

a herald of Christ's presence

THE DAWN

"THE LOVE OF GOD IS
SHED ABROAD IN OUR
HEARTS BY THE HOLY
SPIRIT WHICH IS GIVEN
UNTO US."

--Romans 5:5

February 1962

THE DAWN

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CONTENTS

HIGHLIGHTS OF DAWN.

"The Second Reformation"

TOPICAL BIBLE STUDY--The People in God's Plan.

Noah and His Family 10

Abraham, the Father of the Faithful . . . 13

CHRISTIAN LIFE AND DOCTRINE

"What Is That in Thine Hand?" 19

That Which Was Lost

The Parable Series--Article VIII . . . 30

In the Shadows

The Unknown God Series--Article II . . 37

Weekly Prayer Meeting Texts 63

BRITISH SECTION

Things to Forget and

Things to Remember 41

YOUR QUESTIONS 48

THE BIBLE ANSWERS TV SCHEDULE . . . 51

"FRANK & ERNEST" BROADCAST SCHEDULE 52

VINEYARD ECHOES

Good Tidings from Britain 54

LETTERS OF APPRECIATION 60

SPEAKERS' APPOINTMENTS

Great Britain 47

United States 62

CONVENTIONS 64

"The Second Reformation"

"IT WAS," the weekly news magazine, **TIME** observed, "the greatest gathering of Christians since the 16th century, when the Council of Trent worked for 18 years to counter the Protestant Reformation." This was an appraisal of the third general assembly of The World Council of Churches which was held in New Delhi, India, November 19 to December 6, 1961, and referred to as part of what has been called "the second Reformation." There met at this conference 577 delegates, representing 197 churches, having a total membership of 300,000,000, distributed in 90 countries and territories. **TIME** further observed:

"The first Reformation, in the 16th century, caused the break-up of a church so encrusted with corruption that it had lost much of its power to transmit the power and the glory of God to man. Into this glittering desert of faith the reformers threw their prophetic insights to have them seized and shared like bread among the starving; and the counterreformers on the Roman Catholic side pruned back their corrupt and dying tree of faith to a new life.

"In the time of the second Reformation, it is the scandalous disunity among Christians that has alienated men and cheapened the church. And in response to this the scattered forces of the Christian faith are re-aligning and re-grouping to make this the Ecumenical Century. The church, sharded by centuries of suspicion and prideful rivalry and man's inhumanity to man, is newly mindful of Christ's command 'that they all may be one.'"

—John 17:21

The reference to the 20th century as the Ecumenical Century is believed to be justified by the many world-wide moves that have been made, and continue to be made, to bring about a

better spirit of understanding and unity among professed Christians, both Protestant and Catholic. The Greek Catholics, Russian Orthodox Catholics, and even Roman Catholics under the present leadership of Pope John, are showing interest in the world-wide desire of professed Christians to understand each other better, and work together more effectively. But **TIME** minces no words in pointing out the real motivation of this desire for unity. We quote:

"This new Christian cohesiveness is no sudden upsurge of agape [love] in the hearts of men. As old enemies huddle together for warmth and protection in a raging storm, so the once proud and self-sufficient churches are being driven together by cold and whistling winds in a turbulent world."

Seemingly church leaders the world over are recognizing that they are losing contact with the people, and that one of the reasons for this might well be what **TIME** refers to as the "scandalous disunity" which exists among them. Besides, many of these leaders have long since ceased to argue over the issues which originally divided them. Since to an increasing extent the churches are becoming just respectable social clubs, why shouldn't they work together for the common good! Analyzing further why church leaders recognize the need for something to be done to strengthen their position, **TIME** observes:

"In Europe the state churches—both Protestant and Catholic—that once were part of the fiber of society, stand cold with empty pews, and silent with declining vocations. Even the once touted, now tapering off, religious revival in the postwar U. S. turns out—especially in the eyes of theologians—to have been largely a specialized boom in suburban churches, which folks joined to meet other folks and get into the community swim, and which served up a kind of Christianity as bland and homogenized as if it came out of a suburban kitchen blender. All too often 'the hungry sheep look up, and are not fed' anything more Christian than a discussion group or a softball team or an every-member canvass."

Outside Pressures

THE spirit of disunity, and the lack of vision and spiritual vitality within the nominal churches, left them quite unprepared

to cope with the growing oppositions from without. The spread of the Marxist ideology of atheism and the near-worship of science as a god, are among the influences which have greatly weakened the position of the churches in the eyes of an unbelieving world.

The stigma that has been attached to professed Christianity that it is a "white man's religion" has helped to open the doors for the spread of Hinduism, Buddhism, and other non-Christian religions. The fact that these and other pressures against the churches have resulted in a constant diminishing of total membership as compared with the increasing world population, has also helped to prepare the ecumenical soil in which it is hoped the seeds of world unity may take root and grow.

The fastest growing blocks in the World Council of Churches are those representing the African and Asian mission churches. It seems that at New Delhi these spoke out strongly against the disunity of the home churches which mothered them. Speakers for these groups urged the need to be permitted to adapt churchianity to the circumstances and customs with which they were surrounded in the "heathen" countries. This adaptation is called syncretism, which means, "the reconciliation or union of conflicting beliefs, especially religious beliefs, or a movement or effort intending such."

Observed **TIME**, "Christians are old hands at this kind of syncretism; the Christmas celebration is an absorption of the Roman festival of the Saturnalia." And this points up perhaps, as well as anything that happened at New Delhi, that the hoped-for world-wide unity of the churches is not visualized as being based upon a clarified understanding of the Bible, the textbook of Christianity, but upon compromises so radical that should the actual "union" of the world's churches be accomplished, the ecumenical church would have little or no resemblance to Christianity.

Dr. Joseph Sittler, Lutheran, and professor of theology at the University of Chicago Divinity School, remarked before leaving for the New Delhi Conference that "Christianity has shrunk until it has become little more than a support to our weakness,

companion to our loneliness, counselor to our neuroticisms, and heavenly confirmer of our national purpose."

No Definite Accomplishment

AS WAS true at the first conference of the World Council of Churches in Holland thirteen years ago, and at the second in Evanston, Illinois in 1954, nothing really definite in the way of unity was accomplished. This reminds us of an observation by **The Christian Century** at the conclusion of the Evanston Conference. The theme for that conference was, "Christ the Hope of the World," and the **Christian Century** said:

"If four assemblies handle theological or dogmatic themes as badly as this one did, the outlook is not encouraging. Give the World Council about four more such theological or dogmatic main themes—say, the nature of biblical authority in 1961, the nature of the church in 1966, the nature of salvation in 1972, and the creedal basis of the council's own being in 1978—and if the world itself hasn't blown up by that time the Council almost certainly will."

But the World Council did not continue its theological general themes, and perhaps by not doing so it hopes to keep from blowing up a little longer. President Henry Pitney Van Dusen of Manhattan's Union Theological Seminary said of the New Delhi Conference, "We are seeing right here one of the very early events in the second great Reformation of Christendom." And what does this reformation consist of? Largely the setting aside of all Christian doctrines in order that the denominational churches of the world might unite in one great ecumenical social club in which "believers" in every part of the world will have the privilege of mixing the practices of other religions with their pseudo-Christianity.

Such a "reformation" is in reality a purging from the churches of what little may be left of the vital teachings of the Bible. But, after all, from the standpoint of the divine plan as revealed in the Bible, this is what we should expect to see occur down here at the end of the Gospel Age. This does not represent a failure of Christianity, but a revelation of the true character of the great nominal systems to which the name of Christ has been

erroneously attached. And this system, like all others in the world that are merely the products of human wisdom and intrigue, must give place to the kingdom of Christ now so near at hand.

Not a word was officially spoken at the New Delhi Conference concerning the promises of God to establish a righteous government throughout the earth, with the responsibility for its success resting upon the "shoulder" of Jesus, "The Prince of Peace." (Isa. 9:6, 7) To whatever extent the delegates at the gathering thought of Christ's kingdom they visualized it as being set up by man, wishfully thinking, perhaps, that the World Council would, in some way, accomplish this purely human desire.

Centuries ago the nominal church lost appreciation of the real hope of Christ's kingdom as held out to us in the Word of God. That occurred when it united with the state, and called the combination Christ's kingdom—Christendom. While most of the Protestant churches are now opposed to church-state governments, they all think that the only kingdom of Christ there will ever be in the earth is one that will be set up through human efforts in guiding the governments of the various nations into formulating and enforcing more righteous laws.

Thus the World Council, and lesser bodies of professed Christians, pass resolutions calling upon the governments to give heed to their wishes. At New Delhi, for example, the delegates agreed that governments must be limited in power; political structures must allow for nonviolent changes in government; and freedom of choice and conscience must be permitted. From the human standpoint these are high ideals, but to urge the governments of the world to adopt them is not God's way to establish Christ's kingdom of peace and righteousness throughout the earth.

The Ecumenical Future

WILL all the denominational churches of the world, both Protestant and Catholic, ever actually unite? We do not know! We think the prophecies point out that efforts would be made along this line, as, for example, Isaiah 8:12. But so far as we know the Bible does not reveal how successful these efforts will be. The

next general assembly of the World Council of Churches will not be for several years, and much can happen in the political world by then, possibly an all-out hydrogen bomb war. We would like to think that beyond that will be the real kingdom of Christ.

It is well to keep in mind that the motive which is urging the churches on to an outward unity is the desire to be in a stronger position to combat communism and other forces of irreligion which are so rampant throughout the earth today. Up to now communism continues to make rapid gains. Can the united churches become strong enough to stop this onrushing tide of atheism and political distortion? Or will the red menace continue sweeping over the earth? Or will both, together with other political action groups, including the governments of the Western World, all be reduced to impotency by the mass destruction of a hydrogen war?

Will the true followers of Jesus be persecuted by a united nominal church? Or, will they suffer at the hands of communism? These are all questions to which we would like to know the answers, but evidently our Heavenly Father knows that it is best for us to continue on in his service upon the basis of faith, and in his strength meeting and bearing up under the experiences which he permits to come to us from day to day. As the line of a hymn states, " 'Tis better not to know."

Our Hope and Commission

THE important consideration for us is that by divine grace we have a sure and glorious hope, not only for ourselves, but for the distraught and confused world of mankind. That hope is based upon the promises of God, promises which have been ratified by the death and resurrection of Jesus. When Pilate asked Jesus if he was a king, the Master's reply was that for this cause he had come into the world. But he also explained that his kingdom was not of this world. (John 18:36, 37) It was not the Father's plan for Jesus to reform the governments and customs of this world that they might be considered his kingdom. It was not the Father's plan for Christ to establish his kingdom by military might, as do the rulers of this world.

True, Jesus' enemies killed him—killed the King—but this did not for a moment hinder the outworking of the divine plan as it was centered in him. Instead, it helped to accomplish a very basic feature of that plan, which was the redemption of the sin-sick and dying world in preparation for the actual restoration of the people to health and life when the due time came.

Jesus knew that crucifying him would not defeat the plan of his Heavenly Father, for he knew that it was the Father's plan to raise him from the dead, and this is what occurred on "the third day." Can anything interfere with a power that is able to restore the dead to life? Surely not! And this is our assurance of the ultimate accomplishment of every detail of the glorious divine plan of the ages.

The footstep followers of Jesus throughout the Gospel Age have been given the privilege of suffering and dying with him, that in due time they might live and reign with him. (II Tim. 2: 11, 12) Those to whom the Heavenly Father has given to know the mysteries of the kingdom are aware that to live and reign with Christ implies much more than sharing a heavenly reward with their Master. They know that it means an actual share in the spiritual rulership of his thousand-year kingdom.

These know, even as Jesus knew, that to become rulers over the nations it would be necessary for them to be raised from the dead, and the Lord has given all these that blessed assurance. These sacrificing followers of Jesus are depicted in Revelation 20:4 as those who are "beheaded for the witness of Jesus, and for the Word of God," and the promise to them is that they shall "live and reign with Christ a thousand years."—Rev. 20:4, 6

So, again, there is the operation of the life-giving power of the Creator in the preparation for and setting up of the messianic kingdom. Neither hydrogen bombs nor intercontinental ballistic missiles can, in any way, nor for a single moment, interfere with power like this. And it is such power that guarantees every aspect of God's wise and loving kingdom plan. Truly we have a firm foundation for our hope, a hope in which we can rejoice amidst all the confusion and failures of the dying nominal church and the sin-corrupted world!

Witnesses

NOT only do we have this glorious kingdom hope, but it is also our privilege to tell it out among the nations, proclaiming "this Gospel of the kingdom." (Matt. 24:14) And what an all-comprehensive message this is! It is outlined in that great commission of the Holy Spirit which was given to Jesus and to his followers, as stated in Isaiah 61:1, 2—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

How wonderfully "good" are the "tidings" we are privileged to proclaim to those who are sufficiently meek and teachable to receive them! It is the good tidings of redemption and salvation through Jesus who gave himself a ransom for all to be testified in due time. (I Tim. 2:3-6) It is the good tidings of the kingdom of Christ, that glorious kingdom which is to reign until all the enemies of God, of man, and of righteousness are subdued; and even death destroyed.—I Cor. 15:25, 26

What a "reformation" this will be in the experience of mankind! There will be no more war, neither fear of war. The knowledge of the true and loving God of the Bible, the Creator of the universe, will fill the earth, with peace and good will prevailing everywhere. This is the true meaning of the angel's message of good tidings which the shepherds on the Judean hills heard more than nineteen centuries ago.—Isa. 11:9; Luke 2:10-14

Contained in the good tidings proclaimed by the angel, and which is ours to trumpet forth to the people today, is the assurance that those who have died will be restored to life. The captives of death are to be given their liberty, for the doors to the great prison in which they are bound are to be opened. (Rev. 1:18; 20:12, 13) Can we think of a message that should do more to comfort the brokenhearted than this?

