World War was to protect China from Japanese aggression. Now China is the number one enemy of the United States in that part of the world. That destructive war in Korea was fought against soldiers from China.

At the time that the United States entered the second World War, Russia was on the verge of being defeated by the German armies. American supplies in Russia, plus the added pressure against Germany in the West by American soldiers, turned the tide of battle, and at the end of the war Russia was counted among the "victors." Now Russia is regarded by most as America's greatest potential enemy.

British Empire Gone

Prior to the first World War the British Empire was a formidable bastion, and the British Navy ruled the seas. Now Great Britain is just a second-class nation, and geographically, merely an island off the coast of Europe. Its once colossal industry is now eclipsed by other nations, and the power of her sterling, once the financial standard of the world, is broken.

It is only by looking backward that we can recognize the many changes which have been brought about in the distressed world of today. For example, as recently as at the end of the second World War Africa was largely a continent of colonies. Now it is a continent of thirty-nine independent nations.

Russia, of course, disclaims being a colonial power, and this is technically true. Nevertheless she uses her armies to maintain a hold on Poland, Rumania, Bulgaria, Hungary, East Germany,

and Czechoslovakia. Besides this, Russia has completely taken over the little nations of Estonia, Latvia, and Lithuania. The degree of change which has taken place in the last fifty years exceeds by far anything which historians record pertaining to the preceding centuries. Indeed hundreds, even thousands, of years were required in the past for such national and international changes to take place.

Scientific Developments

Not alone in the fields of politics and national associations have great changes been made in the last fifty years. The necessities of war, prodding scientists and inventors into more resolute action, have produced what at one time would have been considered not only fantastic, but impossible. In reality there has been a scientific and technological revolution of astounding proportions. There is the computer, for example, which is making possible many almost miraculous accomplishments in so many fields of endeavor; among these, the exploration of space.

We are all acquainted with the advancements which have been made in the fields of communication and travel. Six hundred miles an hour is now normal traveling speed for jet passenger planes, and planes are being constructed that will more than double this speed. Supersonic speeds will soon make the longest journeys very short. Providing adequate terminal facilities for the increasing masses who travel by air has already become a serious problem for the airlines.

Interesting Items

In the twenty-five years since Pearl Harbor, the population of the United States has increased by sixty-three million. The total is now one hundred and ninety-eight million. It is estimated that at the end of the next twenty-five years the population of the United States will be two hundred and seventy-two million.

In the last twenty-five years the number of automobiles on the roads in the United States increased by fifty million, to a total of seventy-nine million. It is predicted that in the next twenty-five years this total will increase to one hundred and fifty million. It is, of course, hopefully expected that new and

improved highways will be constructed to keep pace with this increasing travel.

Through technology the work week has been greatly shortened. In 1916 the average work week was fifty-five hours; now it is forty-one hours, with labor constantly bringing pressure upon industry to reduce the hours of work still more. It is predicted that before too long the people of the United States may see a thirty-hour work week, possibly spread over four days. This would mean a three-day week-end each week.

At the beginning of the first World War we had neither radio nor television; when Pearl Harbor was bombed, radio was in almost universal use in the United States, and there are millions who remember the news flashes concerning that world-shaking event as they came over the radio. But television was then unknown except in the dreams of the inventors. Now, twenty-five years later, television is in as general use in the United States as radio was then; and now, most television stations are broadcasting in color.

Future Changes Needed

We might go on and on reminding ourselves of the almost endless evidences of the changes that are taking place. But have these changes tended to make the world a happier place? Reluctantly we have to admit that with all the advances in technology the world has become more chaotic and distressed. One reason for this is that the advancements of science have not provided adequate food and clothing for seventy-five per cent of the world's population, who, even today, twenty-five years from Pearl Harbor, are hungry and poorly clothed.

This is a fact that we too often overlook. We speak glibly of the high standard of living we enjoy, yet often seem unaware of the fact that but a small number of the earth's population enjoy this standard. It is too easy to think of the United States and parts of Europe as being the world, and congratulate ourselves on the marvelous progress the "world" is making. Even right here in the United States, large segments of the population in certain areas do not enjoy the high standards of living which

most of us are so happy to talk about.

It is good to be able to say that the government is endeavoring to correct this situation. War has been declared on poverty, and billions of dollars have already been spent on this war, but the progress thus far reported is not encouraging. It would seem that this perplexing problem, like all the others, facing this changing world, goes beyond the ability of feeble man to solve.

It is natural that writers who sum up the changes that have taken place in the world since Pearl Harbor, or since 1914, should also attempt to give us foregleams of what the future will bring. It is reasonably certain that further great strides will be made along scientific lines. Probably some of the marvels of today will be crude oddities tomorrow. But will the better things to come solve the basic problem of human selfishness, so that the potentials for production in the future will be utilized to create equal standards of living for all the peoples of all nations and races?

Judging from the past fifty years, we can only suppose that the more technological progress that is made, the greater will be the dissatisfaction and the more striving there will be among the people and nations of the earth. Computers will never be able to instill love in the hearts of the people, nor will men's longing hearts and empty stomachs ever be satisfied by knowing that the people of another country are living luxuriously while they are languishing in poverty.

God's Remedy

If we believe the promises of the Bible, we can look into the future with great hope and joy. And we should be able to believe those promises, for the Bible foretells the very time in which we are living and indicates that it is one of preparation for the long-promised messianic kingdom, a transitional period in which the old world is dying, to make way for God's new world of tomorrow. Since the Bible so correctly forecasts what we see taking place in the world today, we should have confidence in what it testifies concerning the outcome of this time of chaotic change.

One of God's kingdom promises is recorded in Micah 4:1-4. Here the kingdom is symbolized by a mountain—Mount Zion in Jerusalem, the mountain from which God, through the various kings of Judah, beginning with David, ruled his ancient people. The promise states that God's law shall go forth from Zion, and the Word of the Lord from Jerusalem. Then, according to the promise, the people will recognize the authority of the kingdom and will seek to be taught the Lord's ways and walk in his paths.

The result of this will be that they "will beat their swords into plowshares, and their spears into pruning hooks," and will learn war no more. This is simply the Lord's pictorial way of saying that no longer will the nations drain their resources to provide munitions of war, as is done today. But, learning the Lord's way, they will convert their equipment to produce the needs of peace. The full meaning of this can be appreciated when we consider that the United States alone during the year 1967 will spend upwards of seventy billion dollars for war.

In verse 4 of this wonderful promise of the Lord, we are told that every man will then dwell under his vine and fig tree. This is not to be understood literally, but is a beautiful symbol of economic security, and an assurance that the people of all nations will then, under the rulership of Christ's kingdom, enjoy such security. The prophecy does not reveal the details as to how this will be accomplished. But we do know that in learning the Lord's way the people will have their entire outlook changed from one of selfishness to one of love. And we know that the power and wisdom of the great and loving Creator of the universe will guarantee that all the divine promises on behalf of the people will be fulfilled.

In Isaiah 25:6-9 we find another promise of the kingdom, describing it as a "mountain." In this promise we are assured that the "veil" of misunderstanding now spread over the face of all nations will be removed. Then they will be able to "see" God and, knowing him, they will desire with all their hearts to serve him. This promise also gives assurance that sickness and death shall then be destroyed.

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.
Decatur WMSL-TV Channel 23
Saturdays, (Time to be announced.)
Florence WOWL-TV Channel 15
Sundays, 11:00 a.m.
Montgomery WCOV-TV Channel 20
Sundays, 12:00 noon
Tuscaloosa WCFT-TV Channel 33
Sundays, 1:00 p.m.

ARIZONA

Phoenix KTVK-TV Channel 3
Sundays, 11:00 a.m.
Phoenix KTAR-TV Channel 12
Fridays, 6:00 a.m.
Yuma KIVA-TV Channel 11
Sundays, 7:00 a.m.

ARKANSAS

Little Rock KTHV-TV Channel 11
Sundays, 11:00 a.m.

CALIFORNIA

Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Mt. Wilson KMTW-TV Channel 52
Sundays, 8:30 p.m.
Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.
San Diego KFMB-TV Channel 8
Sundays, 7:00 a.m.
San Francisco KPIX-TV Channel 5
Sundays, 6:30 a.m.
San Jose KNTV-TV Channel 11
Tues, Thurs. Fri., 8:00 a.m.

COLORADO

Durango KREZ-TV Channel 6
Sundays, (Time to be announced.)
Grand Junction KREX-TV Channel 5
Sundays, (Time to be announced.)
Montrose KREY-TV Channel 10
Sundays, (Time to be announced.)

CONNECTICUT

Waterbury WATR-TV Channel 20
Sundays, 12:30 p.m.

FLORIDA

Jacksonville WJKS-TV Channel 17
Sundays, 8:30 a.m.

HAWAII

Honolulu KHON Sundays, 7:00 a.m.
Wailuku KAIL Sundays, 7:00 a.m.
Hilo KHAU Sundays, 7:00 a.m.

ILLINOIS

Moline WQAD-TV Channel 8
Sundays, 11:30 a.m.

INDIANA

Terre Haute WTHI-TV Channel 10
Alternate Sundays, 12:00 noon.

LOUISIANA

Monroe KTVE-TV
Sundays, 7:00 a.m.

MASSACHUSETTS

Springfield WHYH-TV Channel 40
Sundays, 8:30 a.m.

MICHIGAN

Flint WJRT-TV Channel 12
Saturdays, 8:00 a.m.
Bay City WNEM-TV Channel 5
Wednesdays, 5:45 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 7:00 a.m.
Walker KCMT-TV Channel 12
Alternate Sundays, 7:00 a.m.

MISSISSIPPI

Biloxi WLOX-TV
Sundays, 1:00 p.m.
Columbus WCBT-TV Channel 4
Sundays, 7:30 a.m.
Meridian WTOK-TV
Sundays, 10:00 a.m.

MISSOURI

Springfield KYTV Channel 3
Sundays, 10:00 a.m.

TV BROADCAST

MONTANA				Greenville	WFBC-TV	Channel	5
Butte	KXLF-TV	Channel	4	Tuesdays,	6:30 a.m.		
(Day and Time to be announced.)				SOUTH DAKOTA			
NEW MEXICO				Aberdeen	KXAB-TV	Channel	9
Farmington	CATV-TV			Sundays,	10:30 a.m.		
Sundays, 8:30 p.m.				TEXAS			
NEW YORK				El Paso	KTSM-TV	Channel	9
Binghamton	WNBF-TV	Channel	12	Sundays,	10:00 a.m.		
Sundays, 8:00 a.m.				San Antonio	KWEX-TV		
OHIO				Sundays,	3:15 p.m.		
Cambridge	WHIZ-TV	Channel	80	UTAH			
Sundays,	9:30 a.m.			Salt Lake City	KUTV	Channel	2
Cincinnati	WCPO-TV	Channel	9	Sundays,	10:00 a.m.		
Thursdays,	1:30 a.m.			VIRGINIA			
Columbus	WBNS-TV	Channel	10	Norfolk	WHRO-TV	Channel	15
Saturdays,	7:30 a.m.			Tuesdays,	8:30 p.m.		
Coshocton	WHIZ-TV	Channel	71	Roanoke	WRFT-TV		
Sundays,	9:30 a.m.			Sundays,	12:00 p.m.		
Toledo	WSPD-TV			WASHINGTON			
Sundays,	1:00 p.m.			Yakima	KNDO-TV		
Zanesville	WHIZ-TV	Channel	18	Sundays,	11:30 a.m.		
Sundays, 9:30 a.m.				Richland	KNDU-TV		
PENNSYLVANIA				Sundays,	11:30 a.m.		
Erie	WSEE	Channel	35	WEST VIRGINIA			
Tuesdays, (Time to be announced.)				Fairmont	WDTV		
Lebanon	WLYH-TV	Channel	15	Sundays,	1:00 p.m.		
Sundays, 11:30 a.m.				BERMUDA			
SOUTH CAROLINA				Hamilton	ZFB-TV	Channel	
Anderson	WAIM-TV	Channel	40	(Day and time to be announced.)			
Mondays, (Time to be announced.)							
Charleston	WCSC-TV	Channel	5				
Sundays, 12:00 p.m.							