It is also our privilege to continue to proclaim the "acceptable year of the Lord." This is the great truth that the Lord, through

his Word, is still inviting those who have "an ear to hear" to lay down their lives in his service, and thus run for "the prize of the high calling," "the heavenly calling." (Phil. 3:14; Heb. 3:1) With this message goes the assurance of the Word that the sacrifices of his people are still acceptable, being made so through the merit of the shed blood of the Redeemer.

Followers of the Master are also commissioned to proclaim "the day of vengeance of our God." This day of vengeance is the time in which we are now living when the Lord is permitting the angry and opposing forces of fallen humanity to destroy the world over which Satan is the prince. Our message, however, is not to be a pronouncement of vengeance, but rather an explanation of "the distress of nations with perplexity" that is so universal throughout the earth.—Luke 21:25, 26

This explanation inevitably is also a message of comfort for those who are mourning because of the "great tribulation" that is so widespread upon the earth. (Matt. 24:21) We can say to the fear-filled world, "Fear not," for although this is the day of God's vengeance, he is not vindictive toward his human creatures, but is merely preparing the way for the full establishment of Messiah's kingdom through the agencies of which salvation from death will be extended to all who believe and obey its laws.—Isa. 35:3, 4; Heb. 2:9

So we do not need to be overly concerned about the day-to-day, or year-to-year shape of things in the world, either in the field of politics or of religion. We know that all the elements of Satan's world are destined eventually to "melt with fervent heat," and while the opportunity remains it is our privilege to continue preaching the Gospel of the kingdom of Christ.—II Pet. 3:10, 13

May we be faithful in this; faithful in telling the whole world as best we can, these blessed tidings; assuring all who are willing to listen that the long foretold time for the blessing of all the families of the earth is at hand. This bright beam of hope which shines out from the Master's followers is the only light in the dark world of today. May we, by God's grace, keep it shining!

TOPICAL BIBLE STUDY

THE PEOPLE IN GOD'S PLAN

Lesson III

Noah and His Family

NOAH was the ninth in line of descent from Adam. He was the son of Lamech, and grandson of Methuselah. The Bible tells us nothing of Noah until he was five hundred years old, and then informs us that he begat three sons—Shem, Ham, and Japheth.¹

Noah lived at the close of the antediluvian world, and at that time the wickedness of man was great upon the earth, and the Lord determined to destroy the human race by a flood of waters.² But Noah, we are informed, "found grace in the eyes of the Lord." He was "a just man," "perfect [margin, upright] in his generations," and he "walked with God."³ The Apostle Peter informs us that Noah was "a preacher of righteousness."⁴

God commissioned Noah to build an ark in which he and his family, as well as a number of each of the animal creation in whose nostrils was the breath of life, could be saved when the waters of the Deluge covered the earth.⁵ The account of this is well

known to all students of the Bible. Our principal interest in it at the moment is the manner in which God used Noah and his experiences to reveal certain aspects of his plan of salvation.

Jesus, in answering his disciples' questions concerning the signs of his second presence, compared the "days of Noe" with the end of the present age, which he described as "the days of the Son of Man."⁶ The particular point of comparison emphasized by Jesus was the unawareness of the people in Noah's day of the impending catastrophe which was coming upon them, explaining that it would also be thus in the time of his second presence.

The Apostle Peter built upon this lesson which Jesus drew from the conditions which prevailed in the earth prior to the Flood, explaining further that a world came to an end at that time, and that a world also comes to an end in the time of Christ's second presence, which he refers to as "the day of the Lord."⁷

This is valuable information,

for it reveals that the prophetic "end of the world" is not the destruction of the earth, but of a social order which the Bible speaks of symbolically as "heavens" and an "earth." Just as the human race continued to live after the Flood, but under different conditions, even so after the destruction of the present social order there will again be another world, a "new heavens and a new earth wherein dwelleth righteousness."⁸

The Bible speaks of the present world being destroyed by "fire." Winds, storms, and earthquakes are also used symbolically to depict the time of "great tribulation" which destroys "this present evil world." The Bible describes the symbolic fire as a "time of trouble" more severe than anything ever before experienced by man.⁹

While this "time of trouble" will be frightfully destructive of both life and property, it will not destroy the entire human race. We know this because God assured Noah that never again would he destroy the race.¹⁰ Since it was a flood that destroyed the world of Noah's day, the rainbow became a fitting symbol of God's assurance that no such universal destruction would ever again be visited upon the earth.¹¹

As we have seen, the Bible says that Noah was "perfect in his generations." Evidently this

refers to the fact that he was of pure adamic stock. The Scriptures indicate that prior to the Flood certain angels, referred to as "the sons of God," materialized as humans and begat children of "the daughters of men." The children of these unholy unions became giants and "filled the earth with violence."¹²

The angels who thus left their own estate to function as humans are mentioned in the New Testament.¹³ The offspring of these fallen angels were destroyed in the Flood, but the wicked angels themselves were not, since they could dematerialize and escape. Jude explains that they were reserved in "chains," implying that they have since been held under restraint, but nevertheless permitted to live.

This restraint is until "the judgment of the great day," the day of the Lord. The implication is that they are given an opportunity to repent. Certainly those who do not repent will, like all wilful sinners, pay the penalty of death.¹⁴ There is reason to believe that throughout the ages since the Flood these fallen angels have been active in association with Satan, deceiving the people with respect to death, and endeavoring, through spiritism and otherwise, to establish the falsehood that "there is no death."

The Apostle Peter also used the experience of Noah and his

family being rescued from the waters of the Flood as an illustration of Christian baptism.¹⁸ Water immersion symbolizes the burial of the will into the will of the Lord, under the headship of Christ. Noah's family apparently

gave themselves wholly into the hands of the Lord, under the headship of Noah, and were brought through the waters of the Flood into a new world, symbolic of the Christian's walking in newness of life.

QUESTIONS

Who was Noah, and how much do we know about him as a person?

What great commission did God give to Noah?

What important lesson did Jesus draw from "the days of Noah"?

What comparison did the Apostle Peter make between the days of Noah and the time of Christ's second presence?

In what way does Peter's comparison of what happened at the time of the Flood with what is taking place now, prove that the end of the world is not the destruction of the earth?

How do we know that the human race will not again be destroyed as it was at the time of the Flood?

What is meant by the expression that Noah was "perfect in his generations"?

What punishment came upon the fallen angels at the time of the Flood, and how will those among them who wilfully continue to sin be finally punished?

Explain Peter's reference to Noah and his family in connection with Christian baptism.

BIBLE PROOF

- | | |
|------------------------------|-------------------------------|
| ¹ Gen. 5:21-32 | Matt. 24:21, 22 |
| ² Gen. 6:5-7 | ¹⁰ Gen. 8:20-22; |
| ³ Gen. 6:8, 9 | Isa. 45:18 |
| ⁴ II Pet. 2:5 | ¹¹ Gen. 9:11-17 |
| ⁵ Gen. 6:11-22; | ¹² Gen. 6:1-4, 11 |
| 7:1-9 | ¹³ Jude 6; |
| ⁶ Luke 17:26, 27 | II Pet. 2:4 |
| ⁷ II Peter 3:3-11 | ¹⁴ Matt. 25:41; |
| ⁸ II Pet. 3:13 | Rom. 6:23 |
| ⁹ Dan. 12:1; | ¹⁵ I Pet. 3:18-22; |
| Gal. 1:4; | Rom. 6:4 |

REFERENCE MATERIAL

"The Divine Plan of the Ages," pages 66-70.

SUMMARY OF IMPORTANT THOUGHTS

While little is said in the Bible concerning the life of Noah, both Jesus and Peter compare the ignorance of the people of his day, with respect to the coming Flood, with the unawareness of the unbelieving world of our day of the real significance of the time in which we are living—that it is the day of the Lord.

Abraham, the Father of the Faithful

THE name Abraham signifies "father of a multitude." This patriarch's original name was Abram, but it was changed to Abraham by God, in keeping with the divine intention concerning him.¹ While his name was still Abram he is referred to as "the Hebrew."² Abraham was a descendant of Noah's son Shem, and in this line of descendants there was one named Eber. It is thought by some that this may be the origin of the name "Hebrew."³ The name Hebrew also has the connotation of "beyond, on the other side," and the hypothesis has been suggested that it was applied to Abraham and his posterity in order to express a distinction between the races east and west of the Euphrates.

Abraham's father, Terah, was an idol worshiper, but Abraham himself was a firm believer in Jehovah, the great Creator of the universe. Abraham had full faith in the promises of the true and living God; and upon the basis of his faith God accepted him into the circle of his friendship.⁴

Our chief interest in Abraham, in his faith, and in his friendship with God is in the fact that through promises made to him God has revealed much of his

plan for the ultimate restoration of the human race to life. So basic to this plan are God's promises to Abraham that the Bible informs us that in reality God proclaimed the "Gospel" to him.⁵

God's promises to Abraham are centered around what is referred to as a "seed," a progeny. God said to Abraham that through his seed all the families of the earth would be blessed.⁶ Later, when Abraham demonstrated his faith and obedience by his willingness to offer his son Isaac in sacrifice, God confirmed his promise to him by his oath.⁷

The whole nation of Israel was made up of the natural descendants of Abraham, but the New Testament explains that there was one particular member of that nation who primarily was the "Seed" of promise, the One whom God would use as his instrument for the blessing of all the families of the earth. That One was Jesus, the Messiah.⁸

We are also informed in the New Testament that Jesus will have associates in the future work of blessing, who are also looked upon by God as the "seed" of Abraham. These qualify for this honored place in the plan of God solely upon the basis of their

faith, which leads to their full surrender to do the will of God. They are identified as those baptized into Christ.⁹ The first to be offered this opportunity were the natural descendants of Abraham who lived in Jesus' day, but later the same opportunity was extended to Gentiles.¹⁰ Actually these become one in Christ Jesus, so that national distinctions are no longer recognized.

In the revelation of his plan of salvation, God used Abraham's son Isaac to prefigure the "Seed" of blessing.¹¹ God asked Abraham to offer Isaac in sacrifice, which illustrates the fact that before all the families of the earth could be blessed with life through the "seed" a loving father must give up his son in sacrifice; and it was the Heavenly Father who actually did this, giving his own beloved Son to die for the sins of the world.

God did not permit Abraham actually to slay Isaac as a sacrifice. Instead he substituted a male lamb to take his place on the altar. It is in keeping with this that Jesus is later identified in the Bible as "the Lamb of God"; the Lamb, that is, which God provided to give his life, that condemned humans might have an opportunity to believe and live forever.¹²

The true followers of Jesus who, with him, are also the faithful seed of Abraham, likewise lay

down their lives in sacrifice. This is the condition upon which they are counted worthy to share with Jesus in the future work of blessing "all the families of the earth."¹³

While we cannot suppose that Abraham understood all the implications contained in the promises which God made to him, we are informed that he did look for a "city."¹⁴ A city is used in the Scriptures to symbolize a government, or kingdom. Evidently Abraham expected that in some way his progeny, his "Seed," would establish governmental control over the nations of the earth, and through a beneficent ruler extend God's promised blessings to them.

A hint of this was given to Abraham by God when he confirmed his covenant to him by his oath. God then said that Abraham's seed would "possess the gate of his enemies."¹⁵ Those who possessed, or controlled the gates of ancient walled cities held a governing power over the cities. So this promise implied that the seed of Abraham would be in a position to bless the people in keeping with God's promise, by virtue of the fact that they would be the future associate rulers of the world. It is in accordance with this that Jesus, the Head of the "Seed" class, referred to himself as a great King. His footstep followers are shown as being raised

from the dead to live and reign with him.¹⁶

God's promise to Abraham concerning a "Seed" was reiterated to his son Isaac and grandson Jacob.¹⁷ Later Jacob bestowed his parental blessing upon his twelve sons, and singled out his son Judah as the one through whom would come the future peaceful ruler of the world, that ruling seed of blessing.¹⁸

Many centuries later, when the descendants of Abraham had become a great nation, David was selected by God to be their king. David was of the tribe of Judah, and, in his promises to him God assured David that his throne would be established forever.¹⁹ Thus the promise of rulership was narrowed to the family of David, and it was from his line that later Jesus was born. The angel who announced to Mary that she would give birth to the great King of promise specifically explained that he was the One who would fulfil the covenant God made with David.²⁰

The promises of God concerning a ruling seed to bless all nations were not unconditional. Those who were to constitute that "Seed" must prove worthy of this high position in the plan of God by obedience to the will of God. We know that Jesus, the Head of this seed class, was obedient—faithful to his Heavenly Father in every detail.

When, through Moses, God gave his Law to the Israelites, the natural descendants of Abraham, he offered them the opportunity, as a people, to become a holy nation and a royal priesthood.²¹ As a nation the Israelites did not qualify for this high position in the plan of God, and finally this offer was withdrawn from them. Jesus said that the kingdom—that is, the opportunity of becoming rulers in the messianic kingdom, would be taken from them and given to a nation which would bring forth the necessary fruits of righteousness.²²

The Apostle Peter identifies this new nation for us, showing it not only to be a holy nation, but also a royal priesthood.²³ The Apostle Peter also discloses that this royal priesthood, which is being built up during the Gospel Age, is called to be a spiritual company.²⁴ Paul speaks of these as being partakers of "the heavenly calling."²⁵

In the original promise to the Israelites that upon the condition of obedience they could become a holy nation and a royal priesthood, nothing was said to indicate that this would be other than an earthly company of rulers. The history of Israel as a nation indicates an almost continuous course of disobedience to divine law, but in every generation there were some who made a sincere and wholehearted effort

to please the Lord, and doubtless the promise God made to them concerning rulership in the earth was one of their incentives to faithfulness.

These faithful ones of the descendants of Abraham, as well as those prior to his day who exercised the same justifying faith as he, are referred to by the Apostle Paul, and the names of many of them given. He explains that while the church class will occupy a better, or higher position in the kingdom than these Ancient Worthies, nevertheless they are to enjoy a better resurrection, and that the hope of this, engendered by the promises of God, stimulated them to faithfulness in devoting their lives to God's will and purpose for them.²⁶ ^A

These Ancient Worthies will be the natural ruling seed of Abraham, the "Israelites indeed" who proved their worthiness prior to the time when God began the call and development of the spiritual "Seed."^B

Comprehended in God's promise to Abraham, in addition to the "Seed" which will be the channel of blessings, are all the families of the earth who will receive the blessings. First among these, particularly as the work of the messianic kingdom begins, will be the natural descendants of Abraham,

other than those who qualified to be the earthly representatives of the kingdom. To these will be fulfilled God's promise concerning the land of Palestine.²⁷ However, as subjects of Messiah's kingdom, these will need to accept the provision of life made for them through the Redeemer, and obey the laws of the kingdom in order to enjoy the permanent favor of God.

The blessings of Christ's kingdom will be extended to the people of all nations, for God's promise was that the "Seed" would bless "all the families of the earth." These, as the subjects of the kingdom, will receive the same blessings of peace and joy and health and life as the natural descendants of Abraham, other than those who proved worthy to share in the rulership of the kingdom.^C

God's promise to Abraham was that he would be the father of many nations, and that kings would come out of him.²⁸ Those of all nationalities who qualify for life upon the basis of obedience to divine law will be the "seed" of Abraham from God's standpoint, and among these will be the kings, or rulers, in the kingdom, both the spiritual and the earthly. Thus Abraham can truly be called "the father of the faithful."

QUESTIONS

What is signified by the name Abraham, and why was he called a Hebrew?

Upon what basis did Abraham become the friend of God?

Why did the Apostle Paul refer to God's promises to Abraham as the "Gospel"?

What is the key word used by God in his promises to Abraham?

Who did the Apostle Paul identify as being THE "Seed" of promise?

Who will be associated with Jesus as also a part of the seed of blessing? Who were the first to be offered this opportunity?

What important lesson did God teach by asking Abraham to offer his son Isaac in sacrifice?

What symbolic name does the Bible apply to Jesus to denote the fact that he died as a sacrifice?

Is it necessary for the followers of Jesus to suffer and die with him if they are to participate in the future work of blessing?

What is indicated by the New Testament statement that Abraham looked for a city?

How was the thought of a ruling seed indicated in God's promise to Abraham?

What did Abraham's grandson Jacob say about a ruling seed?

What covenant did God make with David that is related to the ruling seed of promise?

How do we know that God's promise to David concerning his throne is fulfilled through Christ?

What condition did God stipulate would have to be met by those who

would share in the work of blessing all the families of the earth? Did the Israelites as a nation qualify for this honored position?

When and by whom was this special opportunity taken away from Israel as a nation, and to whom was it given?

When was it first revealed that the principal heirs of the Abrahamic covenant would be exalted to the divine nature, and be invisible rulers in Christ's kingdom?

Who will be the human, or visible representatives of the spiritual rulers in the kingdom, and how will they be related to the promise God made to Abraham?

What will be the position of the natural descendants of Abraham who did not qualify to be part of the ruling seed of promise?

How do we know that the promised blessings will be extended to the people of all nationalities?

BIBLE PROOF

¹Gen. 17:4, 5 Rev. 14:1, 4

²Gen. 14:13 ¹⁴Heb. 11:10

³Gen. 10:25; ¹⁵Gen. 22:17

11:14 ¹⁶John 18:37;

⁴II Chron. 20:7; Rev. 20:4, 6

James 2:23 ¹⁷Gen. 26:4;

⁵Gal. 3:8 28:14

⁶Gen. 12:3 ¹⁸Gen. 49: 9, 10

⁷Gen. 22:15-18; ¹⁹II Sam. 7:16, 17

Luke 1:73; ²⁰Luke 1:30-33

Heb. 6:17, 18 ²¹Exod. 19: 5, 6

⁸Gal. 3:16 ²²Matt. 21:43

⁹Gal. 3:27-29 ²³I Pet. 2:9, 10

¹⁰John 1:11, 12; ²⁴I Pet. 2:5

Acts 1:8 ²⁵Heb. 3:1

¹¹Gal 4:28 ²⁶Heb. 11:32-40

¹²John 1:29 ²⁷Gen. 13:14-17

¹³Matt. 16:24; ²⁸Gen. 17:1-8, 16

REFERENCE MATERIAL

^a"The Time Is at Hand," page 207,
paragraphs 1 and 2.

^b"The Divine Plan of the Ages,"
page 288 to top of page 293.

^c"The Divine Plan of the Ages,"
page 297, last paragraph.

SUMMARY OF IMPORTANT THOUGHTS

God's promises to Abraham comprehend much of the plan of God. There is the seed that will do the blessing, and the seed that will receive the blessings; the latter eventually including the obedient of all kindreds and nations.

DIFFICULTIES OF TRANSLATION: The Bible, or parts of the Bible have now been translated into more than 1,000 languages and dialects. A recent report on the progress of this work calls attention to some of the difficulties encountered due to the differences in language customs. For example, in the Bible lands in ancient times, the heart was used to symbolize the human center of affection; and this is true through most parts of the world today, but not everywhere. In the northern Congo the liver is the symbolic seat of affection and emotion. Consequently, John 14:1 has to be translated, "Let not your liver be troubled." And Matthew 12:34 must read, "These people honor me with their mouths, but their livers are far from me." In other parts of the world the spleen has to be used instead of the heart.

The Earth is the Lord's

Soon shall the joyous song arise,
Through all the hosts beneath the skies,
That song of triumph which records
That all the earth is now the Lord's.

Let all the Gentile kingdoms be
Subjected, mighty Lord, to thee!
And over land, and stream, and main
Now wave the sceptre of thy reign.

Soon shall that glorious anthem swell,
And host to host the triumph tell,
That no rebellious foe remains
But over all the Savior reigns.

"What Is That in Thine Hand?"

"Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt."—Exodus 3:1-3

OUR Scripture lesson pertains to a point in Moses' life about forty years after leaving Egypt. Moses had been reared as a member of Pharaoh's family, and had received the benefits of education and position which would be available to such. Stephen, the martyr, reported this in his speech before the Sanhedrin when he stated, "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."—Acts 7:22

However, in spite of the position and honor Moses enjoyed as a member of Pharaoh's family, his interest and sympathies were with his people, the Hebrew people. So strong was this feeling that it prompted him to slay an Egyptian whom Moses saw brutally mistreating an Israelite. Realizing the seriousness of the act, he sought to conceal it by hiding the body. But the slaying became known and we read in Exodus 2:15 that "Pharaoh . . . sought to slay Moses. But Moses fled . . . and dwelt in the land of Midian: and sat down by a well."

While resting at this desert oasis, Moses watched seven young women bringing a flock of sheep to the well for watering. But when they started to fill the troughs certain shepherds began to interfere. This aroused the ire of this just man and he successfully interceded on behalf of the young women. Then he also

assisted them in the task of watering the sheep, performing the most difficult part, that of filling the troughs with water.

Because of this help, the seven grateful and impressed young women returned home much more quickly than usual. When the father, Jethro, learned of all this he insisted that Moses be brought to his home as a guest. And as one would expect, in time, Moses took to wife Zipporah, one of the young women.

How different was Moses' life in Midian from what it had been in Egypt! From the comforts of the civilization and rich life of Egypt he was suddenly transferred to the raw desert and to the humble task of herding sheep under primitive conditions. Broken, too, were the tender ties of family and friends which had meant so much. In the forty years between the incident at the well and the scripture which opens our lesson, Moses must have wondered much and often about his people Israel yet in Egypt.

But we know he had not been forgotten by God. These forty years had been developing a rich growth of character. He had been learning well the lesson of humility which would be so necessary for one whom God would lift so high among the children of men. And in a practical way he had been roaming over the very wide expanse of desert which God knew would be the route to Canaan which Israel later would tread. We can benefit by thus observing the hand of God working in the life of another.

We also have the "desert" experiences. By force of circumstance we may be set aside for a while, and to outward appearances be forgotten of God. But the hand that led Moses to the burning wilderness of Midian continued with him the forty years he served there as a shepherd. And God's gentle leading for us may be from triumph to testing, from abundant fellowship to lonely days, but in it all he will be there to direct, however strange the circumstances.

The beginning of the particular day in Moses' life recorded in Exodus 3:1 must have seemed to him to be just "another" one in that long succession of lonely years. In our mind's eye we can visualize him as he arose that day to begin the normal activi-

ties. As he stood outside his tent how different he appeared than when in Egypt. His garments were of rough homespun cloth, adequate but not necessarily appealing to the eye. His feet were shod with sandals that in all probability his own hands had fashioned. In his hand was the shepherd's rod which was to become so important in his life. As he stood gazing over the vista before him he little realized how momentous would be that day and many yet to follow. That day, in a special sense, he was to begin a career as an highly honored servant of God.

We, too, who are children of God can look back to a similar point of time in our lives. Once, with many of us, we were in the world just drifting with the tide of men and quite unmindful of our God, or of his plan. But there came that day, that special day, when we heard a discourse, read a tract, heard "Frank and Ernest," watched "The Bible Answers" TV program, or in some other way heard the voice of God, and our lives were changed forever.

As Moses walked with the sheep on that memorable day for him, he was startled by the appearance of a burning bush. And as he looked he realized that, although burning furiously, the bush was not consumed. When he went closer to inspect he heard coming from the bush a deep, resonant voice speaking his own name, "Moses, Moses." Instinctively he answered, "Here am I."

Then it was that he heard the voice identify itself by the memorable words, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

Fear gripped Moses and he covered his face with his hands and turned away from the strange sight. But the voice of God continued speaking. Moses heard God speak of the sad plight of his people in Egypt and also the welcome assurance that they were to be delivered from bondage into their own land, which was a land flowing with milk and honey.

Then the voice of God spoke to Moses in a most direct manner saying, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel

out of Egypt." These words seemed to shock Moses. But he recovered from his startled fear and attempted to reason with God, and even to argue against the suggestion.

No doubt Moses quickly recalled the pomp and grandeur of Pharaoh's court and just as quickly contrasted his own rustic appearance. For forty years as a stranger in a strange land he had tended sheep far from the busy throng of Pharaoh's, and out of touch with the progress of that day. The long years of menial work under primitive conditions, had taken away Moses' youthful self-assurance. He felt inadequate for what God had suggested. Note how this is shown in his reply.

"And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" How much we can sympathize with Moses in this statement! Was not this our attitude when we began to realize we were being invited to become a son of God, to be used in delivering the world from bondage? As we realized the grandeur of the call, its lofty purpose, the holiness of our God, did not we say, "Who am I that God should call me?" We, too, needed assurances as did Moses.

Then it was that God began patiently to explain to fearful Moses how the deliverance would be accomplished. He answered questions Moses asked. God told him that Pharaoh would resist, but that he would force compliance by a demonstration of wonderful power. But at the conclusion of God's speaking, doubtful Moses again expressed his fears in the words, "But behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee."—Exodus 4:1

And then came to Moses a most unusual question. The Lord said unto him, "What is that in thine hand?" How well Moses knew what he had in his hand—it was the mark of his work, a shepherd's rod or stick. If his eyes had rested upon it at that time he would have noted the well-worn rod which he had probably used for years. It was a stick he had cut from a tree to be used in herding his sheep, killing harmful snakes, or overturning rocks. A useful thing, to be sure, but very commonplace and of no financial value. But, in a sense, that stick represented about

all Moses possessed because the sheep he tended were the flock of Jethro, his father-in-law.

What an abrupt change in thought was introduced by this question! Prior to this, God had been outlining his momentous plan for liberating Israel, and now he asked Moses, "What is that in thine hand?" Puzzled, Moses answered with the simple words, "A rod." As he did, he probably reached out his hand which grasped the rod.

When Moses finally realized he was to return to Egypt as God's servant, he made arrangements with his father-in-law to take his family and depart. The account reads, "And Moses took his wife and his sons, and set them up on an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand."—Exodus 4:20

Notice the latter part of this text, "Moses took the rod of God in his hand." The commonplace rod had now an honored place. No longer would it be used to prod sheep, strike snakes, or overturn rocks. Why? It was now the **rod of God**. It had changed ownership.