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

PANAMA				PERU			
		Saturdays,		Lima	Radio America	7:00 p.m.	
Panama City	HOR59	8:45 a.m.		URUGUAY			
PARAGUAY				Montevideo	Radio Carve		
Asuncion				Saturdays,	4:30 p.m.		
Z. P. 9 Comuneros 970 kc. 10:15 a.m.				PHILIPPINES			
				Davao City	DXAW	Saturdays,	9:45 p.m.

Frank and Ernest

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 12:15 p.m.
 Haleyville WJBB 1230 12:00 p.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
 El Centro KICO 1490 10:30 a.m.
 Los Angeles KBIG 740 10:00 a.m.
 Needles KSFE 1340 8:00 a.m.
 Redding KVCV 600 7:45 a.m.
 Sacramento KGMS 1380 8:30 a.m.
 San Diego XERB 1090 9:45 a.m.
 San Francisco KSAY 1010 10:00 a.m.
 Tulare-Visalia KCOK 1270 10:35 a.m.

COLORADO

Fort Collins KZIX 600 1:00 p.m.
 Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 10:00 a.m.
 La Salle WLPO 1220 9:45 a.m.
 Rockford WRRR 1330 8:30 a.m.
 West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
 Indianapolis WIBC 1070 10:30 a.m.
 Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBj 1410 12:05 p.m.
 Louisville WAVE 970 8:15 a.m.
 Newport WNOP 740 9:10 a.m.
 Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WLDM(fm) 95.5 9:00 a.m.
 Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.
 Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.
 Waynesboro WABO 990 2:00 p.m.

MISSOURI

Joplin WMBH 1450 6:00 p.m.
 Farmington KREI 800 9:00 a.m.
 Kansas City KCMO 810 9:35 a.m.
 St. Louis KWK 1380 8:00 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Albany	WEEE	1300	9:00	a.m.
Kingston	WBAZ	1550	9:45	a.m.
New York	WJRZ	970	9:30	a.m.

NORTH CAROLINA

Elizabeth City	WGAI	560	12:05	p.m.
Leaksville	WLOE	1490	12:05	p.m.

OHIO

Akron-Canton	WHLO	640	7:45	a.m.
Cincinnati	WNOP	740	9:10	a.m.
Columbus	WBNS	1460	10:05	a.m.
Piqua	WPTW	1570	11:30	a.m.
Zanesville	WHIZ	1240	6:45	a.m.
Cleveland (Sat.)	WXEN (fm)	106.5	11:45	a.m.

OKLAHOMA

Oklahoma City	WNAD	640	8:10	a.m.
Wagoner	KWLG	1530	8:15	a.m.

OREGON

Lebanon	KGAL	920	9:00	a.m.
Portland	KLIQ	1290	9:30	a.m.
The Dalles	KODL	1440	9:15	a.m.

PENNSYLVANIA

Allentown	WHOL	1600	10:45	a.m.
Connellsville	WCVI	1340	12:05	p.m.
Pottstown	WPAZ	1370	8:30	a.m.

PUERTO RICO

Aguadilla (Fri.)	WGRF		8:00	p.m.
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SOUTH DAKOTA

Yankton	KYNT	1450	11:05	a.m. and 5:45 p.m.
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TENNESSEE

Clinton	WYSH	1380	7:00	a.m.
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TEXAS

Lubbock	KDAV	580	9:45	a.m.
Pompa	KPDN	1340	12:00	p.m.
San Antonio	KBOP	1380	7:15	a.m.
Sherman-Dennison	KRRV	910	11:45	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

Richmond	WLEE	1480	10:10	a.m.
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WASHINGTON

Bellingham	KPUG	1170	9:30	a.m.
Centralia-Chehalis	KELA	1470	10:35	a.m.
Olympia	KGy	1240	10:35	a.m.
Seattle	KAYO	1150	9:45	a.m.
Tacoma	KMO	1360	9:45	a.m.

WISCONSIN

Fond du Lac	KFIZ	1450	11:05	a.m.
Waukegan	WEMP	1250	8:45	a.m.
Neillsville	WCCN	1370	9:15	a.m.

WYOMING

Cheyenne	KVWO	1370	10:05	a.m.
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VIRGIN ISLANDS

Christiansted	WIVI	970	9:00	a.m.
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CANADA

Calgary, Alta.	CKXL	1140	9:00	p.m.
Corner Brook, Nfld.	CFCB	570	10:30	a.m.
Dauphin, Man.	CKDM	730	10:30	a.m.
Oshawa	CKLB	1350	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	a.m.

AUSTRALIA

Geelong	3GL	222m.	10:00	a.m.
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RADIO TOPICS FOR FEBRUARY

5—"The Christian Religion"

19—"A Preview of History"

12—"Two Salvations"

26—"Hell Gives Up Its Dead"

The Danger of Hypocrisy

MEMORY VERSE: "For where your treasure is, there will your heart be also."—Luke 12:34

LUKE 11:37-44; 12:29-34

THE Pharisee who invited Jesus to dine with him marveled that his guest did not wash his hands before eating. This was a ceremonial washing which the scribes and Pharisees were very careful to practice. Jesus pointed out to his host that the important thing was not ceremonial cleansing, but an inward purity of the heart. This is the thought expressed in one of the Beatitudes—"Blessed are the pure in heart: for they shall see God."—Matt. 5:8

One might wash his hands ceremonially and "make clean the outside of the cup and the platter," while his inward part is full of ravening and wickedness." Such a one would be a hypocrite, and Jesus did not hesitate to tell the scribes and Pharisees of his day that as a class they were in this category.

We cannot judge the heart condition of others. We have no way of determining whether or not the professions of righteousness on the part of others are from the heart or merely an outward display of sanctity—unless, of course, there is

gross misconduct apparent to all, which belies their professions. Such situations would come under the ruling made by Jesus when he said, "By their fruits ye shall know them."—Matt. 7:20

Tithing was one feature of the Law given to Israel at the hand of Moses. This was the giving of a tenth of all one's income to the Lord. The scribes and Pharisees were very scrupulous about this, as well as about certain other things. Jesus said to his host, "Ye tithe the mint and rue and all manner of herbs." However, as Jesus added, while very exact in their tithing, they failed, or passed over, "judgment and the love of God."

It was good to be strict in paying tithes, but this was of little merit in the Lord's sight when the lessons of the Law in this and in other matters were ignored. The Prophet Micah wrote, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." (6:8) Today the requirement is the same. Faithfulness in outward forms of righteousness does not take the place of practicing justice and

love, and walking humbly with our God.

Jesus said that the scribes and Pharisees were like graves "which appear not, and the men that walk over them are not aware of them." That is, they concealed their real intentions and their true characters from the public. In Matthew 23:14 Jesus gives us an illustration of this. He says, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation," or condemnation. The thought seems to be that while they offered long prayers for widows, they exploited the very ones for whom they were praying. What depth of hypocrisy!

The second part of our lesson stresses the importance of faith in the Heavenly Father's care and in his ability to provide for our material needs. The Christian's chief concern is not to be "what ye shall eat, or what ye shall drink, . . . for all these things do the nations of the world seek after." The Heavenly Father knows that we have need of these things, and while we are to make proper efforts for ourselves and for those who depend upon us, we are not to neglect our spiritual interests, and we should ever keep in mind that we have covenanted to give up our earthly interests in sacrifice as we lay down our lives following in the footsteps of Jesus.

Jesus speaks of this as seeking the kingdom of God and assures

us that when we do this "all these [other] things shall be added." Then comes that wonderful promise. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." In seeking first the kingdom of heaven, it is not to be with fear concerning our earthly needs. The Lord's pleasure is based upon the degree of earnestness and wholeheartedness we display in sacrificing the flesh and its interests that we may attain a place in the spiritual phase of the kingdom.

Sometimes the word "kingdom" is used in the Bible when reference is to the subjects of that kingdom and the earthly blessings they will receive through obedience to its laws. But in our lesson the reference is to rulership in the kingdom. The Scriptures assure us that if we suffer and die with Jesus we will live and reign with him. It is by faithfulness thus in following Jesus into death that we seek a place with him as rulers in his kingdom—that future messianic kingdom.

QUESTIONS

What is the nature of the "washing" referred to in the lesson?

What important lesson did the Pharisees fail to learn from the Law and its ceremonies?

What example of their hypocrisy did Jesus give?

How do we seek the kingdom?

What aspect of the kingdom do we seek?

The Call to Repentance

MEMORY VERSE: "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"—Romans 2:4

LUKE 13:1-9, 34, 35

IN HIS sermon on Mars' hill the Apostle Paul said that now God "commandeth all men everywhere to repent." (Acts 17:30) Until the Lord's first advent God's dealings were exclusively with the Jewish nation, but that changed with the acceptance of Cornelius, the first Gentile convert. Since then the Gospel has gone out to all nationalities without restriction, and the intent of the message is first of all to lead to repentance.

Paul did not mean that all men had heard the Gospel call to repentance. And even of those who have heard throughout the age the majority have not had ears to hear, for their minds and hearts have been blinded by "the god of this world." (II Cor. 4:4) When, in the kingdom of Christ, Satan is bound and the knowledge of the Lord fills the earth, the first real opportunity to hear and repent will be extended to all.

In our memory verse Paul speaks of the goodness, forbearance, and longsuffering of God, and indicates that these gracious qualities of God should lead to repentance. But some take advantage of God's goodness, presuming upon his grace, instead of reacting to it in

terms of repentance. This is unfortunate for these, for it leads to a hardening of the heart and therefore a lesser possibility that they will ever repent, either in this life or when awakened from the sleep of death, during the kingdom age.

We cannot stress too strongly that it is, indeed, the goodness of God that leads to repentance. But in the Dark Ages, and since, many lost sight of this. Even today some seem to think that they can best induce people to repent by frightening them with threats of eternal torture in a fiery hell. What a misrepresentation of God's character, and of his method of leading men to repentance through his goodness, forbearance, and longsuffering!

In the lesson, Jesus speaks of certain Galileans who were slain by Pilate, and of those who lost their lives when the tower in Siloam fell. He asks if this meant that these were greater sinners than the rest of the Israelites. His answer is no, and then he implies that all in the nation were sinners and would perish unless they repented. John the Baptist's ministry was a call to repentance. Jesus continued this call, adding other features of the Gospel. If the people

of Israel, together with their leaders, had repented, the nation would not have been destroyed.

In the latter part of the lesson Jesus reveals the great desire he had had to lead the nation to repentance and to an acceptance of his messiahship. He said, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time when ye shall say, Blessed is he that cometh in the name of the Lord."—vss. 34, 35

The "desolation" of Jerusalem, or of Israel, here referred to by Jesus does not mean a loss of all opportunity for salvation. This is evident from the fact that Jesus said to them that a time would come when they would say, "Blessed is he that cometh in the name of the Lord." This could refer to no other time than when, in the kingdom, they are awakened from the sleep of death and are enlightened concerning Jesus and the fact that he was, indeed, the true Messiah. The fact that they will then acknowledge him as "blessed" and as coming in the name of the Lord indicates that by then they will have repented under the influence of the goodness of God.

The "desolation" is, on the contrary, a reference to the loss of

their exclusive position in the world as the people of God. Up to that time it was true of Israel, as stated in the Old Testament, "You only have I known of all the families of the earth." (Amos 3:2) The great hope of association with the Messiah was given to Israel upon condition of their faithfulness. (Exod. 19:5, 6) The nation as a whole did not qualify for this high position, and Jesus said that the kingdom would be taken from them and given to a nation bringing forth the fruits thereof. (Matt. 21:43) This is the nation described in I Pet. 2:9, 10.

We rejoice that Jesus' foretold desolation of Israel does not mean their permanent loss of God's favor. Paul explains that a time is coming when ungodliness will be turned away from them, and that "all Israel shall be saved." This will be under the gracious provisions of the promised "New Covenant," as outlined in Jeremiah 31:31-34—Rom. 11:26, 27

QUESTIONS

Have all men as yet heard the Gospel call to repentance?