Indeed, such is the case with us who have become disciples of Jesus. That which we had in our hands at consecration, great or small, that which represented all we had and were, now belongs to God. And, as Moses used the rod thereafter at God's direction, so we, as stewards, are to use our time, talents, our all, as God directs.

And if we do this God will bless our efforts. The result of his blessing our efforts may be readily seen, and be great as was the case with Moses. Or we may need to wait until the kingdom to see all that is accomplished by this power on our behalf. But whether results are now great or small matters not. What does matter is our willingness to be used.

In Gideon's Hand

IN LOOKING back over the long history of God's dealings with his servants, we can see many instances which illustrate God's power blessing the "little" thing in the hand of a servant. In reverent contemplation our minds go back to a faraway time

in Israel's history. At the time we have in mind the Israelites are to be found cowering fearfully in the mountain fastness. They had been driven there by a ruthless enemy who was wantonly plundering the farms of the defeated people. The position of Israel seemed hopeless because the conquering nation, now entrenched, greatly outnumbered them, and besides, this hostile people were naturally warlike.

From the heights above one could look down upon the enemy's well-disciplined army numbering one hundred and thirty-five thousand. (Judges 8:10) Israel had no army at this time, and there seemed no possible solution for the hopeless situation. That is, there was no solution **unless** one would look to God obediently with faith.

Imagine us back there at that time and perceiving a young, determined man of Israel in earnest conversation with a few men. As we approach we inquire, "What is that in thine hand?" Promptly comes the reply, "An earthenware pitcher with a lamp inside." How strange it would have seemed if the one to whom we spoke insisted that with such meagre implements he and the three hundred with him expected to rout the mighty host below! Yet such was the case when Gideon and his band of three hundred were used of God to defeat the Midianites. It was all they had in their hands, but in their hearts was great faith, and God blessed that faith with a resounding victory.

We read that Gideon deployed the three hundred in the hills surrounding the Midianites, who were in the valley below. At a given signal from their leader each blew a trumpet, then shouted the words, "The sword of the Lord, and of Gideon." (Judges 7: 18, 20) Then they broke the pitchers to reveal the lamps inside, and consternation broke out among the army below which had bedded down for the night.

It appears that the enemy mistook each light to be a torchbearer of a troupe. Historians indicate it was the custom in that day for each torchbearer to represent six thousand warriors. Hence the Midianites quickly concluded they were surrounded by a poised force larger than their own. In the darkness, confusion reigned and the Midianites' hands were turned against each other, and a rout ensued.

All that Gideon and his men had in their hands were a pitcher, a lamp, and a trumpet. But in their hearts was a willingness to serve God, and faith that he would provide the victory. And he did. Once more the question comes to us, "What is that in thine hand?"

In David's Hand

We leave the memorable time of Gideon's defeat of the Midianites and travel down to another troubled point in Israel's history. At this time Israel had an army, well-trained and ready for battle. A valley separated them from a formidable army of Philistines, and the Israelites were afraid.

In addition to being fearful, the Israelites were being daily humiliated by a personal challenge from a monstrous giant. His daily taunt was, as recorded in I Samuel 17:10, 11, "I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid."

History records that at such a time when Israel was being subjected to the taunts of evil Goliath, the boy David came on the scene. This boy was shocked to see the army of Israel flee from the presence of such a man, and in dismay he proclaimed, "Who is this . . . Philistine, that he should defy the armies of the living God?"—I Samuel 17:26

This very statement of David does much to reveal his faith. To him this was not Israel's army, or Saul's, but it was the army of "the living God." This living faith in the heart of youthful David prompted him to speak of his willingness to accept Goliath's challenge.

When word reached Saul concerning one in the camp willing to battle for Israel in single combat, David was called before him. "And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth."—I Sam. 17:32, 33

But youthful David was not to be denied. With enthusiasm,

and displaying great faith, he recounted previous deliverances he had by the hand of God while doing battle with wild beasts. In conclusion he said, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of the Philistine."—I Sam. 17:37

It appears that David's strong faith in God greatly impressed King Saul and he agreed to David's fighting as a representative of God and of Israel. Saul's sympathies were with David to such an extent that he made arrangements for the youth to wear the King's armor. However, after David tried on the helmet and coat of mail, and had placed the sword on his side, he decided against wearing the armor. He said concerning the armor and the sword that he had "not proved them." He felt unqualified to wear Saul's armor unless he had previously tried them in combat.

If we had been present at that time we would have wondered greatly as David began to remove the coat of mail. Specially would we have been concerned because it was apparent that David intended to do battle. We would have watched as the unarmed youth, with only staff in hand, headed down the valley and toward mighty Goliath.

We would have been interested to see him stop at the brook and, for a moment, busy himself. And as he arose we would have seen that he had gathered five smooth stones. He had with him a staff, a shepherd's bag, and a sling, and he was walking toward a giant to do battle. But in his heart was faith in God—he knew the battle was the Lord's.—I Samuel 17:40

The account indicates that Goliath disdained the youth, and said, "Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field."—I Sam. 17:43, 44

But young David, with complete faith in God, was unafraid. Note the courage in his words that came back to the approaching giant: "Thou comest to me with a sword, and a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."—I Sam. 17:45

So the boy, with merely a few stones in a bag, and a sling in his hand, marched out, as the opposing armies watched, and with his sling hurled one of the stones that slew mighty Goliath. This demonstration of faith in God has, throughout the centuries since, stirred many hearts. May we who are now servants of God keep it well in mind. As we engage the hosts of evil in battle, let us not think of their might, or of our own weakness. Instead, let us think as did David, whose final words to Goliath were, "All this assembly shall know that the Lord saveth not with the sword and spear: for the battle is the Lord's."—I Sam. 17:47

Yes, that which we have in our hand may be only a stick or a stone, but if the Lord indicates it is acceptable in service, it will be blessed abundantly. Just what do we have in our hand?

In Mary's Hand

IN REVERIE let us once more go back the many years to the time of Jesus' earthly ministry. Imagine ourselves in a home in Bethany where are gathered at meat Jesus and his disciples. We behold this scene, and among those at the table we note Lazarus who had been raised from the dead. As we stand watching we see a sister in the doorway manifesting much agitation of spirit as though uncertain about a decision.

We reach her side and notice something in her hand, but before we can inquire concerning it she moves quickly toward our Lord. When she reaches him we see that it is Mary, and she anoints Jesus with the costly ointment from the alabaster box we had previously observed in her hand.

Some of the disciples expressed indignation, saying, "To what purpose is this waste?" (Matt. 26:8) But Jesus defended her and said that she had poured this ointment on him for his burial. Of course this was meaningless to them at that time, nevertheless the tone of his remarks was such that she felt commended and the disciples reproved. All Mary had in her hand was the "alabaster box of very precious ointment." (vs. 7) Probably this was Mary of Bethany, so desirous of showing her love for the Lord because of awakening Lazarus from the dead.

Did the Lord bless this simple act of devotion? Indeed he did!

back, "I serve God with this needle and cord." This imagined conversation could have taken place if we had then talked to the Apostle Paul. Because when he was called of God, in his hand was the needle and cord which he had learned to use as a sail and tentmaker. It was all he possessed at the time, but he was willing to use it, and God wondrously blessed him in the service of the church.

In Acts 18:1-3 we read, "Paul departed from Athens, and came to Corinth; and found a Jew named Aquila. . . and because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers." Paul's time and talent was consecrated to God, and he considered himself merely the steward of these things which God could and did bless. His trade, which could be laborious, was a means of serving God.

Note well Paul's love for and dedication to his brethren as we read I Thessalonians 2:7-9: "But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God."

In Our Hands

WHAT is in our hands? Some of us may be salesmen, mechanics, gardeners, or one of many other occupations. But do we consider it a means of serving God? Have we prayed that God open our eyes to our privileges, and seeing them, have we joyfully attempted to fulfil God's will? To a true child of God only such a course can bring full joy and peace of heart.

To Moses of old God blessed a stick in his hand, and with Gideon it was the earthen pitcher and lamp. Youthful David saw God bless his efforts with the pebble from the brook, and Mary the perfume. Faithful Paul wrought "night and day" with his needle and cord so that he could preach the Gospel. We must have something in our hand. We pray, dear Lord, to see and know that which we have, and humbly ask thy blessing on our efforts to serve thee, thy people, and thy truth!

THE PARABLE SERIES

Article VIII—Luke 15:1-15

That Which Was Lost

THE parables of The Lost Sheep and The Lost Coin were addressed specifically to the scribes and Pharisees, but within the hearing of "the publicans and sinners" who drew near "for to hear him." (vss. 1-3) The scribes and Pharisees murmured because Jesus received sinners and ate with them, and it was their attitude which gave rise to these two parables.

In the parable of The Lost Sheep we are told of a shepherd who had a hundred sheep, ninety-nine of which were safely in the fold, but one had gone astray and was lost. The parable shows that the shepherd under such circumstances would leave the ninety-nine, "and go after that which is lost, until he find it."—vs. 4

As a rebuke to the attitude of the scribes and Pharisees, the application of this lesson is obvious. These religious leaders of Israel considered themselves to be in harmony with God and therefore safe within the fold of divine care. To them the publicans and sinners were outside the pale of God's blessings, and were "lost," yet they were doing little

or nothing to find and rescue them, and murmured against Jesus when he showed an interest in them.

On another occasion, and for the same reason, the scribes and Pharisees questioned the propriety of Jesus' eating with publicans and sinners, and "when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance." (Mark 2:17) The sinners being called to repentance in this lesson would correspond to the lost sheep of the parable.

Actually, the scribes and the Pharisees were as much "lost" as were the publicans. Outwardly they made professions of holiness, but inwardly they were filled "with dead men's bones," and were hypocritical in most of their professions. (Matt. 23:16-33) However, the lesson of the parable was based upon the professions of this hypocritical class, not what they actually were. They claimed to be the shepherds of Israel, but showed little concern for those who had gone astray,

and they resented it when Jesus displayed interest in these "lost" sheep.

The parable clearly sets forth the divine attitude toward those who are lost in sin and condemned to death. That attitude is one of sympathy and love which is reflected in that most precious text, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) And this love was demonstrated toward us "while we were yet sinners." (Rom. 5:8) Paul wrote that "Jesus came into the world to save sinners."—I Tim. 1:15

Since this is the loving attitude of our Heavenly Father and of Jesus toward those not yet within their special fold of divine care, it should be ours also. We should shun the attitude of the scribes and Pharisees, and make ourselves available to assist the "lost" and needy ones in the world around us. We do not need to lose interest in our brethren who are safely within the fold in order to seek and help the lost, but our love should be extended beyond those who love us.—Matt. 5:46-48

In applying this general lesson of the parable, we do not need to make a specific application of the proportion of those in the

fold to the lost sheep, which is ninety-nine to one. The reverse of this has been more nearly true, for the vast majority of mankind in all ages have not been among those safe in the fold of special divine care. Even within the nation of Israel at the time of our Lord, the publicans and sinners doubtless outnumbered those who made serious professions of endeavoring to be pleasing to God.

The ratio of the professed righteous to the sinners, however, could have been the Master's way of driving this lesson home with greater force. The thought would be that even though there was only one lost sheep, those who really loved the Lord and desired to be guided by his spirit of love could not be content until that sheep was found and brought back to the fold. This is the principle which should guide all the Lord's people.

There is also a possible further meaning of the parable, based on the fact that in many respects the nation of Israel was typical of all mankind. We might think of the lost sheep as representing God's entire human creation, while the ninety-nine sheep which did not go astray could represent the many orders of creation who remained in harmony with God, among these the holy angels, and the "principalities and powers, . . .

(Continued on page 34.)

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31.)

and every name that is named.”—
Eph. 1:21; Col. 1:16

In this view, Jesus would be the Good Shepherd, the representative of Jehovah, the Great Shepherd. (Ps. 23:1) The work of recovering the lost sheep began at our Lord's first advent. Here Jesus left the “ninety and nine”—the various orders of heavenly hosts—and came to earth “to seek and to save” the lost sheep. (Luke 19:10) This required that he be made flesh, and that he give his flesh, his humanity, in sacrifice for the sins of the world. (Heb. 2:9, 14; John 1:14; 6:51) This phase of Jesus' rescue mission has already been accomplished. The lost sheep has been “found,” so to speak, but is not yet restored to the fold of the Creator's favor and care.

When created perfect, man not only had the opportunity to live forever in what would have become a world-wide paradise, but he was also given dominion over all of God's lower earthly creatures. (Gen. 1:27, 28) The return of the lost sheep to the fold implies the restoration of this dominion which was lost because of sin. Paul wrote, “We see not yet all things put under” man, “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.” (Heb. 2:8, 9) In other words, the rescue work has begun, and eventually—at the end of the Millennium—the lost sheep will have been returned to the fold.

This work of rescuing the sinned and dying race from death is made possible by the death of Jesus as man's Redeemer. Paul wrote that “God was in Christ, reconciling the world unto himself, . . . and hath committed unto us the word of reconciliation.” Because of this we are “ambassadors for Christ.” (II Cor. 5:18-20) The followers of Jesus are associated with him in the work of reconciling the world to God. During the Gospel Age we are being prepared to be “kings and priests unto God” to assist in bringing back the lost sheep during the age to come.—Rev. 1:6

The parable states that when the shepherd returned home after rescuing the sheep, “he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.” To this Jesus added, “I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.”—vss. 6, 7

The fact that Jesus speaks of the joy in heaven that results from the shepherd's return with

the announcement that the lost sheep has been recovered, lends weight to the thought that there is a proper larger application of the parable to the entire human race as the lost sheep, and to the ninety and nine as representing the heavenly hosts. Certainly there will be joy among all God's intelligent creatures when sinful man has been reconciled to God and restored to the fold of his loving favor and care.

And in this we are also reminded that all who are filled and guided by God's Spirit are of necessity pained to realize that there are those anywhere who are alienated from him through wicked works. We doubt not that even now whenever a member of the adamic race is led to repentance through the "word of reconciliation," and surrenders himself fully to do God's will, there is rejoicing in heaven; and there should also be gladness among all the Lord's people here on earth.

The Lost Coin

THE parable of the Lost Coin is similar in import to The Parable of the Lost Sheep. Indeed, by comparing the introduction to each it becomes evident that Jesus intended one to supplement the other. (vss. 4, 8) It was customary among Jewish women at the time to wear on the forehead a fringe of coin bangles. These might be of gold or silver, and sometimes

represented her dowry. The loss of one of these coins would represent more than its intrinsic value.

The search for the coin would mean that, instead of being abandoned as something of little consequence, it was considered of great importance. The neighbors, learning first of the loss, and then of the recovery, rejoiced greatly with the woman who suffered the loss. This is another illustration of the joy in heaven over one sinner that repenteth.

In addition to the larger application of this parable to the recovery of the human race from sin and death, it further impresses the principle of interest in, and consideration for, those who are in need of help. Even one human life is of great value to our Heavenly Father, and should likewise be to us. It is important that we manifest this interest in others in our daily lives.

How do we manifest the Spirit of God toward our fellow-men? What are we doing from day to day that substantiates our professed interest in humanity in general? How are we showing our interest in our friends, our relatives, our children, our parents, our brothers and our sisters? How much are we doing to help others in finding their way back to God? How much are we sacrificing of time and strength in seeking to find the lost sheep?

We know, of course, that this is not the time in the divine plan for the recovery of humanity as a whole from sin and death; but if we are to be associated with Jesus in that great future rescue work, it is essential that we demonstrate our enthusiasm by the spirit of love which it represents.

This we can do only by diligently, and at whatever cost may be involved, doing all we can now to bless those all about us, even far and wide, with the knowledge of God and his loving provision through the Good Shepherd so that they might be restored to the fold of his gracious care.



EARLY WRITINGS: Experts testify that ordinary cuneiform writing became general at a very early period, prior to the Patriarchal Age. There are about a quarter of a million cuneiform clay tablets distributed among the various museums of the world, all written during that early period. Friedrich Delitzsch wrote: "In truth, when we find among the letters which have survived from those ancient times in great abundance, the letter of a woman to her husband on his travels, wherein after telling him that the little ones are well, she asks advice on some trivial matter; or the missive of a son to his father in which he informs him that so-and-so has mortally offended him, that he would thrash the knave, but would like to ask his father's advice first; or another letter in which a son urges his father at last to send the long-promised money, offering the insolent inducement that then he will pray for his father again—all this points to a well organized system of communication by letter, and of postal arrangements."



THE DIFFICULT TASK: It is more difficult to defend the good name of another, than to destroy it. It is more difficult to be constructive than destructive. It requires more thought to build up than to pull down. In the long run, however, the difficult task of promoting trust in others, and good will toward them, results in a rich and lasting reward.



THE UNKNOWN GOD

Article II

In the Shadows

GEORGE, and his pretty wife Adair, had just crawled out of their overturned automobile. Their two-year old child had been killed in the accident. They stared at each other in grief and hopeless frustration, as well they might. Accidents occur every day. A hundred thousand humans die every twenty-four hours. But for George and Adair there was an additional reason for sadness, and for their bewildered frustration.

Theirs had been one of the increasing number of mixed marriages—mixed, that is, from the standpoint of their religious affiliations. This did not present too much of a problem until their child was born. Then came the heated controversy concerning the nature of the child's religious training and affiliation. In fact, George and Adair were verbally contending over this when the accident occurred.

They were confused. They appealed for help to his friends, and then to her friends. None could be sure of the child's future, nor the extent to which its parents might be held responsible for the ultimate destiny of their off-

spring. Suddenly the whole idea of God and of religion seemed, at best, very uncertain, if not cruel. How utterly worthless had all their arguments been!

This was but one of the almost endless experiences of humans which weaken faith and baffle understanding of how a God of love can permit such calamities to continue. Frequently the innocent suffer while the guilty go unpunished. How often the question is raised, "If there is a God, why doesn't he do something about these inequities?" The good God of love cannot be identified by millions of persons in the swirling and distressing events which surround us.

Many Gods

NINETEEN centuries ago the great Apostle Paul reminded his readers that there are "gods many, and lords many." (I Cor. 8:5) This is just as true today; true, that is, in the sense that the peoples of the world have imagined for themselves many and various gods to which they have given names, and before which they bow in veneration and fear.

Our understanding of these gods is governed by what we believe concerning them. Centuries before Christ came to earth certain heathen nations worshiped what amounted to a torment deity named Moloch. The Israelites were enticed into the worship of this false god, and were punished for it.

The outward symbol of Moloch was a metal image with mechanical arms, heated by a fire from within. Infants were sacrificed to Moloch, being cast into the heated arms of this devilish contraption and hugged to its red hot breast. Jehovah explained to the Israelites that such a thing had never come into his mind. And we can be sure that no idea of torment for his creatures has since come into the Creator's mind.

The people of our generation have witnessed the rise of still another type of god. It is called the "State." The "State" god of Naziism and communism is also relentless and cruel, as evidenced by the concentration camp, and by the murder of millions who were considered opposers, or in the way.

Here are additional deep shadows of trouble and bewilderment which help to hide the true God of love from sight. Millions wanted to know why God permitted the murder of so many Jews. True, it was a little strange to raise such a question, when prob-

ably many who asked, profess to believe that God will torture countless millions of his enemies forever.

And besides, human behavior is little different now from what it has always been. In every age those in power have not hesitated to inflict suffering and death upon those whom they decided were out of harmony with them. And this has occurred in the religious as well as the political field.

Rome threw Christians to the lions, and later those considered heretics by religious authorities were tortured by the Holy Inquisition, and burned at the stake. Michael Servetus was slowly roasted to death through a period of four hours, simply because he disagreed with the established church. Where, you ask, was the true God while all this was going on?

Yes, if we close our eyes and minds to everything but the smile of the mother's love and the sweet songs of the birds, it would not be so difficult to recognize the existence of God and to know that he is loving and kind. But the very Creator for whom we search has given us minds with which to reason, and reason tells us that a loving God is not revealed in man's cruelty to man, even when it is practiced in the name of religion.

Failure?

TODAY, pagan religions of various sorts are flourishing in the world to a much greater extent than Christianity. This also casts a hindering shadow on our search for a loving, wise, and powerful God. When Jesus was born the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14) The expectation since has been that peace, universal and lasting, would be established throughout the earth by Christianity.

Now everybody knows that this expectation has failed. Missionary efforts designed to convert the world in our generation have come far short of their goals, and Christian missionaries are barred from many heathen countries. Is the arm of God shortened that he cannot help his people accomplish the work he designed for them to do?

And what about the hoped-for peace on earth that Christendom expected? Instead of that, we have had two destructive global wars in our generation. And now the world is divided into two ideological camps poised for further global strife, a war in which both sides know that they will lose.

Millions of people in America do not know by experience how horrible bomb warfare can be. It is different with the people in

Europe and most of Asia. There they know what it means to have the roofs of their houses come crashing in on them, and the family maimed or killed. They know what it is to pray for divine protection and not receive it. They know the darkness that comes over the soul, as it did in millions of cases, in the realization that for some unknown reason the God in whom they trusted had seemingly failed them.

In war and in peace cruel and unexplained circumstances touch the lives of essentially all of us. There are sorrow and tears all around and within us much of the time. We do not blame a loving God for these things, but millions find it difficult for their faith to surmount them. They at least want to know why the God whom they worship permits them.

It will not do to say simply that we are not overly concerned, and content ourselves in the thought that we belong to what we consider to be the best church in town. The many questions pertaining to God are not answered by the statistics which reveal ever-increasing numbers of church members. Nor do beams of light through stained glass windows explain why the world is in its present predicament more than nineteen centuries after the birth of The Prince of Peace.

The stark fact is that now, as never before, millions are plead-

ing for some new ray of light concerning the kind of God they would like to worship and serve. They would like to see the clouds of misunderstanding and doubt dispelled. Moreover, they want to know what part they may hope to have in the plan of a great and loving God whom nature reveals to them.

In the beginning God commanded, "Let there be light," and we are told that "there was light." Is it too much now for us to make this request, saying to our great and loving God, "Let us see the 'light' of thy love, and through the clouds which surround us see the joy-inspiring smile of thy countenance"?

(To be continued)

ANCIENT METALURGISTS: The Bible informs us that Tubal-Cain, who lived before the Flood, was "an instructor of every artificer in brass and iron." (Gen. 4:22) Substantiating this early knowledge of metals is the following quotation from, "New Discoveries in Babylonia About Genesis": "Four thousand years ago in Babylonia, men were highly developed in certain arts and technical trades. For instance, two bronze goats' heads made in this period, when analyzed, were found to be made of 82.9 per cent of copper, 1.33 per cent of nickel, 0.88 per cent of iron, 0.23 per cent of antimony, and 14.61 per cent of oxygen. A silver vase was found in Telloh, in circumstances which, the excavators say, indicate it to be nearly 4,500 years old. On it is the coat-of-arms of Lagash—four eagles with outstretched wings—also representations of stags and lions: it is a remarkable and skilful piece of work."

CHURCH ATTENDANCE IN ITALY: In Italy today the national average Roman Catholic church attendance is believed to be 50 to 60 per cent of the total female population and 20 to 30 per cent of the male population. If you count adults only, the figure is lower, since a larger proportion of children attend mass regularly. These estimates were published in the **Chicago Daily News**, and reported to have come from a local priest who has made a special study of the subject.

Things to Forget AND *Things to Remember*

THE Word of God was written particularly for the Christian church composed of the consecrated followers of the Master. The Lord said, "I have ordained a lamp for mine anointed." (Ps. 132:17) The New Testament epistles are specially addressed to the church, to "the saints... at Philippi"; "the saints... at Ephesus." Of the Old Testament we are told that the things written aforetime "were written for our admonition, upon whom the ends of the ages are come." (I Cor. 10:11, R. V.)

If we would rightly divide the Word of truth we must bear this point in mind. Addressing the Philippian church Paul says, "Brethren, I count not myself to have apprehended: but 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." (Phil. 3: 13, 14) In another place in this

Philippian epistle Paul says, "What things were gain to me, those I counted loss for Christ."—Phil. 3:7

Before his conversion, Paul enjoyed many favours and advantages that were profitable to him as a man, such as worldly honour and influence. But in making a full consecration of his all to the Lord these things were no longer advantageous to him; hence he forgot those things that were behind, counting them loss and dross that he might win Christ and be found in him.

Having himself left these things behind, Paul exhorts us to do the same, by not allowing our minds to dwell upon them, half regretting we had laid them down as a part of the sacrifice of earthly rights necessary as a follower of the Redeemer. Instead of thinking so much of the things left behind, we should endeavour to fill our minds with our present blessings and hopes as new creatures in Christ Jesus—the joys of the truth, our opportunities in its service, and the wonderful hopes set before us in the Gospel.

The Psalmist exhorts us very similarly: "Forget... thine own people, and thy father's house." (Ps. 45:10) Having become children of God and brethren of

Christ by a new begetting, a begetting of the Spirit, he tells us to forget the earthly relationships of the human plane, for they are unworthy to be compared with this new relationship of children of God and brethren of Christ into which we have come. For our encouragement we are given the precious promise of Mark 10:29, 30, R. V.: "There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the Gospel's sake, but he shall receive a hundred fold now in this time, . . . and in the world to come eternal life."

Remember, Forget Not

WHILE there are very few scriptures telling us in so many words what we should forget, there are many telling us what we should not forget; or in other words, what we should remember. For instance, the Psalmist says, "Bless the Lord, O my soul, and forget not all his benefits." (Ps. 103:2) The Lord's benefits to his people are so many and varied that it would be difficult to remember them all; but it would be inexcusable to forget them all. To forget all his providences and other blessings which we enjoy would surely imply we had gone outside of all relationship with God. Let us remember as many of these benefits as we can for our personal encouragement and blessing. May our determination

be that of the Psalmist, "I will never forget thy precepts: for with them thou hast quickened me."—Ps. 119:93

Again, speaking for the church, the Psalmist says, "I am small and despised: yet do not I forget thy precepts." (Ps. 119:141) The Lord at times will cause his people to occupy a very small and insignificant position in the social scale, and in addition will allow them to be looked down upon still further because of their endeavours to be his faithful witnesses; a privilege we esteem of more importance and value than "all this world displays for worth." What earthly good things could compare with the ability to hear the call and apply to our hearts the precepts and instructions of the Lord's Word!

Peter tells us (II Pet. 1:9) that those who have become slack in their endeavours to grow up into Christ by adding to their faith, fortitude, knowledge, self-control, patience, piety, brotherly-kindness, love, will be in danger of even forgetting the elementary truths relating to their justification and the regenerating influence of the Holy Spirit. Such might gradually drift back to the very imperfect life they were living in the world, when many things with which they were occupied left them quite unmindful of the fact that their course was very selfish, and perhaps even sinful.