Does the fear of torment lead to a genuine repentance?

What did Jesus mean when he said, "Your house is left unto you desolate"?

When, in the divine plan, will ungodliness be taken away from Jacob?

God Hears for the Lost

MEMORY VERSE: "For the Son of man is come to seek and to save that which was lost."—Luke 19:10

LUKE 15:11-24

IN THE Parable of the Prodigal Son we have a beautiful illustration of our Heavenly Father's love on behalf of his erring children. It has been suggested that the immediate intent of the parable was to point up two classes within the nation of Israel—the religious ruling class, which professed great faith in God and loyalty to him, and the publicans and sinners, who had drifted away from God and from their covenant relationship with him through the Law given at Sinai.

But in principle the parable also has a much wider application. By nature all are sinners whether they realize it or not. Since Pentecost, the way to approach God is through faith in Christ and a dedication of oneself to do the Heavenly Father's will, just as the prodigal in the parable offered to serve his Father.

But it requires honesty of heart for one to recognize his undone condition. Of the prodigal the parable states that "he came to himself," meaning that he realized the course he was taking was a

foolish one, and that the only wise procedure was to return to his father and throw himself upon his mercy. God requires this honesty in recognizing and confessing our need. The evidence of this true repentance is manifested by the full dedication of ourselves to do the Father's will. On the basis of this presentation of ourselves to the Father, he receives us into his family and covers us with the robe of Christ's righteousness.

The prodigal son of the parable, when first leaving home, was haughty and high-minded. He had his share of his father's estate and felt self-sufficient. It was not until he was overtaken by adversity and was facing death by starvation that he "came to himself" and realized how much he needed his father's help. In his Sermon on the Mount, Jesus speaks of the blessedness of those who are "poor in spirit" and of those who "hunger and thirst after righteousness." These are the counterpart of the prodigal.

However, it is possible to be "poor in spirit" and yet possess much of this world's goods. Poverty

of the spirit is a state in which one realizes that he needs more than material food and clothing—that he needs spiritual food and guidance. Thus he hungers and thirsts for righteousness and for God. This is an attitude that is essential in approaching God, and it is an attitude that must be maintained throughout one's entire life of serving God.

The majority who accept God's favor and become his children are from the prodigal class. There are others in the world who are self-satisfied and unwilling to accept the grace of God through Christ or to confess the need of any covering for their blemishes. This is usually true of the well-to-do, but it is not infrequently that the poor of this world are haughty and proud in their minds and hearts. Jesus' invitation is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28) Only those who realize that they are heavy laden so far as their minds and hearts are concerned hear and respond to this invitation.

The position of the sinful and the weak is well portrayed in this parable, and a wonderful assurance is given that if and when they return to God in full repentance and consecration they will be received into his family. The prodigal son was confident that his father would receive him, for he knew his father. Only those who learn to know the Heavenly Father through his Word can have the assurance

that he will receive them and take them into his family if they go to him in the spirit of true repentance and surrender to do his will.

Our memory text is an interesting one. The same expression is used in Matthew 18:11, and introduces the Parable of the Lost Sheep. In this latter parable ninety-nine sheep are safe in the fold, but one has gone astray—is "lost." It has been suggested that the ninety-nine sheep represent all the various intelligent creations of God on the spirit planes of existence who have not strayed away from him, and that the "lost sheep" represents the human race. It is true that Jesus did come to save the lost race from sin and death. Through his death he became the Redeemer and Savior of the world of mankind, the lost sheep. This manifested the love of both the Father and the Son.

QUESTIONS

What was the immediate lesson taught by the Parable of the Prodigal Son?

Explain how, in principle, the lessons of the parable have been working out ever since Pentecost.

Who are the "lost" ones of our memory verse, and how does Jesus save them?



Faithful in Little and in Much

MEMORY VERSE: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."—Luke 16:10

LUKE 16:10-15; 17:7-10

THE first part of this lesson is Jesus' application of the Parable of the Unjust Steward. This steward though still in charge, was about to lose his position of trust, so he took the opportunity to make drastic cuts in the amounts owed by his master's debtors. He did this to make friends with them, in the hope that they would take him into their homes when his stewardship was finally terminated. This was an unjust use of his master's goods and a betrayal of his trust.

The followers of Jesus are given a stewardship over their Master's "goods." When entering the service of the Lord we give him everything we possess, and he allows us to use it for him as his stewards. We are also given a stewardship over the truth of the Gospel which was given to us by the Lord. (I Cor. 4:1) Our memory verse is a reminder of Paul's statement that "it is required in stewards, that a man be found faithful." (I Cor. 4:2) We are not to use either the material things of life or "the mysteries of God" to further our own interests,

but should remember that all should be used to the glory of God.

The lesson of the parable was directed particularly to the disciples, but, according to verse 14, the Pharisees also were listening. These, as the verse states, were "covetous, . . . and they derided him." Then Jesus said to them, "Ye are they which justify yourselves before men," that is, you are the ones illustrated in this respect by the unjust steward. Jesus added, "But God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

The Pharisees up to that time were stewards of the Lord. They sat in Moses' seat. These religious rulers and teachers were about to lose their stewardship, and thus would no longer serve God as "children of light." Jesus said that the children of this world were wiser than these, which was true. The unjust steward endeavored to make friends for himself; but while the Pharisees sought the plaudits of men, they did few favors to earn these plaudits, but, rather, heaped heavy burdens upon the

people under their jurisdiction.

Verse 9, as it appears in our Common Version, makes the parable difficult to understand, for in its present form it indicates that Jesus was encouraging his disciples to follow the example of the unjust steward. Two suggestions have been made concerning the translation of this verse. Humphrey Milford, in "The Companion Bible," published by the Oxford University Press, suggests that the verse could be translated to open with a question, "And do I say unto you?" etc.

Another suggestion is that the word "of" before the expression "the mammon of unrighteousness" could just as properly be translated "beyond," or "outside of." Thus Jesus' admonition would be to make friends outside of, or beyond, the mammon of unrighteousness. Either of these suggestions would give this verse a meaning in harmony with the remainder of the parable.

Of one thing we are certain—Jesus did not encourage the disciples to use their stewardship, either of their earthly goods or of "the mysteries of God," in a manner to further their earthly interests. They were not to court the friendship of the world. They were to realize, as the parable teaches, that a follower of Jesus cannot properly serve God and mammon.

Our memory verse presents an important reminder of the need to be faithful in the little things.

Most of the Lord's people have but little they can devote to the service of the Lord, but if they are faithful in the use of the little things which are entrusted to them, and particularly if they are faithful in their stewardship of the truth, this faithfulness is accepted by the Lord as evidence of a heart condition which would impel them to sacrifice their all in his service, regardless of how much it might be.

The second part of the lesson reminds us that, after we have done the best we can to serve the Lord, we are still unprofitable servants. In this parable the servant had worked all day long in the field, but he was not to think of himself as entitled to special favors, for he had done only what was his duty. Stewardship is to be practiced, not for personal gain, but as obedient service, and to the glory of the Lord.

QUESTIONS

Relate the Parable of the Unjust Steward.

Are Christians to use their material goods and their stewardship of the truth to further their earthly interests?

Are we entitled to any special reward from the Lord for faithful service to him?

THE CREATOR'S GRAND DESIGN

Article XIV

The World's Coming Judgment Day

"He [God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.—Acts 17:31

IN THE minds of many the coming day of judgment is to be a period of twenty-four hours, in which the righteous and the unrighteous will be summoned before a judgment seat occupied by Jesus to hear their eternal fate declared. According to this tradition the righteous will be sent to heaven, and the unrighteous to a place of torment. Since, as history indicates, the vast majority of the human race have been unbelievers, for whom it is thought that the judgment day will be one of terror, it is frequently spoken of as "doomsday."

Let us repeat: This conception of the world's coming judgment day is merely a tradition, another of those misconceptions handed down to us from the Dark Ages. The judgment day which the Bible describes is a period of one thousand years, during which mankind in general will be on probation for the purpose of proving their worthiness or unworthiness of everlasting life here on the earth.

A Past Judgment Day

The need for the world's future judgment day arose more than six thousand years ago, at the time when our first parents were tested in the Garden of Eden. They failed under that test,

and came under condemnation to death. This condemnation was passed on to their children, and thus Adam and his descendants became a dying race. Paul wrote, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12

When Jesus came he explained that he had not come to condemn the world, but that the world through him might have life. (John 3:17) On this point Paul wrote, "As by the offence of one [Adam] judgment came upon all men to condemnation; even so by the righteousness of one [Jesus] the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. 5:18, 19

The life provided by the ransom sacrifice of Christ is not thrust upon anyone. It is obtainable only upon the basis of acceptance and obedience. At the present time this is upon the basis of faith, and those who receive it are called upon to lay down their lives in sacrifice, even as Jesus did. Few, indeed, have been willing to meet these rigid conditions of discipleship. In the first place, the vast majority have never had an opportunity really to know about Christ in an understandable manner. Those who died prior to the first advent had no opportunity to believe on him, and the millions in the heathen world since have likewise had no chance to know him and accept the provisions of divine love available through him and his work of redemption.

God's Wrath Manifested

Jesus said that "the wrath of God is revealed from heaven against all . . . unrighteousness." (Rom. 1:18) This does not mean that God is vindictive. It is a reference, rather, to the death condemnation, which came upon our first parents because of their failure to obey God's law, and to the manner in which it is manifested in their children, the human race.

This death condemnation is indeed visible on every hand. We see evidences of it in every graveyard, in every undertaker's sign in every doctor's sign, in every hospital; and we experience it in every ache and every pain. The Bible speaks of this death

condemnation as an evidence of God's anger, but it also tells us that this anger endures but for a moment, then adds, "Weeping may endure for a night, but joy cometh in the morning."—Ps. 30:55

This foretold morning of joy is in reality the morning of the world's coming thousand-year judgment day. This coming new "day" is to be one of enlightenment, during which all will have a full opportunity to know the Lord. The people will then be on probation to determine whether or not they will, under those favorable conditions, turn to the Lord in belief and obedience, and thus receive the provision of life made for them through Jesus, their Redeemer.

To Learn Righteousness

Isaiah 26:9 declares that when God's judgments are abroad in the earth, the inhabitants will learn righteousness. This educational program is essential if the world of mankind is to have a full opportunity to know the Lord and to know his will concerning them. In the future judgment day the people will not be judged in their ignorance, but upon the basis of an understanding of the provisions of divine grace made for them through Christ.

There is no salvation outside of Christ, but one must know Christ in order to believe on him. Paul wrote, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" (Rom. 10:13, 14) The purpose of the judgment day is to enlighten the world so that they may know and believe and obey.

In a glowing description of the people's rejoicing during the judgment day, the psalmist informs us that the Lord "shall judge the world with righteousness, and the people with his truth." (Ps. 96:10-13) This is just another way of saying that the people will be judged upon the basis of the truth which will then be revealed to them—the truth concerning the provision of life made for them through the death of Jesus, and the Lord's requirements of belief and obedience.

Through another of his prophets the Lord declares, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:9) This text shows that the enlightenment of the people will lead to their united worship and service of the Lord. No longer will contradictory creeds and the influence of false gods hinder the people from knowing the true God and intelligently serving him.

Jesus' Testimony

Jesus said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:45-48) The expressions "last day" and "latter days" are used a number of times in the Bible to describe the period of time when Christ is reigning, when the dead are being awakened from the sleep of death, and when the world in general is being enlightened and given an opportunity to believe, obey, and live forever. (I Tim. 2:4) It is a period of a thousand years.

And here Jesus informs us that in this prophetic "last day" his word, or teachings, will be the basis upon which the people will be judged. This agrees with the other testimony of the Scriptures which we have examined indicating that the future judgment day of the world will be a time of enlightenment, when the people will learn the real truth concerning the Creator's grand design for their eternal blessing.

Books Opened

This fact is further confirmed in Revelation 20:12, where the Apostle John says, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their

works." This is, of course, symbolic language. It does not mean that all the millions of the dead will literally stand before God. The word "stand" is here used in much the same way as it is today when we say that one has a "standing" in court.