Only when the Lord apprehends us do we wake up to the fact that our previous course was far short of the divine requirements for God's people. Peter also suggests that it is by failing to continue active and zealous in the Lord's service that one can drift back into the same routine as the people of the world. He says, "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (II Pet. 1:8, 9) Paul seems to have realised the same thing when he exhorts us, saying, "Now it is high time to awake out of sleep: for now is our salvation nearer than when we [first] believed. The night is far spent, the day is at hand."—Rom. 13:11, 12

Another passage suggesting what is important for us to ponder is Deuteronomy 8:2: "Thou shalt remember all the way which the Lord thy God led thee." Few things are more helpful than a careful scrutiny of the Lord's providences over our lives, and specially from the time we become new creatures in Christ Jesus. Under the Lord's leading and guidance how many times have we been delivered from evils, seen and unseen, that would have been too much for us to overcome, but for a very special manifestation of divine grace! Grasping his hand to lead us, we can indeed sing, "And o'er each step of my onward way, He makes

new scenes to rise"—helpful, encouraging, heart-cheering.

In Deuteronomy 15:15 Moses again addresses Israelites, and through them spiritual Israel: "Thou shalt remember that thou wast a bondman in the land of Egypt [symbolising the world], and the Lord thy God redeemed [delivered] thee." We, too, have been delivered through Christ from "this present evil world." (Gal. 1:4) We have been set free, through the merit of the Redeemer, from the bondage of sin and Satan, and then brought "out of darkness into his marvelous light." (I Pet. 2:9) How blessed to realise this continually with ever-increasing thankfulness! And having had, at great cost and marked manifestations of divine power, a good work of grace begun in us, we may have every assurance God will complete it in the day of Jesus Christ.—Phil. 1:6

Further, we would, as suggested by the writer of the Chronicles, "Remember his marvelous works that he hath done, his wonders and the judgments of his mouth." (I Chron. 16:12) Especially would we consider those revealed by the great Master and by the apostolic writings of the New Testament—the marvelous works revealing the love of Christ, that attribute which prompts the great Creator in all his actions.

The Psalmist, speaking for the Lord's people, says, "Some trust

in chariots [great earthly organisations], and some in horses [the theories and creeds of men]: but we will remember the name of the Lord our God." (Ps. 20:7) How important it is to remember the Lord's gracious character of love, and earnestly to endeavour to fulfil the words of the Master that we seek to be like him who so fully revealed the Father in all he said and did.

The Psalmist again says, "I remember the days of olden times; I meditate on all thy doings." (Ps. 143:5, Leeser) Giving these words an individual application, we might say there is a tendency on the part of some of the Lord's people to remember and speak much of their early days in the truth as though these were more important than their present privileges and blessings. While we would properly remember and meditate upon all the Lord's dealings with us, including those of our earliest days, as this verse suggests, the scriptural implications must not be overlooked; namely, that if faithful, our experiences in the narrow way will become even more blessed and encouraging as the days go by.

"If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem [symbolising the city of God, the New Jerusalem and our relationship thereto] above my chief [earthly] joy." (Ps. 137:6)

Speaking here for the Lord's people of spiritual Israel who, as members of the house of sons, have so much more to be thankful for than the house of servants, the Psalmist implies that if we fail to properly remember and meditate upon all the Lord has been pleased to reveal to us of his great plan and the part we are called to play in connection with its outworking, we would deserve to have our opportunities of being his witnesses and speaking in his name quite taken away. The tongue cleaving to the roof of the mouth suggests a condition of dumbness. (Ezek. 3:26) On the contrary, if our prayers and walk in the narrow way fulfil in spirit these words of the Psalmist, we may properly pray from the heart, "O Lord, open thou my lips; and my mouth shall show forth thy praise."—Ps. 51:15

New Testament Exhortations

THE exhortations of the New Testament, specially addressed to the church, are equally definite and clear in their emphasis upon those things we, as the Lord's followers, should remember, and those we should forget. For instance, our Lord, speaking of the days of his second presence at the close of the Gospel Age, and how the overturning of the old order of things would come like the Flood, quite suddenly and unexpectedly, says, "Remember Lot's wife." (Luke 17:32) As Lot

and his wife were exhorted to flee out of Sodom to a place of safety prepared for them, so the Lord's people at this time are exhorted to flee from "the great city [Christendom], which spiritually [symbolically] is called Sodom and Egypt."—Rev. 11:8

Lot's wife looked back regretfully to some of the things she had left behind and was, on this account, cut off from all further progress, favour, and blessing. In fleeing from the city of destruction, let us forget the things we have left behind, and reach forward to the things held out to us by our Heavenly Father, the things he has in reservation for those who love him supremely. Let us prefer the blessings and privileges of the New Jerusalem above our chief earthly joy. To this end we need, as the apostle says, to "remember . . . the words which were spoken before by the apostles of our Lord Jesus Christ." (Jude 17, R. V.) How important it is that we make these our constant study, seeking continually to be guided thereby, and encouraged by their exhortations!

In John 15:20 the Master mentions another important thing we should remember as we press on in the narrow way: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they

will keep yours also." In other words, if we are faithfully following in the footsteps of the Master, we cannot expect an easy path. "If they persecuted me, they will also persecute you." Neither should we expect big results from our efforts to preach his Word. Our message will not convert the world, even as the Master, who spake as never man spake, did not do this.—John 7:46

It would seem that our Lord reserved details relative to the suffering and persecution that would come to his faithful followers after he had left them until the end of the three and a half years of his ministry. Many of these things were elaborated by Jesus in his long discourse after the last supper a few days before his crucifixion. "These things have I told you, that when the time shall come, ye may remember that I told you of them."—John 16:4

How encouraging it is to note how many of our experiences as well as events around us, as they transpire before our eyes from day to day, were foretold by Jesus when he was here in the flesh nineteen centuries ago! How comforting and encouraging it is to remember his words, including his startlingly accurate announcements concerning the happenings of our day!

One more thing most helpful and encouraging to note and re-

member is the progress and faithful service of the fellow-members of the body of Christ. This was suggested by Paul in I Thessalonians 1:3: "Remember without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ."

Again in I Thessalonians 2:9 Paul, in all humility, tells us that he realised how the Thessalonian brethren drew encouragement from what they remembered of his faithful service on their behalf: "Ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God."

In Luke 22:19, 20 and I Corinthians 11:23-26 Jesus and Paul mention the most important thing of all for us to remember and endeavour to carry out both literally as well as by seeking to fulfil all that is pictured in the partaking of the emblems of bread and wine; that is, being broken with him and drinking of his cup. If this is faithfully performed, we shall indeed be enabled to fulfil the Scriptures quoted foregoing relating to remembering and forgetting.

Final Word

AS SOON as all the members of Christ shall have shared in the one loaf and the one cup, the

time will come for the world to learn of the great salvation and believe in him: "That the world may know that thou didst send me, and lovedst them [his brethren] even as thou lovedst me." (John 17:23, R. V.) Speaking of the new dispensation, the Millennial Age, the Psalmist says, ... "All the ends of the world shall remember and turn unto the Lord: ... for the kingdom is [to be] the Lord's: and he is [to be] the governor among the nations."—Ps. 22:27, 28

Among the things mankind will remember in that day will surely be their sad experiences under the six-thousand-year reign of evil through which they will have passed—that hopeless, helpless condition of things ending in death. The favourable conditions of the kingdom will bring all mankind to an accurate knowledge of the truth, plus a remembrance of all their past experiences under the reign of evil from which then they will have an opportunity of profiting. The inspired prophetic statement of the Psalmist will surely have complete fulfilment in that the vast majority of mankind will, "in that day," fully turn to the Lord, and receive the precious gift of life at Jesus' cost; for in that day the kingdom shall be the Lord's, and earth's rightful King shall be governor among the nations.—Zech. 14:9

Encouraging Letters

Thankful for the Truth

"Dear Brethren: Christian greetings! Just a short note to say how very much I appreciate The Dawn Magazine. I pray daily for all you dear ones who dispense the precious truth. It does indeed greatly assist countless numbers of readers. How thankful we are for a knowledge of the truth at this end of the age, when the whole world struggles with problems which we see can be solved and completely remedied only by Christ's kingdom.

May we be faithful to the end."—England

Ever Praising

"Dear Brethren: Christian greetings! Please renew my subscription to The Dawn Magazine. I very much enjoy reading the articles in your magazine, also the encouraging letters from interested ones. What a joy the true Gospel of the kingdom is to us! What a glorious hope is set before us! May our Heavenly Father and our Lord Jesus Christ continue to abide with us all, and may we ever praise them."—Eng.

SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address—Dawn Bible Students Association, Pilgrim Department, 15, Southwood Gardens, ILFORD, Essex.

C. A. CORNELL

Letchworth Feb. 4

G. A. FORD

Letchford Feb. 4

J. H. MURRAY

Dewsbury Feb. 11

Lincoln Mar. 11

E. TERRY NADAL

Llanelly Mar. 10/11

W. READER

Liverpool Feb. 11

C. SMITH

Letchworth Mar. 4

CONVENTION at Portrush, Northern Ireland, Whitsun, June 9, 10, 11. Write to Mr. T. R. Lang, 41, Clooney Terrace, Waterside, Londonderry, Northern Ireland, for accommodation and other details.

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

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

Tithing

Is tithing demanded of those who scarcely earn enough to keep their families?

TITHING was an arrangement which the Lord made for Israel during the Jewish Age. It was a part of the Law Covenant given to the Israelites at the hands of Moses. It consisted of giving a tenth of one's income to the Lord to be used in connection with the religious services of the nation of Israel.

This tithing feature of the Law Covenant was not enjoined upon the disciples by Jesus, nor by any of the apostles. From this we may assume that God did not intend that it be carried over into the new age to indicate how much the followers of Jesus should give to the Lord out of their incomes. However, the habit of regular giving to the Lord of stipulated amounts would seem to have certain advantages, and doubtless those who practice such regularity in giving are richly blessed.

But let us repeat, tithing, as it was known and practiced under the Law Covenant, is not one of God's laws for spiritual Israelites, the footstep followers of Jesus. The Apostle Paul, in reminding

the brethren at Corinth of their privilege of contributing to the needs of their brethren in Judea, wrote: "Upon the first day of the week let every one of you lay by in store, as God hath prospered him, that there be no gatherings [to raise funds] when I come."—I Cor. 16:2

In this exhortation Paul did not mention the tithe, which was a tenth. He left it up to the judgment of each individual just how much should be set aside to assist the brethren. If the brethren at Corinth were already tithing, it would seem that Paul would have made some mention of it, but he did not.

With the exception of the Book of Hebrews, where reference is made to Abraham paying tithes, the word is used only three other times in the New Testament. One of these is in Matthew 23:23, which reads, "Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the Law, judgment, mercy, and faith: these ye ought to have done, and not to leave the other undone."

Luke 11:42 and 18:12 are also references to tithing by the Pharisees. While Jesus indicated that it was proper for them, under the

Law, to pay tithes, he pointed out that they had failed to get the proper lesson from it. He did not indicate that this practice of the Pharisees was to be carried over to his own disciples.

When the rich young ruler asked Jesus what he should do to inherit eternal life, Jesus admonished him to sell all that he had and give it to the poor, explaining that upon this basis he would have treasure in heaven. (Matt. 19:16-21; Luke 18:18-30) Here the admonition was to give all, not merely a tenth.

Jesus gave us another interesting lesson in connection with the widow's mites. We quote: "And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had."—Luke 21:1-4

Here again the matter of a tenth was not mentioned, the Master emphasizing instead that the giving of all, whether that be little or much, is the privilege extended to those who would be his disciples. This does not mean, of course, that we are expected to divest ourselves at once of all earthly possessions and become

paupers. It is simply that we consider all that we once had of time, talent, influence, financial resources, as now belonging to the Lord, and that we will use as much of these as we can directly in his service.

The fact that the Lord has not stipulated a certain proportion that should be placed directly in his service places a severe test of faith and sincerity upon every disciple of Christ. Each such consecrated one has to determine how much he actually needs of what he has given to the Lord adequately to meet his legitimate earthly obligations. From our observations the example of the Lord's people in this connection has been inspiring.—I Cor. 6:19,

Divine Intervention

In speaking of the time of "great tribulation" with which the present age terminates, Jesus said that "for the elect's sake those days shall be shortened." In what sense is the shortening of the "great tribulation" for the sake of the elect?

IN NO sense at all! The words, "for" and "sake" in the expression, "for the elect's sake" in Matthew 24:22, do not properly belong in this text, for there is no Greek equivalent for them. The translators have added these superfluous words in an effort to

make the text say what they thought Jesus meant. What Jesus said was that the "great tribulation" would be shortened "by" [the Greek preposition, *dia*, meaning only "by," or "through"—Dr. Strong] the elect before all flesh would be destroyed.

The Greek word translated by the preposition "for" in the clause "for the elect" is translated "by" in many places throughout the New Testament. Referring to Christ and the Gospel, Paul wrote, "Which he [God] had promised afore BY his prophets in the holy Scriptures." (Rom. 1:2) Manifestly God's promises were not made "for" his prophets, but "by" them.