When our first parents transgressed God's law they lost their standing before God, and without his favor they could not continue to live. They died, and so did their progeny. But God, in his love, provided redemption through Christ Jesus, and during the future judgment day all will be awakened from the sleep of death for the purpose of being judged. Through Christ they will then have a standing before God, or will "stand" before him, as John explains. The original condemnation will have been lifted.

And in this position they will be judged—judged by the things contained in the books which will then be opened. Many suppose that those books contain a record of the past lives of the people. But this is not the thought at all. The Lord knows that upon the basis of their past lives these "dead, small and great" would not be found worthy of everlasting life. The "books" contain the truth by which the people are judged.

This is the truth concerning Jesus and his work of redemption. It is also the truth concerning God's standards of righteousness to which all worthy of life must adhere. It is the "pure language" which will be turned to the people at that time. It is the words, or teachings of Jesus which he said would judge the people in the "last day." No longer will the world be shrouded in heathen and other forms of darkness.

The greatest cause of darkness and superstition in the world today is the deceptive influence of Satan. But we are assured that Satan, who has deceived all nations, will be bound during that thousand-year judgment day—bound that he may deceive the nations no more. (Rev. 20:1, 2) With the light of God's truth flooding the earth, every individual will know that only by accepting Christ as his Redeemer and then obeying the laws of the messianic kingdom can he gain eternal life.

The Book of Life

The thought of attaining life in the judgment day is symbolized

in Revelation 20:12 by a "book of life" in which the names of the worthy ones are written. Like the "books" of knowledge, the "book of life" is also said to be opened at that time. Clearly the thought of the entire text is that the people will be enlightened, and upon the basis of their response to this enlightenment they will be judged. If their response, their "works," are favorable, their names will be placed in the book of life, and they will be on their way to everlasting life.

This is a "book" of human life, and during that future period of probation, those who prove worthy of having their names entered and remain therein will live on the earth as humans forever—not imperfect, not afflicted with disease and pain, but restored to the perfection which Adam lost when he transgressed God's law in the Garden of Eden. Revelation 21:4 declares of the culmination of that future day of blessing that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Associate Judges

The future judgment day of the world will not be for the purpose of determining who are Christians and who are not, for the faithful followers of Jesus will already have passed through their trial, or judgment period, and have proved worthy of "glory and honor and immortality." (Rom. 2:7) These will be associated with Jesus in the work of judging the world of mankind in general. Paul wrote, "Do ye not know that the saints shall judge the world?" (I Cor. 6:2) These will be the "angels" (Greek, "messengers") who will be with Jesus in his judgment throne of glory when all nations are being judged by him, as stated in the Parable of the Sheep and the Goats.—Matt. 25:31-46

In this parable those during the future judgment day who qualify for everlasting life are symbolized by sheep, while those who do not thus qualify are referred to symbolically as goats. The "sheep" are shown to be those who are motivated by a loving interest in their fellows and thus enter into the spirit of that new day, while the "goats" are those who continue, even

under those favorable conditions, to pursue their selfish ways. The parable indicates that there will be such a class of wilful sinners. These are the ones who Peter said would be "destroyed from among the people."—Acts 3:23

Those who, through obedience to the spirit of the open "books," manifest the spirit of love, will, as Jesus said, "go away . . . into life eternal," while the wicked will go into "everlasting punishment," symbolized in the parable by the destructive element of fire. Many have misinterpreted the statement "everlasting punishment" to mean eternal torture, but this is not the correct thought. The punishment, or "wages" of sin, is death. If the death is eternal, which it will be in the case of wilful sinners, then it will be everlasting punishment or, as the Greek text puts it, an everlasting cutting off.

In this parable Jesus says to the "sheep" class, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (vs. 34) This is the kingdom, or dominion, that was given to our first parents when they were created. It was the dominion over the earth and over the lower forms of creation on the earth. The Genesis record reads, "God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen. 1:26) This is the kingdom that was given to mankind in the beginning, and this is the kingdom that will be restored to the willing and obedient at the close of the world's thousand-year judgment day.

"Not Yet"

David wrote concerning man, "Thou madest him to have dominion over the works of Thy hands." Paul quotes this, and adds, "We see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." (Ps. 8:6; Heb. 2:8, 9) Thus Paul explains that the death of Jesus provided for the restoration of man's life and dominion.

And it is Jesus who, in his Parable of the Sheep and the Goats, explains when man's lost dominion will be restored—that it will be at the close of the world's judgment day, when he will say to those proven righteous at that time, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." When this great event in the plan of God is accomplished, none will need to say, as Paul did, that "we see not yet all things put under" man, for all will then know that grand design of the Creator through Christ has been fulfilled, and that all things have been put under man, for his lost dominion shall have been restored.

Good and Evil

The sin of our first parents consisted in their eating of "the tree of knowledge of good and evil." (Gen. 2:9) The fact that God planted this tree together with the others in the Garden of Eden suggests that he desired his perfect human creatures to have an understanding of both good and evil. That he made eating of the fruit of this tree a test of obedience indicates his foreknowledge of the fact that this knowledge could be acquired only by experience.

God informed Adam that disobedience would lead to death. (Gen. 2:17) He knew that his human creation would experience much evil as a result of disobedience. For more than six thousand years the world has been filled with sickness, sorrow, and death. Truly all have received an experimental knowledge of evil and its terrible consequences, and this has come about as a result of that original act of disobedience in Eden—the partaking of "the tree of knowledge of good and evil."

But during all this time mankind has had little opportunity to learn about good and its results. True, probably most people in every generation have experienced moments, perhaps days, or even a few years, of relative happiness, but for the most part the dying human race has continued to groan under the weight of sin and death. Man has increased this suffering by his inhumanity to man, for selfishness in all its ugly forms has continued to plague the human race from Eden until now.

But this situation will change with the full establishment of Christ's kingdom. Under the laws of that kingdom evil will be restrained, death will be destroyed, and the dead will be restored to life. Then, for the first time in a universal way, the human race will experience good. And then they will be in a position to judge upon the basis of actual experience whether to choose evil and die, or to choose good and live.

This is the divine purpose in the permission of evil. God did not wish his human creatures to be like robots, obeying him because they had no choice to do otherwise. He wanted them to obey and serve him because they delighted to, and because they realized upon the basis of a full knowledge of the issues involved that this was the only right thing to do.

And it is this willing desire to serve the Creator that will be manifested by the restored human race at the close of the thousand-year day of judgment. The people will then know the Lord and appreciate the advantages of being in harmony with him. They will have learned fully of his love in providing redemption and salvation through Christ. As those ransomed by the gift of God's dear Son and his sacrificial death shall have returned from death with songs of everlasting joy upon their heads, they shall obtain joy and gladness, and sighing shall flee away.—Isa. 35:10

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 2—"For if ye live after the flesh, ye shall die."—Romans 8:13 (Z. '95-8 Hymn 192)

FEBRUARY 9—"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."—Psalm 116:7 (Z. '95-250 Hymn 241)

FEBRUARY 16—"Through honor and dishonor, through evil report

and good report: as deceivers, and yet true; . . . giving no offense in anything, that the ministry be not blamed."—II Corinthians 6:8, 3 (Z. '01-314 Hymn 110)

FEBRUARY 23—"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye."—Psalm 32:8 (Z. '02-251, 249 Hymn 242)

Walking with God

"Can two walk together, except they be agreed?"—Amos 3:3

THE word "agreed" as used in our text is a translation of a Hebrew word which means more than merely to be agreeable. It has the thought of having made an agreement. In Exodus 21:8 it is translated "betrothed"; Revised Version, "espoused." Prof. Strong suggests the thought of making an appointment. The text is addressed to natural Israel, with whom the Lord had entered into an agreement based upon the Law given to the nation at Mount Sinai. The Israelites had agreed to keep this Law, and God had agreed to reward them for their faithfulness.

In the preceding verse the Lord said to the Israelites, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." God's covenant with Israel was an exclusive one. He was wholly devoted to them, and he looked for devotion from them, but much of the time they failed to render the obedience which they had promised. Under the circumstances it was difficult for God to walk with them because for the most part they failed to live up to their side of the agreement into which they had entered with him.

For a long time the Lord was patient with this half-hearted and intermittent faithfulness on the part of the Israelites, but finally he gave them up, in the sense that he no longer recognized them as being exclusively his people. Their rejection of Jesus as their foretold Messiah was the final test, and it was not long after that that the Lord turned to the Gentiles, his favor spreading out to whosoever believes of every nation and race.

God's dealings with natural Israel were as examples to us. (I Cor. 10:11) There were many individuals among the Israelites, and even before their time, who were faithful to the Lord. A number of these are mentioned in the eleventh chapter of

Hebrews. These were heroes of faith, a great "cloud of witnesses" who encourage us as we endeavor to walk with the Lord. James wrote that we are to take the prophets as an example of suffering affliction and of patience. (James 5:10) It is a blessing from the Lord that we do have the record of these Ancient Worthies as examples of faithfulness.

On the other hand, natural Israel as a nation was prone to waywardness and disobedience. This attitude should serve as a warning to keep us from taking the same course. We do not want to follow their course of unbelief. We should not permit ourselves to be led into spiritual idolatry; that is, into the worship of pleasure, or of self, and thus to fall away from our steadfastness before the Lord.

Our Covenant

Like the Israelites, we too have entered into a covenant with the Lord. God's covenant with us is different from the Law Covenant, but it is none the less binding. It is because we have entered into a covenant with the Lord that we can walk with him. Our covenant is described in Psalm 50:5 as a covenant by sacrifice. This is not a group covenant, but an individual one. As far as the Lord's people of the present age are concerned, they are from all nations and races, selected on an individual basis, and in response to the call of the Lord through the truth. It is through the Lord's providence that we have been brought into contact with the truth. This itself is a marvelous manifestation of God's favor. The truth has been witnessed to millions, but generally speaking a deaf ear has been turned to it.

God's purpose in giving us the truth is that we might dedicate ourselves to him and to his service. God's invitation for us to do this is stated in various ways in the Bible. In the 45th Psalm, where Jehovah is identified as the great King, and Jesus as his Son, the prospective "bride" of Christ is addressed thus: "Hearken O daughter, and consider and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty."—vss. 10, 11

This is a very meaningful invitation. First we are to "hearken," or give ear to the message of the Lord. And then we are seriously to consider it. This weighing of the invitation is spoken of by Jesus in one of his parables as counting the cost. (Luke 14:28) And the cost is high! The psalmist admonished, "Forget also thine own people." This is a reference, apparently, to those of our own fleshly household. Entering into a covenant with the Lord involves the placing of the Lord first in our affections and plans, and this is not easy to do. Jesus enlarged upon this when he said that if we do not love him more than the members of our own household we are not worthy of him.—Matt. 10:37

We are also, according to the psalmist, to give up our claim on our "father's house." This might well be a reference to father Adam's house, and giving it up would mean laying aside our hope of being restored to perfection here on the earth during what Peter describes as "the times of restitution of all things." (Acts 3:19-21) Unless we had heard the true message of truth from the Word of God we would not know anything about the restitution of mankind to life on the earth. But having heard and appreciated this great feature of the divine plan of salvation, we now learn that to enter into a covenant with the Lord by sacrifice we must give up our hope of a share in those restitution blessings.

True, the Scriptures reveal a much grander hope for those who faithfully devote themselves to the Lord's service during the present age. Jesus said he would prepare a place for these. (John 14:3) And he added that when he returned he would receive them unto himself. Peter speaks of our heavenly inheritance, and Paul mentions the "heavenly calling." (I Pet. 1:4; Heb. 3:1) These are wonderfully revealing texts of Scripture, but they are descriptive of spiritual truths which, while we are approaching the Lord and counting the cost of full devotion to him, do not have such a vivid meaning as do the promises of restitution. So we must count the cost of entering into a covenant with the Lord by sacrifice.

(Continued on page 34)

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Not Our Own

II Corinthians 5:14, 15 reads, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." Here the matter of full devotion to the Lord is shown as being brought about through our appreciation of what the Lord has done for us. This is referred to in I Peter 3:21 as "the answer of a good conscience toward God."

So we hear the call, and we respond to it. To begin with we do not know all the details that will be involved, but we do know that it will mean sacrifice and suffering. We know, in harmony with Jesus' invitation, that it will mean taking up our cross and following him into death. We understand that this covenant with the Lord is basically one of sacrifice. It is on the basis of this covenant that we are espoused to Christ. It is on the basis of this covenant, through the impartation of the Holy Spirit by God, that we become his children, and he becomes our Heavenly Father.

We Walk Together

It is when we thus become God's covenant people that we begin our walk with him, and he begins his walk with us. Now we have the vital responsibility of giving heed to the voice of the Lord, that we may be directed in the way in which we should walk. As we have noted, Israel did not do this. Through Jeremiah the Lord said to Israel, "I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart; therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not." (Jer. 11:7, 8) Let us not be like those wayward Israelites!

In II Corinthians 10:4, 5 the Apostle Paul admonishes us

through the proper use of our spiritual weapons of warfare—particularly the Word of God—to cast down imaginations, and “every high thing that exalteth itself against the knowledge of God,” and bring “into captivity every thought to the obedience of Christ.” Our fallen human minds will think of many ways of serving the Lord which will avoid the responsibility of sacrifice; so, if we are to walk faithfully with God according to our covenant, we will have to be prepared to deal with these “reasonings” and to answer every temptation to step aside, with a “thus saith the Lord.”

And it will be a constant struggle! Paul reminds us that in times past we walked according to the course of this world, and it is not easy to change our direction and walk with the Lord in the way of sacrifice. (Eph. 2:2) Satan is the prince of this world, and he is ever on the alert to exert his influence through subtle suggestions to lure us away from the course of faithfulness. Satan appeals to us through the world, and our fallen flesh is very much inclined to follow the suggestions of the great Adversary, and it is also appealed to by the various selfish influences of the world.

Walking in Truth

In III John 3, 4 we read, “I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth.” In writing thus John knew that walking in the truth implied walking with the Lord. If we walk in harmony with the truth of God’s Word, it means that we will be walking in harmony with our covenant by sacrifice and thus walking with the Lord. But this is more than a matter of words. Again John wrote, “He that saith he abideth in him ought himself so to walk, even as he walked.”—I John 2:6

Jesus walked according to the instructions of his Heavenly Father, those instructions contained in “the book”—the Old Testament Scriptures. He did not do his own works, but the Father’s works. The truth which he presented was not his own, but the Father’s. He heard “a word” from behind him; that is,

from the past, saying, "This is the way, walk ye in it." (Isa. 30:21) And this "way" was the narrow way, the way of the cross. He was led by the Holy Spirit, and the Holy Spirit led him into death—as a lamb to the slaughter.

For us to walk as Jesus walked means, therefore, that we walk in the way of sacrifice, and it is this that we have covenanted to do. This is the way in which the Holy Spirit is leading us, even as was true of Jesus. Another scriptural expression regarding this way of sacrifice is "baptism," which means the act of being "buried." Paul wrote that we are buried with Christ, being baptized in the likeness of his death. At the same time, as Paul further explains, "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6:4

To walk in newness of life means to walk as new creatures in Christ Jesus. Having covenanted to give up our earthly joys and hope of life, we have received new joys, the joys of walking with the Lord; and we have received a new hope of life, even glory, honor, and immortality. (Rom. 2:7) Paul wrote that if we walk in the Spirit we will not fulfil the lusts, or desires, of the flesh. (Rom. 8:4) This is a vital test of our relationship with the Lord.

Have the things of the flesh become of minor importance to us, and have the things of God, the things of the Spirit, become the all-absorbing consideration of life? If so, then we can rejoice that not only have we entered into a covenant of sacrifice with the Lord, but that it is being fulfilled.

Walking Humbly

Micah 6:8 reads, "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" To walk humbly with God means to be on the alert to obey as far as possible every detail of his will. In this text, for example, he indicates that he wants us to practice justice. No matter how many other virtues we might possess, if we should in any way be unjust in our dealings with others, it would be displeasing

to the Lord, and in this respect we would be failing to walk humbly with him.

God also wants us to "love mercy." The Hebrew word here translated "mercy" really means "loving-kindness." We are to love loving-kindness; that is, we are to be so in harmony with God's ways of love that it could be said that we are in love with them. Is this true in our everyday experiences in life? Do we find ourselves delighted to walk in the way of love, even though it often calls for sacrifice on behalf of others? "Love suffereth long, and is kind." Are we kind to those who are unkind to us, bearing with their imperfections, and praying that the Lord will help them to see and to overcome their weaknesses? This also is part of walking with the Lord. Paul wrote, "I, therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love." (Eph. 4:1, 2) Thus Paul confirms Micah's outline of the Lord's requirements of those who would walk with him. And Paul adds that such a humble, loving attitude is essential in order to "walk worthy of the vocation wherewith ye are called." To walk with the Lord means that we have a new vocation in life. That new vocation is being "workers together" with the Lord.—II Cor. 6:1

Thus we see that walking with the Lord implies much more than merely being good friends with him. It actually means a partnership with him in the outworking of his plan for the reconciliation and restoration of the lost world of mankind. Paul explains that "God was in Christ, reconciling the world unto himself, and hath given unto us the word of reconciliation," and that because of this we are now "ambassadors for Christ."—II Cor. 5:18-20

The work of God in connection with his plan during the present age is the call and preparation of those who will live and reign with Christ a thousand years. The promulgation of the Gospel of Christ is an important aspect of this work, a part in which we are invited to share. This means that when we are

bearing witness to the truth, in any of the many ways in which that is possible today, we are actually working together with the Lord, walking with him as partners in the greatest project this earth has ever seen, or will ever see.

Together

Again Paul wrote, "Let us walk by the same rule, let us mind the same thing." (Phil. 3:16) Those who are walking with the Lord will inevitably find themselves walking together. They will all be minding the same rule, and that rule is that they lay down their lives in keeping with their covenant of sacrifice. And they will be "minding" the same thing, which is what Paul refers to as "this one thing." (Phil. 3:13) And what is "this one thing"? Paul explains, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (vss. 13, 14) And then Paul adds, "Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you."—vs. 15

Paul said that he was forgetting those things which were behind. This does not mean that he forgot all the many blessings which he had enjoyed from walking with the Lord. The things he was forgetting, in the sense of not allowing them to have any deterring effect upon his consecrated life, were the many advantages which had been his as a man of the world, particularly of the Jewish world. He had turned his back upon all this, counting it all as having no real value, and he was pressing forward to the things which were ahead, those glorious things which were involved in his hope of the high calling of God in Christ Jesus. This is what walking with God meant to the great Apostle Paul.

And it should mean the same thing to us. Paul indicates that some might be otherwise minded. This is a reference to any who, while having made a covenant with the Lord by sacrifice, seem to think that they do not need to be so single-minded in obeying the terms of that covenant. They may think that they can allow

the world to influence their lives just a little; or they may like to cater to the flesh somewhat. Nevertheless, if these are sincere at heart, as Paul explains, God will reveal their shortcomings to them, and they will be given an opportunity to "gird up the loins" of their minds with a view to making more strenuous efforts to do "this one thing" which they have covenanted to do.

And how blessed is the association of those who are walking faithfully with the Lord! Because they are minding the "same thing" there is a common bond between them. Because they are close to the Lord they are close to each other. A little ambition, a little pride, a little desire to have one's own way—all these works of the flesh strain the cords of complete harmony which should be binding us together in a sweet unity of faith and service as together we walk with the Lord and serve in his great cause.

The Lord Helps

Walking with the Lord is not an easy task. The way is rugged and narrow. Ofttimes we might well faint by the wayside except that the Lord gives us help. How wonderful is the promise of Isaiah 40:31: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." If we are walking with the Lord there will be no need to faint, no need to become weary, in the sense of desiring to give up the walk, for the Lord gives strength unto his people.

We receive the necessary strength from God's promises. We are strengthened by the example of the Lord's people of the past, that great "cloud of witnesses" mentioned by Paul in Hebrews, chapter 11, and 12:1. We are particularly strengthened when we observe the example of Jesus. And the Lord uses us to strengthen one another. Surely the Lord is good to all those who walk with him and are bound to him by their covenant of sacrifice!

"Unto You It Is Given"

"Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."—Luke 8:10

THESE words of our Lord are found in the Parable of the Sower, as recorded in the eighth chapter of Luke, verses 4-15. They set forth a truth which is dear to the hearts of the Lord's people everywhere; for this knowledge of the truth, this understanding of God's loving plans and purposes on behalf of a groaning creation, marks us, by its possession, as his children. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us [the church] by his Spirit. . . . Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."—I Cor. 2:9, 12

How we rejoice in the knowledge received through the Holy Spirit! One is constantly awed and thrilled that even a babe in Christ enjoys a far clearer understanding of the divine plan of the ages, of the ransom sacrifice, of restitution, of the high calling, of the kingdom, and of the prophecies, than do the highly educated apart from the revealing power of the Holy Spirit.

How can this be? The apostle explains the matter in his letter to the church at Corinth: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. . . . that no flesh should glory in his presence." (I Cor. 1: 26, 27, 29) The Lord rarely calls the mighty ones of this world. No, the Lord calls the lowly, the meek, the humble; those possessing a simple, childlike faith. To these, and to these alone, he reveals the mysteries of the kingdom.

This, indeed, is a miracle. It is one of the most thrilling of all the Lord's arrangements for his people! To know and understand these precious truths is confirmation of our sonship; it is assurance that the seed has fallen on good ground, and that it is being received into good and honest hearts. It is evidence that the great God of the universe has begun a good work in us; that he has called us, and is dealing with us as his children. Is this not a marvelous thing? Therefore we can say, with the apostle, that "we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew." (I Cor. 2:7-8) But we have the mind of Christ, and he has revealed these things unto us by his spirit. For unto us "it is given to know the mysteries of the kingdom of God."

This understanding of the mysteries of God's plan of the ages, this knowledge of times and seasons is, of course, a source of sweet comfort and encouragement to all of the Lord's consecrated people, and every day we turn grateful hearts to the Heavenly Father for having revealed to us his plans and purposes, especially in the present condition of the world. But the Scriptures reveal that God's purpose in thus opening our spiritual eyes is not merely to comfort his people in troublous times.

In his second epistle to Timothy, the apostle writes that "all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17) Dr. Strong suggests that the thought of this passage is that one should strive to be thoroughly equipped as a teacher. The apostle continues this in his following verses: "I charge thee therefore . . . preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine."—II Tim. 4:1-3

In II Corinthians 5:18 the apostle states the matter very clearly. He tells us that something else has been given unto us.

He admonishes us that we have work to do. He says that "God . . . hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." Let us notice the logical sequence of this statement. Having first reconciled us to himself by Christ, God then gave to us the ministry of reconciliation, having put in us (margin) the Word of reconciliation. The great God of the universe, he who is from everlasting to everlasting, the Creator of all things, has invited us to be associates in this great plan of reconciling the world! This grand project of reconciliation, in which it is our privilege to have a part, begins with the church in this Gospel Age. It will carry over into the thousand-year kingdom reign of Christ on behalf of the whole world of mankind, when the Heavenly Father will place at the disposal of the church all his power, wisdom, love, and justice, which are even now operating on behalf of his children. But our present part in this great work of reconciliation is to preach the kingdom, and to grow in grace and knowledge.

In the parable, the Master tells us that "The seed is the Word of God." (Luke 8:11) And in the last verse of the parable he makes it clear that the "good ground" on which the seed fell represents those who "in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience." (Luke 8:15) Thus the Lord instructs us that his purpose in planting the seed in the good ground was that it should bring forth fruit. He then continues: "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad." He then concludes, significantly: "Take heed therefore how ye hear: for whosoever hath [used], to him shall be given; and whosoever hath not [used], from him shall be taken even that which he seemeth to have."