Another example of the use of the word "by" as a translation of the Greek word translated "for" in Jesus' expression, "for the elect's sake," is Matthew 4:14, which reads, "That it might be fulfilled which was spoken BY Esaias the prophet." Here it is also clear that "by" is the proper translation.

Jesus' assurance that the "great tribulation" would be shortened by the elect ere all flesh was destroyed is fully in harmony with the plan of God. Indeed, this is the plan of God, for it is through Jesus and his glorified church, the spiritual, elect ones in the plan, that God will intervene in world affairs, and say to the raging nations, "Be still, and know

that I am God." How meaningful is Jesus' statement when thus understood!

Judge Not

Matthew 7:5 reads, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." What makes this man a hypocrite?

VERSES 1 and 2 of this chapter read, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Then Jesus uses the illustration of the "beam" and the "mote." The hypocrisy of the situation is in the fact that one who is so quick to judge another will not easily admit that he himself has faults which are even greater than the ones he sees in his brother.

The spirit of judging and fault-finding, of attributing wrong motives to the actions of others, is a poison, and is often the outgrowth of a hypocritical attitude of self-righteousness. The antidote for such poison is the spirit of love and understanding. Paul wrote, "Love worketh no ill to his neighbor." (Rom. 13:10) Love will not permit us to exaggerate the faults of others, nor to be blind to our own.

THE BIBLE ANSWERS TV SCHEDULE

HALF-HOUR PROGRAMS

- Albany, N. Y.—WAST-TV, Channel 13, Sundays, 9:30 a.m.
- Alexandria, Minn.—KCMT-TV, Channel 7, every third Sunday, 10:00 a.m.
- Anchorage, Alaska—KTVA, Channel 11 (Time and day to be announced.)
- Bakersfield, Calif.—KLYD-TV, Channel 17, Sundays, 12:00 noon
- Bismark, N. D.—KXMB-TV, Channel 12, Sundays, 12 noon.
- Bristol, Va.—WCYB-TV, Channel 5, Sundays, 12:00 noon.
- Cincinnati, Ohio—WCET-TV, Fridays, 9:30 p.m.
- Cleveland, Ohio—WEWS, Channel 5, Saturdays, 9:30 a.m.
- El Paso, Tex.—KELP-TV, Channel 13, Sundays, 12:00 noon.
- Fairbanks, Alaska—KTVE, Channel 11 (Time and day to be announced.)
- Florence, Ala.—WOWL-TV, Channel 15, Sundays, 12:30 p.m.
- Harrisonburg, Va.—WSVA-TV, Channel 3, Sundays, 12:30 p.m.
- Huntington, W. Va.—WSAZ-TV, Channel 3, Sundays, 4:30 p.m.
- Lafayette, Ind.—WFAM-TV, Channel 18, Sundays, 11:00 a.m.
- Lexington, Ky.—WLEX, Channel 18, Sundays, 4:00 p.m.
- Little Rock, Ark.—KATV, Channel 7, Sundays, 11:30 a.m.
- Oakhill, W. Va.—WOAY-TV, Channel 4, Sundays, 7:30 p.m.
- Peterborough, Ont.—CHEX-TV, Sundays, 12:00 noon.
- Petersburg, Va.—WXEX-TV, Channel 8, Sundays, 7:30 a.m.
- Pittsburgh, Pa.—WTAE-TV, Channel 4, Sundays, 9:30 a.m.
- Portsmouth, Va.—WAVY-TV, Channel 10, Sundays, 9:00 a.m.
- Salinas, Calif.—KSBW-TV, Channel 8, Sundays, 9:30 a.m.
- Salt Lake City, Utah—KUTV, Channel 2, Sundays, 11:00 a.m.
- San Luis Obispo, Calif.—KSBY-TV, Channel 6, Sundays, 9:30 a.m.
- Springfield, Mass.—WHYN-TV, Channel 40, Sundays, 12:30 p.m.
- Topeka, Kan.—WIBW-TV, Channel 13, Sundays, time to be announced.
- Valley City, N. Dak.—KXJB-TV, Channel 4, Sundays, 11:00 a.m.
- Victoria, B. C.—CHEK-TV, Channel 6, Saturdays, 4:30 p.m.

FIFTEEN-MINUTE PROGRAMS

- Amarillo, Tex.—KVII, Channel 7, Sundays, 2:45 p.m.
- Elkhart, Ind.—WSJV-TV, Channel 28, Alt. Sundays, 9:15 a.m.
- Tampa, Fla.—WFLA-TV, Channel 8, Alt. Sundays, 8:45 a.m.

Frank and Ernest

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

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

ARIZONA

Phoenix KUEQ 740 9:45 a.m.
Prescott KYCA 1490 10:05 a.m.
Globe KIKO 1340 10:05 a.m.

ARKANSAS

Jonesboro KBTM 1230 10:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KABC 790 11:15 a.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVN 1440 10:30 a.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

Ft. Collins KZIX 600 11:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 12:05 p.m.

GEORGIA

Sandersville WSNT 1490 5:15 p.m.

ILLINOIS

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

INDIANA

Gary-Hammond WJOB 1230 11:15 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

Bowling Green WLB 1410 12:15 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNCP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:05 p.m.

MASSACHUSETTS

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

MICHIGAN

Detroit WKMH 1310 10:00 a.m.
Grand Rapids WMAX 1490 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

Biloxi WLOX 1490 12:05 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
Joplin WMBH 1420 11:45 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Newark WNTA 970 10:00 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Buffalo	WNIA	1230	9:00	a.m.
Jamestown	WCXY	1340	8:35	a.m.
New York	WNTA	970	10:00	a.m.
Rochester	WHEC	1460	11:15	a.m.

NORTH CAROLINA

Beaufort	WBMA	1400	9:00	a.m.
Belmont-Charlotte	WCGC	1270	12:30	p.m.
Elizabeth City	WGAI	560	12:05	p.m.
Leaksville	WLOE	1490	12:05	p.m.

OHIO

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

OKLAHOMA

Oklahoma City	KTOK	1000	10:05	a.m.
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OREGON

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

PENNSYLVANIA

Allentown	WHOL	1600	10:45	a.m.
Pittsburgh	WWVA	1170	9:30	a.m.
Pottstown, Pa.	WPAZ	1370	8:30	a.m.
Wilkes-Barre	WBAX	1240	12:05	p.m.

TEXAS

Livingston	KVIL	1220	8:45	a.m.
Lubbock	KDAV	580	9:45	a.m.

Pampa	KPDN	1340	10:35	a.m.
Sherman-Dennison	KRRV	910	12:00	noon
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	9:45	a.m.
Waynesboro	WAYB	1490	12:05	p.m.

WASHINGTON

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

WEST VIRGINIA

Wheeling	WVVA	1170	9:30	a.m.
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WISCONSIN

Fond du Lac	KFIZ	1450	11:05	a.m.
Janesville	WCLO	1230	11:00	a.m.

WYOMING

Cheyenne	KVVO	1370	9:05	a.m.
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CANADA

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

RADIO TOPICS FOR FEBRUARY

4—"The Bible's Harmonious Message"

11—"Our Lord's Prayer"

18—"The Bible Vs. Evolution"

25—"God's Design in Creation"

Good Tidings from Great Britain

Report on Magazine Witnessing

IT IS always a happy experience to be a bearer of good news! Not only does the bearer himself rejoice in the good news, but his joy increases as he witnesses the happiness thus brought to others. This is especially true of those whom God has honoured with the responsibility of being heralds of his kingdom. Today fear and perplexity fill the hearts of men. What more true and comforting message is there than that this kingdom is at hand? Therefore, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah 52:7

Bearing witness to the truth is an individual privilege and responsibility. Additionally we may co-operate in a general proclamation of the good news, and be blessed as we labour together as one family in the service of this wonderful message. As individuals, it is our privilege to speak a word here and there to our friends and others as we have opportunity. In a world where the foretold increase of knowledge is apparent on every hand there are several ways in which we can co-operate to herald wide the glad tidings. Present-day conditions were unknown to the Early Church, and time-worn methods must change as we advance further into the harvest period.

Up to two years ago the kingdom message was heard throughout the British Isles over the radio; but since this avenue ceased, other methods of witnessing were earnestly sought. One of the best has proved to be press announcements, mainly in secular magazines, declaring the comforting message of the Gospel. The nominal church press denied us the opportunity to herald forth the truth in their publications, so in June 1960 we secured

a quarter page in "Health for All," offered "Hope Beyond the Grave," and received 57 replies. Two became Dawn subscribers, and one is reading the volumes and attends a local class. We have used three further issues of the magazine with similar results, the booklets offered being "Life After Death," "When a Man Dies," and "The Truth About Hell." "Health for All" has a monthly circulation of over 25,000, and the Lord continues to bless our efforts. From the use of this periodical two "old-timers" in the truth have been traced.

In 18 months we have received 636 replies from 14 magazine announcements, covering a combined circulation of approximately 694,000, which means a readership of at least five times this number. From these, 28 are now regular readers of The Dawn Magazine, eight of whom are also reading Volume I, and 15 others are reading one or more of the Scripture Studies and other volumes of truth literature. The regular monthly visit of The Dawn Magazine is an incentive to earnest study of the various features of our Father's plans and purposes.

Three folded card tracts have been introduced to the brethren in Britain. One half of each card can be detached and returned as a post-card request for a booklet. Witness activity by tract distribution has increased, and so one by one the few remaining grains of wheat in this corner of the vineyard are being gathered in. Increased use is being made of the consolation cards which are mailed to those who have lost loved ones. Two earnest Bible Students have recently been added to one ecclesia because someone many miles distant sent a little card of comfort, and many are the letters of appreciation we receive from those who have found comfort in the hour of severe sorrow.

In Matthew 24:14 Jesus gave as one of the signs of his parousia that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the [very] end come." Paul exhorted Timothy to "preach the Word; be instant in season, out of season," and we are assured that if we do hold "forth the Word of life" the Lord can and does bless our efforts to honour his requirements to praise his holy name.—II Tim. 4:2; Phil. 2:14-16

Tape Recording Service

OUR brethren in America have very generously come to our aid in this service, as in all other possible ways of serving the truth. They have supplied us with an excellent stock of these tape recordings which are made available "free" on loan to all who can use them. In a special sense we are delighted to hear the voices of our brethren in America.

In the British Isles there is a growing interest in this service. An increasing number of classes are having a recorder made available to them, and the tape recordings are wonderfully supplying a real need, especially when a brother is not present to deliver a discourse. Rich blessings and spiritual uplift result.

Apart from class meetings, a goodly number of isolated brethren are greatly blessed by this recorded service. For instance, a dear blind sister who was introduced to the true Gospel of the kingdom through the "Frank and Ernest" programmes a few years ago has written: "For about a month I have had the loan of a tape recorder, and during that period have had a most wonderful time listening to all the recordings loaned to me. Some of them I heard six times, and could have enjoyed hearing them just as often again. The record that moved me most deeply was the "Memorial" service. The music was very lovely, and the speaker gave a beautiful and moving address. Each time I heard it I was more and more spiritually uplifted, and felt, as expressed in a well-known hymn, 'Nearer My God to Thee.'"

A relative of this blind sister, who is a brother in the truth, is also isolated. He was also blessed with an understanding of the "Divine Plan of the Ages" through the "Frank and Ernest" broadcasts. For years they have lived many miles apart. Eventually each was richly blessed with the truth, unbeknown to the other, until recent months. Although they are still separated geographically, they are now gratefully rejoicing together in God's great eternal purpose in Christ Jesus. They have both expressed joy in having sweet fellowship with the brethren of America through the tape recordings. There is zeal and enthusiasm, with a view to others being blessed also through the Tape Recording Service.

Another sister, who has been long in the truth, is the happy possessor of a tape recorder, and with it, is very faithfully fulfilling, at any cost to self, a wonderful ministry, by often traveling many miles with her recorder to enable other brethren to come into the blessed circle of this recorded lecture service.

Elsewhere, a brother and sister, also isolated, write: "Yesterday morning we were glad to receive two more tapes. We played them right away and think them, like the others, just splendid. We have a 'Dawn' hymn book with music; will you please send me one without music, so that we can both join in with the recorded singing of the praises to our Heavenly Father and to his dear Son."

Pilgrim Service

THE Lord continues to guide and richly bless this service here in Britain, and it is greatly appreciated by those who are served, and a blessing to those who serve. Speaking brethren are scheduled to serve at weekly meetings throughout various parts of the British Isles. It is also a great privilege for them to visit isolated brethren and have spiritual fellowship around the inspired Word. For, even where only "two or three are gathered together" in the Lord's name, great blessings result.

Brother and Sister Russell Pollock's 1961 pilgrimage over here was very richly blessed by the Lord. Their loving fellowship, and untiring ministry, brought much joy and blessing to all with whom they came in contact.

Their very full itinerary in the British Isles opened at the annual Whitsuntide Convention in Portrush, Northern Ireland. An encouraging number of brethren from England, Scotland, and Wales crossed the Irish Sea to fellowship at that convention with their American and Irish brethren. There was much joy and enthusiasm because Brother and Sister Pollock had again visited the brethren in Ireland. Another highlight at Portrush was the immersion service held on the third day of the convention.

There were brethren in various parts of Great Britain who were not able to journey to Northern Ireland and enjoy the blessings in convention, but in the Lord's providence Brother

and Sister Pollock were able to visit many of them in their own districts, much to the delight and lasting benefit of those present.