Shortly after having been baptized at Jordan and tempted of the Devil for forty days, Jesus returned to Galilee. On the Sabbath he went into the synagogue, "as his custom was," and

read aloud from Isaiah's prophecy (Isa. 61:1-3; Luke 4:17-21): "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Closing the book, he said to them: "This day is this scripture fulfilled in your ears." The Lord here announced himself as the foretold Anointed One, and proclaimed the acceptable year of the Lord, the period during which those who make up the members of that Anointed One may offer acceptable sacrifice for sin by demonstrating their faith in the ransom sacrifice, and following in the Master's steps. Angered at what they considered his presumptuous words, his hearers rose up and thrust him out of the city, and would have killed him. In no wise intimidated, however, our Lord went down to Capernaum, a city of Galilee, and continued to teach. So it went for three-and-a-half years, with our Lord preaching the acceptable year, the good news of the kingdom, enduring bitter persecution even as he went about doing good, laying down his life in sacrifice on behalf of a sinful world.

Thus did our Leader, our Captain, fulfil his consecration according to the prophetic testimony: "Lo, in the volume of the book it is written of me, I delight to do thy will, O my God." In complete devotion to doing, not his own will, but the will of his Father which is in heaven, he went about telling forth the glorious message of salvation. And it is our privilege, in turn, as laborers together with him, to sow the seed, which is the Word of God; for unto us has been given the ministry of reconciliation.

But even more has been given to us! In Philippians 1:29 we read: "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Paul had many sweet memories of the little class there at Philippi, and his special love and tenderness for the brethren there shines out through the entire epistle. It is especially evident in his

greeting to them: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:3-6) How well the apostle remembered that first day! This little class owed its establishment to the loving providences of the Lord. While in Troas, Paul had a vision in which a man of Macedonia appealed to him, saying, "Come over into Macedonia, and help us." The apostle was ever alert to the leadings of the Lord. No trouble was too great, no journey too long, no promised reward too small, if perchance he might find one of the Lord's little ones. And so it was, after a long voyage by ship, he found himself in Philippi. On the Sabbath, Paul and Silas went down to the riverside where the people were in the habit of going for prayer, and they spoke to the women gathered there. The account tells us that "a certain woman named Lydia, . . . which worshiped God, heard us: whose heart the Lord opened, that she attended the things which were spoken of Paul. And . . . she was baptized, and her household." We can imagine how Paul's heart rejoiced, how the trials and the weariness of the journey fled from his bones, as he saw the seed fall gently into the good ground of Lydia's heart and bring forth fruit so soon!

It was at Philippi, also, that another heart-warming experience was granted to Paul. Having delivered a certain young woman from the spirit that possessed her, Paul aroused the anger of her greedy masters, and he and Silas were beaten with many stripes and cast into prison, with their feet made fast in stocks. At midnight a great earthquake shook the prison doors open, and loosed all the prisoners from their bonds. After the trembling keeper of the prison had been assured by Paul that all the prisoners were accounted for, he said: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:14-34) The keeper and all his house were baptized, and joyfully joined the

others in that newly formed little class there in Philippi. No wonder Paul's heart was warm toward the Philippian brethren!

And now, from Rome, once more in chains, but still glorying in his lot, Paul is writing to his old friends at Philippi. He was anxious that those to whom it had been his privilege first to open the Scriptures should go on, and bring forth the desired fruitage. He writes: "This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." And then he mentions his chains. But he hastens to reassure them: Do not feel sorry for me, brethren, for my imprisonment has encouraged the brethren here at Rome to speak forth the Word of truth without fear.

What was it that had encouraged the brethren at Rome to tell out the kingdom message? What was it that gave them courage to associate themselves openly with this troublemaker, Paul? It was Paul's own remarkable courage, even in the face of persecution and, in the end, death. It was Paul's own Christ-like example of preaching the truth against all opposition and difficulties. He was not one to hide his light under a bushel. Even under the weight of chains, he held high the torch of truth! And, Paul continues, this privilege of suffering for Christ's sake will also be our privilege. "For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29)

The word "given" as used in this statement of Paul's is translated from a Greek word which means much more than merely to present. Dr. Strong indicates its meaning as "to grant as a favor." The Diaglott renders this passage: "Because it has been **graciously allowed** you not only to believe in Christ, but also to suffer for his sake." Now, to understand the mysteries of the kingdom; to see our Lord Jesus by faith in all his glory; to receive the justification that comes by faith; to have our sins covered; to come into blessed sonship to the Father; to have a

part in the ministry of reconciliation—all this is to us, indeed, unquestioned favor and privilege. The world, of course, would not consider it to be “a gracious favor” to be allowed to suffer! “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (I Cor. 2:14) But we, the Lord’s people, have the mind of Christ; and we discern that to be justified, or reckoned righteous, so that our little sacrifices may be counted in with our Lord’s in filling up that which is behind of the afflictions and sufferings of Christ, is a high privilege indeed. Our joyful acceptance of these sufferings brings God’s witness to us that we are his children. “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” (Rom. 8:17) We can say with Paul that we “reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.” (Rom. 8:18) No wonder, therefore, that the apostle so soberly, so earnestly, implores us to “walk worthy of the vocation wherewith ye are called.”—Eph. 4:1-6

How can we hope to walk worthy of that high calling, we, who are so continually conscious of our own unworthiness and imperfections? Having admonished the Lord’s people to walk worthy of their vocation, the apostle seems to have anticipated our constraint in laying hold on this privilege, for he immediately informs us in the following verse of the only way in which we could ever hope to accomplish it. He says: “But unto every one of us is given grace according to the measure of the gift of Christ.”—Eph. 4:7

While Paul was imprisoned at Rome, the Hebrew brethren appear to have faltered in their earlier understanding and faith, and perhaps had even reverted to their former reliance on the works of the Law; for we find Paul admonishing them to give the more earnest heed to the things which they had heard, lest they should let them slip. (Heb. 2:1) We then find Paul patiently relaying the foundation blocks of their faith. He shows

them that the blood of bulls and goats could never take away sin, these animal sacrifices having merely pictured the "better sacrifices" of the Gospel Age, beginning with the one true sacrifice for sin, the Lord Jesus. Then he urges them to enter again into that rest of faith in the finished work of Christ which had earlier been theirs.

During the course of this lesson Paul encourages them to seek the Lord's grace in the matter. He suggests that they should "come boldly unto the throne of grace," that they "may obtain mercy, and find grace to help in time of need." (Heb. 4:16) Is our faith weak? Are we always conscious of our imperfections and failings? Do we feel unworthy of our holy vocation? The only proper course for those who are perplexed or uncertain about any phase of their Christian lives is to come confidently to the throne of grace! To all who thus appeal to him through Christ for spiritual help and guidance, our Heavenly Father hearkens and, as his wisdom orders, supplies the needed grace, encouragement, and wisdom.

When we receive God's grace under such circumstances, we receive his favor, his love, his guidance, his blessing. And with what loving bounty our Father pours out his promised blessings in our time of need! Truly do we find that his grace is sufficient for us. Only thus may we once more tightly gather about us his robe of righteousness, and hope to walk worthy of our vocation.

But to receive God's grace does not mean merely to take in his favor and blessing. For there is a deeper meaning to this word grace—a broader implication. Our Heavenly Father does not desire us to be merely the joyful recipients of his benefits and favors. He expects us to respond to his favors. He bestows his proffered blessings to enable us to carry out our covenant of sacrifice in the perfecting of our characters, in the doing of his will, that we might bring forth fruit, with patience.

In defining this word "grace," Dr. Strong uses such words as benefit, favor, gift. He further amplifies its meaning as "the divine influence upon the heart, and its reflection in the life." This goes far beyond merely receiving! This calls for active

response from those who have been blessed. The dictionary definition (Funk and Wagnall) of this word is just as eloquent. Here we are told, in almost inspired words, that grace is "the free, unmerited favor and love of God; and the influence of God operating in man to regenerate or strengthen; strength to do something, as, grace to perform a duty, or to endure affliction."

With this understanding of the word "grace," how meaningful are those expressions of the apostle, when he says, "The grace of our Lord Jesus Christ be with you all." In other words, the Apostle is saying, "May the blessing and favor and love of God through Jesus Christ fill your hearts; and then, through appreciation and gratitude, may it prompt active, positive, and sacrificial expression in your lives." Truly we have been the blessed recipients of the free, unmerited favor and love of God! And just as truly should we, therefore, strive daily and diligently to show forth our gratitude to the Heavenly Father by walking in the steps of our Captain, serving the Lord, the truth, and the brethren.

How much of the free, unmerited favor and love of God have we received? Consider the apostle's account of the marvelous faith and endurance of God's holy prophets, and of the Ancient Worthies. Think of the relatively limited understanding of God's plans and purposes which it was their lot to enjoy. Call to mind the mocking, the scourgings, the afflictions, and the violence which they suffered—through all of which their faith and loyalty to God never failed. Then recall that "these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." What a humbling thought!

Do we receive this "better thing" than the Ancient Worthies receive because we are better than they? Assuredly not! It is by God's grace. Truly, unto us much has been given. Let us ever be mindful of the words of our Lord when he said (Luke 12:48), "Unto whomsoever much is given, of him shall be much required."

—oOo—

Great and Marvelous Are Thy Works

THE Bible reveals very clearly that God's purpose during the past nineteen and a half centuries since Pentecost has been to take out from the world a people to bear in a special sense his name as sons in his divine family. By his death on the cross Jesus provided a "ransom for all" mankind; he "tasted death for every man." (I Tim. 2:6; Heb. 2:9) But before the time is due for all mankind to receive the benefits of Christ's death on their behalf, namely, the earthly blessings lost through the fall of father Adam and the entrance of sin and death through him, the church is called with a heavenly calling to be heirs of God and joint-heirs with Christ, if they suffer with him that they may be glorified together with him.—Rom. 8:17

The first offer of this high calling was made expressly to the nation of Israel during the three

and a half years of our Lord's ministry. "Go not into the way of the Gentiles" were Jesus' words when sending out his disciples, and the restriction continued for three and a half years.—Matt. 10:5

As there were not enough found in Israel to fill up the predestined number to complete the elect church, God then turned to "the Gentiles, to take out of them a people for his name." (Acts 15: 14) "It pleased God by the foolishness of preaching to save them that believe" and that take up their cross and follow in the footsteps of Jesus in the narrow way to life. I Cor. 1:21

Darkness Hates the Light

The Bible clearly reveals that this feature of God's plan would receive fierce opposition on the part of Satan and all those whom he could influence. This has been fulfilled, not only by his seeking to corrupt the divine message of salvation, but particularly by developing a more spectacular and perhaps more successful method of deception, namely, the producing of a counterfeit of the work God was carrying forward.

The message of salvation with its invitation to become members

of the church, the body of Christ, began to be generally preached among the people. But almost from the beginning of this work, the great enemy Satan endeavoured to introduce false doctrines and errors of conduct among God's people.

The Book of Acts, and particularly Paul's epistles, show the strenuous efforts made by Paul and the other apostles to counteract this sowing of wrong ideas in the church. But their endeavours to hinder this work of deception were only partially successful. Through the imbibing of error, many who were identifying themselves with the Christian Church were far from being fully consecrated disciples of the Lord. They were but spurious Christians, "children of the wicked one," attracted by him into the Christian church for selfish considerations, they were not "children of the kingdom," willing to follow in the way the Master went.—Matt. 13:24-30, 38, 39

Not only were serious errors of doctrine introduced into the church in these early centuries of the Gospel Age, but also grave errors regarding the divine requirements of a Christian, as well as a spirit that was the very opposite of the spirit of Christ, namely, the spirit of the world and the spirit of error. (I John

4:6; I Cor. 2:12) This resulted in pride, ambition and strivings for pre-eminence. The Apostle Paul's words to Timothy accurately depict what took place: "The Spirit saith expressly, that in later times [times subsequent to Paul's day] some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, [brought into the church] through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron."—I Tim. 4:1, 2, R.V.

Only for a Time

The Bible shows for our comfort and encouragement that this terribly corrupt condition, as well as corrupt institutions, will not be allowed to exercise power for an indefinite period. When God's due time arrives, the church's true Lord and Head, Christ Jesus, will terminate the existence of all false systems. When the true church has been fully completed and glorified, all counterfeit organizations will be destroyed. The reply to the query raised by some as to whether they might be allowed to try to separate the wheat from the tares, was: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather . . . the tares and bind them in bundles to burn them: but gather the wheat into my barn."—Matt. 13:30

Concerning the natural tares, or "darnel" (Diaglott), it is interesting to note that it is a plant looking like wheat until the ear of the wheat is developed. It so intertwines with the wheat stalk that it is impossible to separate it until the harvest. Its seed is smaller than wheat and is black; when mixed with wheat flour, it causes dizziness, intoxication, and even paralysis.

In Matthew 13:39, 40, R. V., it is explained that the harvest work in question would take place at "the end of the age," when the wheat would be separated from the tares by means of the sickle of truth. (Rev. 14:14, 15) Then the wheat class, as children of the heavenly kingdom, would be glorified by having a share in the first resurrection. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43), and all the sectarian bundles of tares shall be destroyed.—Matt. 13:30, 40; II Thess. 2:8

The long-promised kingdom of Messiah will then bring to the world the great salvation so long ago purchased for them. "He whose right it is" will take unto himself his great power and reign until he hath put all enemies under his feet, and the last enemy to be destroyed is death.—

Ezek. 21:27; Rev. 11:15-17; I Cor. 15:25, 26

Those of Jesus' followers who have endured and stood fast in spite of the persecutions and deceptions of Antichrist will be honoured by a place with the Master in the heavenly phase of the kingdom; and the multitudes deceived by Antichrist, together with the remainder of the redeemed race purchased with the precious blood of Christ, will be brought forth to an earthly resurrection and, if they then prove faithful, will enjoy the restored earthly paradise forever.

A Wonderful Song

The Revelator, in chapter 15, verses 3 and 4, pictures the Lord's faithful footstep followers during the present harvest period as singing a very beautiful song and faithfully witnessing its glorious theme to all others within their reach: "Great and marvelous are thy works, Lord God Almighty." Alas! how few are sufficiently acquainted with God's plan to recognize the fact that it is great and marvelous. Very few can sing even this first note of the song, and fewer still can sing to the end.

The second note is: "Righteous and true are thy ways, O King of the nations." (Diaglott) If we are the Lord's people, we can truly sing of the righteousness

and justice of God's dealings with the nations, since we have come to see how he has permitted evil and death to come upon all, as a lesson, leading to an appreciation of righteousness and life. We can indeed see righteousness, justice, mercy, and love in God's dealing, since we see in his Word that there is to be a "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21

"Who shall not fear, O Lord, and glorify thy name? since thou alone art bountiful." (Rev. 15:4, Diaglott) This is the next note of our song. Our great Creator's every dealing is an act of favour—even the evil which man was permitted to bring upon himself is to be overruled for good. And we ask ourselves the question, Who shall not fear and glorify God when, in the Millennial Age, his wonderful goodness is manifested, and when the knowledge of the Lord shall fill the whole earth?

"For all the nations shall come and worship in thy presence; because thy righteous acts were made manifest." (Diaglott) Here is the last note of this particular song, and it is full of force and meaning. How few are proclaiming either publicly or privately, this part of the song! Some be-

lieve that many now dead are in a place of mental or physical torture, there to remain to all eternity. Others claim that these are dead and will never again have life; still others say that the dead will be raised from death to pass a trial, only to be destroyed.

But how few can sing the true song of restitution, declaring that all nations shall yet come from death and shall worship their Lord and Redeemer. This means that, following the general resurrection, every individual will be brought to a knowledge of the truth (1 Tim. 2:4) and be granted a full and fair opportunity to prove his faithfulness to the requirements of that kingdom, and thus attain perfect, everlasting human life. Those who then prove unworthy of such divine grace will be mercifully cut off from life, because God will not allow the incorrigibly wicked then to continue living and so mar the beauty and harmony of his glorious, everlasting kingdom.

Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. He that is our God is the God of salvation; and unto God the Lord belong the issues from death."—Ps. 68:19, 20

New Readers Welcomed, Old Ones Appreciated

NEW readers of The Dawn are added to our list of subscribers during each month of every year; but at the beginning of the year there are many hundreds of new subscriptions sent in, and we think it appropriate to tell these new readers how glad we are to have them on our list. It is also an appropriate time, we think, to assure our many thousands of old subscribers that we are happy to have them with us, and that we appreciate their continued loyalty to The Dawn family throughout the world.

We would like to take this occasion to point out some of the special features of The Dawn, and what advantage they may be to you. If, for example, you attend Sunday School in any of the various denominational churches, we believe you will find our presentations of the International Sunday School Lessons helpful. These discussions of the Sunday School Lessons endeavor to present the main thoughts of the lesson on the background of God's great plan of the ages, and in full harmony with the basic doctrines of that plan. We know of no other current presentations of the Sunday School Lessons that have this unique approach. We believe that you will find them helpful for your own home study, and valuable in your Sunday School work. This feature appears under the heading "Bible Study."

Highlights of Dawn

The first article in each issue of The Dawn deals with some aspect of world conditions and endeavors to relate current world developments to the prophecies of the Bible which are being fulfilled in the fast-moving events of our day. As you will

gather from reading these articles, we believe and teach that we are living in a transition period leading to the full establishment of Messiah's kingdom. The prophecies reveal that in this period there would be much world distress, chaos, and fear, culminating in "a time of trouble such as never was since there was a nation."—Dan. 12:1; Matt. 24:21, 22

Many students in times past have misinterpreted the prophecies pertaining to this transition as denoting the near approach of a so-called "doomsday." They thought that the return of Christ would result in the destruction of the earth with literal fire. This was referred to as "the end of the world." Now it is recognized that the prophetic end of the world does not involve the destruction of the earth, but is merely the end of Satan's wicked social order, in preparation for the kingdom of Christ.

According to the Bible, man unaided will never be able to solve the many problems arising from human selfishness and sin; but the kingdom of Christ will solve these problems. So, while today all human plans are failing even as the Bible reveals they would, yet we can look forward with hope and joy to the fact that soon, through the agencies of Christ's kingdom, universal and lasting peace will come to the world; and not only peace, but freedom from all the evils that now afflict a condemned and dying race, including sickness and death.

Christian Life and Doctrine

"The Christian Life and Doctrine" department undertakes to present from month to month some of the main doctrines of the Bible, as well as important facets of Christian living—what it means to follow in the footsteps of Jesus. As you read these articles you will find that the Bible holds out a wonderful heavenly hope to those who are willing to take up their cross and follow Jesus into sacrificial death. Jesus said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:2

Jesus taught that the way to this high plane of life with him

is a very narrow one. It entails weariness, suffering, persecution, often going counter to the stream of popular opinion. And yet it has its present joys, and the end is glorious; for it will mean not only high exaltation to spiritual life in the resurrection, but the opportunity to live and reign with Christ a thousand years.—II Tim. 2:12, 13; Rev. 20:4,6

But this "high calling" of the followers of Jesus to live and reign with him is not the sole purpose of God's plan of salvation. One blessed thing about God's plan is that it provides blessings for others than the faithful followers of Jesus during this age. We rejoice that this is so, for otherwise our viewpoint and hope would be very limited, or selfish, indeed. Not many in all the centuries have qualified to live and reign with Christ. In the first place, relatively few have known of such an opportunity, including the millions in the non-Christian world. Jesus referred to those who would qualify to reign with him as a "little flock." "Fear not, little flock," he said, "for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

As for the world of mankind in general, the Bible teaches that they will be awakened from death and given an opportunity to live on the earth as humans forever. What a glorious prospect this is for the poor suffering world of mankind! It is this prospect, so clearly taught in the Bible, that we present as one of the main doctrines of the Bible. Peter referred to it as "restitution," and said that "the times of restitution" had been spoken by the mouth of all God's holy prophets since the world began.—Acts 3:19-21

Other doctrines presented from time to time are those pertaining to the "wages of sin"; the fact that there is but one God, the Father, and that he gave his beloved Son to be the Redeemer and Savior of the world. This is the great fundamental doctrine of the Bible. Then, in the matter of Christian living, there is the privilege of prayer; receiving and being guided by the Holy Spirit; the development of love and other graces of the Spirit. We believe that you will find "The Christian Life and Doctrine"

department helpful to you in your study of the Bible, and in your Christian life.

The British Section

The articles appearing in "The British Section" of The Dawn originate in Great Britain, and, judging from comments received, they are much appreciated by our readers everywhere. For new readers in Great Britain we call attention to the various items of literature available in that country, and to the schedule of speakers.

Your Questions

Most issues of The Dawn devote a few pages to the answering of questions received from readers. This department, too, is much enjoyed. Perhaps you have questions for which you are seeking answers—questions, that is, relative to the Bible and its teachings. If so, please send them in. You will receive an answer by mail, and if your question seems to be of general interest, it will be answered in The Dawn. We do not claim to know all the answers, but we will do the best we can, even if it is simply to say that we do not know.

Radio and TV Schedules

In each issue of The Dawn—usually beginning on page 8—you will find a listing of The Bible Answers programs currently being televised, and the current presentations of the "Frank and Ernest" radio programs. If you check these schedules you will quite likely find that you are within range of either The Bible Answers telecasts or the "Frank and Ernest" broadcasts—perhaps both. We invite you to check the lists and, if within reach, to enjoy these witnesses of the glorious Gospel of the kingdom.

Schedule of Speakers

We also call your attention to the schedules of speakers, and special gatherings—conventions—which are presented in each issue of The Dawn (usually on the last three pages). If you enjoy the message of The Dawn you may wish to attend one or more of the meetings served by these speakers, or attend a convention

that may be held in your area. We recommend that you do this. There is nothing to join.

The Dawn Bible Students Association is not a church, but a nonprofit service organization which endeavors to the fullest extent possible to publish and to co-operate with others in disseminating the truths of the Bible—by the printed page, by television and radio, by public lectures, and in whatever other ways may be possible. On the two center pages of *The Dawn* you will find a list of the books and booklets which are available at nominal prices for use in this witness work.

And we are also glad to arrange for visits by speakers when requested. There is no charge for this service. We cannot promise to fill all requests for this service regardless of the area from which they come, but we will do our best. This service includes furnishing capable brethren to conduct funeral services. If you are interested, please write to us about it, and we will let you know whether or not we can supply a speaker for a funeral service in your area.

So, again, we wish to welcome our new readers and express our appreciation for the old ones.

Encouragements In the Vineyard

BY THE time this issue of *The Dawn* reaches its readers essentially one month of 1967 will be past, and it is encouraging to realize that everywhere the brethren are continuing their zealous efforts to work out their own salvation, and to bear witness to the glorious truth of the divine plan. Indeed, being witnesses for Jesus and for the Word of God is one of the means by which we make our calling and election sure, to a position with Jesus in his kingdom, to live and reign with him a thousand years.—Rev. 20:4

The prospects for happy activity during 1967 are very bright. Already many of the brethren are beginning to plan for the General Convention in Bloomington in August. Then there will

be the usual annual conventions sponsored by local classes—the Pre-Memorial Conventions, the Memorial Day Conventions, the Fourth of July Conventions, the Labor Day Conventions, and others. Overseas there will be the Whitsuntide Conventions and others. There will also be the usual local one-day gatherings of the brethren. All these conventions, plus the local class meetings, will provide the majority of the brethren with ample opportunity for fellowship and the study of the precious Word of truth.

However, these opportunities for fellowship and for feasting upon the Word of God are but a means to an end. They are designed to equip us to do battle in the Lord's army and to bear witness to the glorious truth. In the natural world those who eat and do not exercise become weak and ill. So it is with us as new creatures. If we do nothing but feed upon the Word of God, and fail to participate in actively serving the Lord, the truth, and the brethren, we become spiritually ill; and spiritual illness manifests itself in many and devious ways.