The happy and spiritually uplifting memories formed will be often recalled and related, bringing added honour and glory to our gracious Heavenly Father and to his dear Son, also further joys and blessings to the Lord's people.

Dawn Publications

WE ARE exceedingly grateful and ever mindful of our brethren who are working so diligently in the preparation and distribution of increasing quantities of printed matter. And we continue to pray earnestly for "those who labour as one family" to dispense God's precious Word.

It is very encouraging for us to deal with the growing requests for this truth literature, and whether the demands are for the volumes of "Studies in the Scriptures," or any of the large variety of other books and booklets, or for The Dawn Magazine, or tracts, we rejoice to feel that more and more of the precious truth is, under divine guidance, being scattered to strengthen, assist, and gather into the heavenly garner the remaining grains of wheat, during these closing days of the harvest. Furthermore, we are happy to realize that this "spreading abroad" of the true Gospel of the kingdom is also serving as "a witness" to the world.

From the countless number of readers, many letters of appreciation are received. There is indeed abundant evidence that our Father is continuing to very richly bless this phase of the work, as in all other efforts put forth in his vineyard.

Recently, a brother who is a semi-invalid, placed with us an exceptionally heavy order for a large variety of Dawn publications, including complete sets of "Studies in the Scriptures," to be sent to each member of his family (four of his sons being doctors, and four of his daughters, nurses). From his letter we quote: "I could not leave with each member of my family any better heritage than the truth, so clearly expounded in The Dawn literature.

A new reader of The Dawn writes: "I am very hard pressed for time, but feel I must let you know how my heart thrills to

what I am able to get from reading your magazine. My heart responds to the truth of it. I want now to be a Dawn subscriber. I have discontinued taking a magazine which I have not felt very satisfying of late. I favour your publication. I feel that I have been lost in the mist for awhile; but for me now 'there is light upon the mountain.' I can now see that God has a purpose for me in his plan. Thank you very much for your part in this next stage of my Christian experience."

—The British Dawn Committee

"To the work! to the work!
Let the hungry be fed;
To the fountain of life let the
Weary be led."

"THE BIBLE VERSUS EVOLUTION"

To be discussed by

"FRANK AND ERNEST"

WNTA-970 kc.—10:00 A. M.

Sunday, February 18

Can one have faith in the Bible and also believe the theory of human evolution? Hear "Frank and Ernest" discuss this question, and send for a free copy of the 112-page book, "Creation."

Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

MARCH TOPIC: On Sunday, March 18, the "Frank and Ernest" topic will be, "Life Beyond the Grave." Topics related to the hope of life beyond the grave have a strong appeal to the public, and it is fitting that the March 18 topic be widely advertised. As usual, special circulars will be provided for this purpose, and free. Order as many as you can use. There is a blessing in store for all who can participate in this service.

LETTERS OF APPRECIATION

Appreciation Continues

"Dear 'Frank and Ernest': The Dawn and your other literature still serve as my teacher, and will until I leave this sin-sick world. When I ran into this literature and came to know Brother Russell as my teacher, I was through searching. It was the most wonderful thing that ever happened to me, except when I first met my blessed Lord. I am looking forward with all my heart to the coming of the kingdom. My neighbors are building themselves a bomb shelter, but the 91st Psalm serves as a good shelter for me."—Alabama

Comforted

"Dear Friends: In June I received your little booklet, 'Hope.' It was very consoling to me. I had just lost an only child, a daughter. I have many sweet memories, but sorrow lingers in my heart. I am enclosing one dollar. Please send me a copy of 'God and Reason,' and several more of the 'Hope' booklets. Several of my friends in sorrow want one."—Kansas

Enjoys TV Message

"The Bible Answers: You have one of the finest programs on television, and we thoroughly enjoy and profit by it. We would appreciate receiving the book, 'Science and Creation.'"—Tennessee

Blessed by the Lord

"Dear Brothers in Christ: I would like to have your booklet entitled, 'Hope Beyond the Grave,' and also a copy of The Dawn Magazine. Your Sunday morning broadcast is certainly very interesting and enlightening. It is not a milk diet, as most church programs are. It was a blessing of the Lord to be led into the deeper things of his Word through the writings of Pastor Russell, given me by a friend. Do you have a Bible study group in this area?"—Wisconsin

Thanks the Lord

"Dear Brethren: Sincere greetings in our dear Redeemer's name! I am writing to express to you my sincere appreciation of The Dawn. This little book has been received regularly, and the articles have been real meat to me, and have proved a stimulus to faith and confidence in our dear Heavenly Father's Word. I now possess a clearer conception of my obligations and privileges as a consecrated child of God. The Dawn is a little book with a big message—a wonderful service. For the great help and comfort I have received through your ministry, I find it difficult adequately to express my gratitude, nevertheless I thank the dear Lord for it all, and request daily his blessing on the work he has assigned to you in the service of the truth."—Australia

Rejoicing and Active

"Dear Brethren: Loving Christian greetings! Thank you very much for the tracts, and for your helpful letter. It was encouraging to read of the many responses to the advertisements in various magazines. It is indeed a day when men and women have no vision of what God has done, is doing, and will soon do for the poor groaning creation now waiting for the manifestation of the sons of God. I am also grateful to our Heavenly Father for all his love and goodness for so many years, and for showing me his grand plan of redemption. Will you kindly send me more tracts for distribution. My prayer is that God will continue richly to bless your labours of love for him and for all who love him."—England

The Way More Clear

"Dear Frank and Ernest: Fond greetings! I regularly hear and enjoy your broadcasts from Lourenco Marques. From the time I first listened to your programme until now my understanding of the Scriptures has become very much better, and the road of life is now clear. Many thanks! It is evident that it is the will of God that we here should be familiar with your voices, although we may never see you in this life; and to enjoy Scriptural publications from hands we may never clasp and warmly shake. Surely God has made us close friends through his holy Word. We do thank you dear brothers for the wonderful work you do for us."—South Africa

Pilgrimage Ended

Brother William A Baker, of Portland, Oregon, finished his earthly course on December 25, 1961. His funeral service was held on December 28, and, by Brother Baker's request, was conducted by Brother Russell Pollock, of Los Angeles, California. His nearest surviving relative is a grandson, William H. Sager, to whom we extend our sympathy. Brother Baker came into the light of present truth about the turn of the century. He served extensively in the pilgrim work during the ministry of Brother Russell; and in later years under the auspices of The Dawn, and he had hoped to continue serving. Indeed, he was scheduled to speak at the Chicago New Year's Convention, and to fill appointments on his return journey to Portland. In a letter to The Dawn, written in the hospital just two days before he passed away, Brother Baker said; "How wonderful to be going home!" We rejoice with him that he has reached home, his pilgrimage ended. He will be missed by many, especially the brethren in his home ecclesia.

SPEAKERS' APPOINTMENTS

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

O. D. DEIFER Baltimore, Md. Feb. 18 Philadelphia, Pa. (Aft.) 18	L. P. LOOMIS Catawissa, Pa. Feb. 4 Paterson, N. J. 11	RICHARD SURACI Hartford, Conn. Feb. 11
THOMAS HICKS Groton, Conn. Feb. 18	J. Y. MAC AULAY Brother MacAulay will be calling on television stations in Louisiana and Mississippi in addition to serving various classes during the month of February.	STEPHEN SURACI Waterbury, Conn. Feb. 18
G. M. JEUCK Allentown, Pa. Feb. 25		F. S. WASSMANN Wallingford, Conn. Feb. 11 Bridgeport, Conn. (Aft.) 11
A. H. KRUMPOLT Sayville, N. Y. Feb. 4	C. A. SMITH Reading, Pa. Feb. 25	C. R. WEIDA Lancaster, Pa. Feb. 11

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

GEORGE BALKO Connellsville, Pa. Feb. 4 Monessen, Pa. 11 Duquesne, Pa. 18	J. BURTON BROWN Riverside, Calif. Feb. 18 Ontario, Calif. 18	IRVING C. FOSS Whittier, Calif. Feb. 4
MIKE BALKO Monessen, Pa. Feb. 4 Steubenville, Ohio 18	DAVID A. BRUCE Whittier, Calif. Feb. 18	EARL L. FOWLER Whittier, Calif. Feb. 11
JOHN BARACOS Akron, Ohio Feb. 18	CHARLES M. CHUPA Flint, Mich. Feb. 4	G. HOMER HAMLIN Stockton, Calif. Feb. 3 Sacramento, Calif. 4
JULIUS BEDNARZ Milwaukee, Wis. Feb. 11	FRED J. DARROW Fullerton, Calif. Feb. 25	JOHN G. HULL, JR. San Diego, Calif. Feb. 11
L. P. BORGES Miami, Fla. Feb. 11	EDWARD E. FAY Sonora, Calif. Feb. 18	EDMUND JEZUIT LaSalle, Ill. Feb. 4
	JOSEPH FENCHAK Connellsville, Pa. Feb. 11	LEONARD JEZUIT Gary, Ind. Feb. 18

DANIEL KAZIAK
Adrian, Mich. Feb. 18

E. F. LANKFORD
San Jose, Calif. Feb. 11

EDWARD G. LORENZ
San Francisco, Calif. Feb. 4
Bakersfield, Calif. 18
Tehachapi, Calif. 18

CLIFFORD R. MILES
Antioch, Calif. Feb. 18

N. MOLENAAR
Ventura, Calif. Feb. 4

EVERETT MURRAY
Saginaw, Mich. Feb. 11
Flint, Mich. (Evening) 11

KENNETH M. NAIL
Fresno, Calif. Feb. 11

HARRY PASSIOS
East Liverpool, O. Feb. 11
Monessen, Pa. 25

G. R. POLLOCK
Whittier, Calif. Feb. 25

LEO POST
Minneapolis, Minn.
(Cedar Avenue) Feb. 11

GEORGE P. RIPPER
San Bernardino, Calif. 4

B. E. ROSE
Chatham, Ont., Can. 18

J. I. VAN HORNE
Duquesne, Pa. Feb. 4

FRANK J. WEBBER
Chico, Calif. Feb. 4

IRWIN WYSOCKI
Duquesne, Pa. Feb. 11

HOWARD K. YOUNG
Washington, Pa. Feb. 18

LOUIS ZBIK
London, Ont., Can. Feb. 11



WEEKLY PRAYER MEETING TEXTS



FEBRUARY 1—"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isaiah 30:21 (Z. '95-6 Hymn 145)

FEBRUARY 8—"O thou of little faith, wherefore didst thou doubt?"—Matthew 14:31 (Z. '00-170 Hymn 197)

FEBRUARY 15—"Whoso keepeth his Word, in him verily is the love of God perfected."—I John 2:5 (Z. '97-312 App. O)

FEBRUARY 22—"Let your conversation be without covetousness; and be content with such things as ye have."—Hebrews 13:5 (Z. '02-250 Hymn 198)

CONVENTIONS

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

SACRAMENTO, CALIF., Feb. 10, 11—California State Grange, Wisteria Hall, 3830 U Street. Mrs. E. F. Lankford, 6000 19th Avenue, Sacramento 20.

COLUMBUS, OHIO, Feb. 11—Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 South Algonquin Avenue, Columbus 4.

SAGINAW, MICH., Feb. 11—The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

CHICAGO, ILL., Feb. 25—Central Masonic Temple Building, 912 North LaSalle Street. Mr. George Tabac, 3936 North LeClaire Street, Chicago 41.

DETROIT, MICH., Feb. 25—Maccabees Building, Woodward Avenue at Putnam. Mr. R. A. Rawson, 19050 Addison Avenue, Southfield, Mich.

PHOENIXVILLE, PA., March 11—United Steelworkers Hall, 167 East Bridge Street. Mrs. William Geisinger, 835 North Hanover Street, Pottstown, Pa.

***FT. WORTH, TEXAS, March 22-25**—Birkley Apartment Hotel, 200 Burnet

Street. Mrs. Ruth Wilmott, 2406 Prairie Street, Ft. Worth 6.

PITTSBURGH, PA., March 25.

LAKELAND, FLORIDA, March 31, April 1, 2—Florida Bible Students Annual Convention, Civic Center Theater, Lake Mirror Drive. For room reservations write to Mr. Stanley W. Jeuck, 1910 Hillcrest, Orlando, Fla. For any other information write to Mr. Jens Copeland, 546 84th Avenue North, St. Petersburg, Fla.

PATERSON, N. J., March 31, April 1.

DETROIT, MICH., April 14, 15.

WILMINGTON, DEL., April 14, 15.

STEUBENVILLE, OHIO, April 22.

AKRON, OHIO, April 29—Sponsored by the Akron and Cleveland Ecclesias. Details later.

SAYVILLE, N. Y., May 30.

SAN FRANCISCO, CALIF., May 30-June 3—Asilomar Convention Grounds, Pacific Grove, Calif.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrews 10:25

MEMORIAL DATE: The Memorial Supper Date for 1962 is Tuesday evening, April 17.

GENERAL CONVENTION DATE: The General Convention for 1962 will be held in Bloomington, Indiana, beginning on Saturday, August 11, and continuing through Thursday, August 16.

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- Thy Kingdom Come, cloth, 50 cents each.
- The Battle of Armageddon, cloth, 85 cents each.
- The Atonement Between God and Man, cloth, 85 cents each.
- The New Creation, cloth, 85 cents each.

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

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to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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