Various Activities

There are so many ways in which to serve the Lord in this wonderful day of opportunity! We would like to call special attention at this time to the blessings being received through the use of color films as a means of making known the glad tidings. Reports from the brethren in various parts of the country indicate that the Lord is indeed blessing this ministry. Many of the classes are now using a color film one Sunday each month, with good results. Recently the brethren in the New York City area have begun doing this, and with a small amount of advertising have been encouraged to see a goodly number of the public in attendance on each occasion.

On Sunday, January 8, the film "Life After Death" was used for a public meeting in Los Angeles, California, and the brethren were greatly encouraged by an attendance of approximately five hundred of the public. The auditorium was too small, and about fifty of the public were turned away. At the close of the meeting, five hundred "Life After Death" booklets were

requested. A quantity of other literature was distributed and a number of First Volumes sold.

When considering the use of a color film to bear witness to the truth, the tendency is to suppose that much expense is involved. True, it can be made an expensive witness by hiring a large auditorium and spending a great deal on advertising. The larger classes are able to do this on occasion. But where this is not possible, these films can be shown effectively in the regular meeting places of the brethren, or in their homes.

The films are furnished without charge, and in many areas of the country, through the co-operation of the brethren, projection machines and operators can be provided. If you would like to try this method of witnessing we suggest that you write to our western distributing depot for full information. The address is: Dawn Films, 744 Faircourt Lane, Glendale, California.

Films in Churches and Clubs

As we have reported before, through the services of a film distributing agency two of our half-hour films are being widely shown in churches, clubs, and schools. The two films currently being used are, "The Unknown God" and "The Search for an Answer." The last report we received from the agency indicated that by November of last year these two films had a total of 6,719 showings, with a total attendance of 267,165. This is an average attendance for each showing of slightly over 40 persons.

Our hearts rejoice to realize that so many people in so many places have had this witness presented to them. A check on the locations of these showings indicates that a large proportion of them were in places where it would have been almost impossible for the brethren to serve. Besides, those who watched the films would probably have hesitated to attend a presentation arranged by anyone outside of their own local group.

And these films have been effective. This is attested to by the encouraging reports sent to the agency and forwarded to us. It is attested to also by letters which we receive directly from some of the groups or their leaders. "The Search for an Answer"

has brought more of these direct replies than "The Unknown God," although this film also has been effective.

The film "The Search for an Answer" deals with the subject of death, and whether or not there is hope for a future life. Direct responses from those who witness this film in churches usually contain a request for a sufficient number of the booklet "Life After Death" to use in a group study of the subject. This, we think, gives evidence of the deep interest aroused by this film presentation. We are confident that the Lord directed us in the use of an agency for the distribution of these films. On the other hand, we think it is timely that the brethren also do what they can to arrange for showings of the films in their own areas.

Following are a few excerpts from reports forwarded to us by the agency:

"This is an excellent presentation. Other religious beliefs are covered very well. Thank you."—Methodist Church, Illinois

"Thank you. I was very happy for more on the life of Paul."—Catholic Church, California

"A good film. It served our purpose well."—Methodist Church, Tennessee

"An excellent film for study by Bible groups or discussion clubs."—Convent, Pennsylvania

"A usefull treatment of only Christian ideas."—University, Washington

"Film was enjoyed, and was used for an adult Sunday School class."—School, Indiana

"The film was terrific. It made its point, and aroused much discussion."—Methodist Church, Pennsylvania

"A truly wonderful and inspiring program. It was well documented and appreciated."—Manor, Iowa

"We enjoyed the film and had many comments on it. If you have any more religious films, let us know."—Pentecost Church, Kansas

"I wish we had more of this kind of film. Thank you."—State Bank, Texas

"Very, very good."—County Jail, Florida

"It was very informative about the Bible."—Methodist Church, North Carolina

"Interesting to people of other faiths."—Catholic School, California

"Our group was very much interested in this fine film. We would be interested in more."—Church, Illinois

These observations are of necessity very brief, but they reveal that the films are being appreciated. We do not expect that many will become deeply interested in the truth as a result of the witness given in this manner. But the history of the Gospel Age is that very few indeed of all who have had the truth presented to them have embraced it. This is still true today. It has always been merely the "one here, and one there."

However, we know that as all the methods now available for bearing witness to the truth are faithfully used, the Lord will bless the hearts of those who sacrifice to this end, and we know also that he will give "the increase" according to his wisdom.

Besides, time is an important element in connection with the increase. Recently a man born in Greece now making his home in the Congo, was visiting New York and was attracted to an advertisement for "Hope Beyond the Grave" which he saw in a Greek newspaper. He noticed that the address given was on the street in New York where he was temporarily staying. He wrote to the address and made contact with Brother Hatgis of the Greek Ecclesia. He was attracted to the advertisement because it reminded him of truth literature he had seen and read to some extent many years ago. He purchased all the literature available. He was returning to the Congo soon, but he was here long enough to attend an English meeting in New York, where he saw one of The Bible Answers films. Now he is back in the Congo, rejoicing that he has found, or refound, the message to which he was temporarily attracted in his early life.

We know that much of the seed which is sown at the present time will not bear fruit until the kingdom is fully established, but how blessed it is to have the opportunity to do what we can to make known the glad tidings in this dark world of chaos and suffering!

(Continued on page 64)

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

SAM BAKER		Blue Ridge, Va.	15	R. J. KRUPA	
Buffalo, N. Y.	Jan. 29	Greensboro, N. C.	17	New Haven, Conn.	Feb. 26
Rochester, N. Y.	30, 31	Charlotte, N. C.	19	L. P. LOOMIS	
Syracuse, N. Y.	Feb. 1	Hendersonville, N. C.	21	Sayville, N. Y.	Feb. 5
Flushing, N. Y.	3	Birmingham, Ala.	23	C. A. SMITH	
New York, N. Y.	5	Louisville, Ala.	26	Baltimore, Md.	Feb. 12
Paterson, N. J.	7	G. M. JEUCK		Philadelphia, Pa.	12
Brooklyn, N. Y.	8	Allentown, Pa.	Feb. 19	RICHARD SURACI	
Wilmington, Del.	10	A. H. KRUMPOLT		New London, Conn.	Feb. 19
Washington, D. C.	12	Paterson, N. J.	Feb. 26	STEPHEN SURACI	
Virginia Beach, Va.	13			Hartford, Conn.	Feb. 12
Lynchburg, Va.	14				



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

GEORGE BALKO		JOSEPH FENCHAK, JR.		FRANK NIEMCZAK	
Duquesne, Pa.	Feb. 18	Connellsville, Pa.	Feb. 5	Chatham, Ont.	Feb. 19
MIKE BALKO		Pittsburgh, Pa.	19	HARRY PASSIOS	
Steubenville, Ohio	Feb. 5	RALPH GAUNT		E. Liverpool, Ont.	Feb. 19
WALTER Blicharz		Saginaw, Mich.	Feb. 26	Connellsville, Pa.	19
Saginaw, Mich.	Feb. 5	TUNIS GERY		G. R. POLLOCK	
L. P. BORGES		San Diego, Calif.	Feb. 12	Fullerton, Calif.	Feb. 26
Miami, Fla.	Feb. 12	EDMUND JEZUIT		RAY RAWSON	
J. BURTON BROWN		Beloit, Wis.	Feb. 5	London, Ont.	Feb. 12
Covina, Calif.	Feb. 26	GENE JEZUIT		GEORGE P. RIPPER	
L. PAUL DAVIS		Gary, Ind.	Feb. 19	Riverside, Calif.	Feb. 19
Bakersfield, Calif.	Feb. 12	DANIEL KAZIAK		Ontario, Calif.	19
		Western Mich.	Feb. 12		

THOS. T. RYDE
Santa Ana, Calif. Feb. 12
ALBERT SHEPPELBAUM
St. Louis, Mo. Feb. 19

JOHN TRZYNA
Aurora, Ill. Feb. 5
Saginaw, Mich. 19

HOWARD YOUNG
Duquesne, Pa. Feb. 5
Monessen, Pa. 26
L. W. ZBIK
Adrian, Mich. Feb. 19



THE 1967 MEMORIAL SUPPER DATE

The Jewish calendar establishes the 14th of Nisan, for 1967 as April 24, which, according to biblical custom, begins at sundown the evening before. This means that the appropriate time for the Memorial Supper will be Sunday, April 23, after 6:00 P.M.

A PREVIEW OF HISTORY

To be discussed by

"FRANK AND ERNEST"

KSAY—1010 kc.—10:00 A.M.

Sunday, February 19

Tune in this timely discussion, and send for a free copy of the booklet, "God and Reason." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y. 10001

For Your Newspaper

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

MARCH TOPIC: On Sunday, March 19, "Frank and Ernest" will discuss the topic, "The Oldtime Religion." In view of the increasing chaos that is developing in religious viewpoints, this topic should be of widespread interest, and should be well advertised. Special and attractive circulars will be available for this purpose, and will be supplied free in any quantities desired. Send your request to, The Dawn, East Rutherford, New Jersey, 07073

CONVENTIONS

MINNEAPOLIS, MINN., Feb. 5—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

SACRAMENTO, CALIF., Feb. 11, 12—Odd Fellows Hall, Ninth & K Sts. Mrs. E. F. Lankford, 6000—19 Ave.

COLUMBUS, OHIO, Feb. 12—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

SAGINAW, MICH., Feb. 12—YWCA Bldg., 615 S. Jefferson. Mrs. Walter V. Ogan, P. O. Box 665, Bay City, Mich.

MINNEAPOLIS, MINN., Feb. 19—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

CHICAGO, ILL., Feb. 26—Central Masonic Temple, 912 N. LaSalle St. Mr. Albert Sheppelbaum, 5739 S. Normandy

DETROIT, MICH., Feb. 26—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Walter Blicharz, 19300 Braille.

ORLANDO, FLA., Mar. 4-6—Florida Bible Students Annual Convention. Orlando Garden Club, 710 E. Rollins St. Mr. Stanley W. Jeuck, 1910 Hillcrest St., Orlando, Fla.

COVINA, CALIF., Mar. 12—Elks Lodge, 841 W. Merced Ave., West Covina, Calif. Mrs. Deelight Caudle, 838 N. Glenshaw Dr., La Puente, Calif.

PATERSON, N. J., Mar. 18, 19—Montclair State College, Memorial Auditorium, Normal Ave., Montclair, N. J. Mr. M. J. Koterba, 29 Mt. Pleasant Ave. Wallington, N. J.

NEW YORK, N. Y., April 2

SALEM, OREG., April 7-9

DETROIT, MICH., April 15, 16

PITTSBURGH, PA., April 30

KANSAS CITY, MO., May 6, 7

VANCOUVER, B. C., May 20-22

ENCOURAGEMENTS IN THE VINEYARD—CONTINUED

(Continued from page 61)

At The Dawn we are rejoicing in the use of the new building the Lord has provided in which to carry on those phases of the work which have to be done here. We are looking forward to a happy and blessed year in the service, and we rejoice more than ever to have the opportunity of co-operation with our brethren.

We take this occasion to remind the brethren that a wide variety of free tracts and kingdom cards are available for general distribution, in any quantity desired. We also supply folders for announcing The Bible Answers television programs and the "Frank and Ernest" radio programs. The radio folders are designed to advertise particularly the "Frank and Ernest" program for the third Sunday of each month. Rich blessings result from the distribution of the printed page.

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

Studies in the Scriptures

- The Divine Plan of the Ages, cloth, 75 cents, paper, 50 cents
 - The Time Is at Hand, cloth, 75 cents
 - Thy Kingdom Come, cloth, 75 cents
 - The Battle of Armageddon, cloth, \$1.25
 - The Atonement Between God and Man, cloth, \$1.25
 - The New Creation, cloth, \$1.25
- Question Books for Volumes 1-3, 10 cents each;
Volumes 4-6, 15 cents each

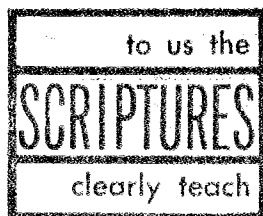
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255 PAGES 7x10 INCHES, CLOTH BOUND \$2.00



That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:13, 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 lighteneth every man that cometh into the world," "in due time."
—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 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 3:19-22; Isaiah 35