

The DAWN



THIS JESUS

HATH GOD RAISED UP,

WHEREOF

WE ALL ARE WITNESSES.



ACTS 2:32

A HERALD OF CHRIST'S PRESENCE

April 1953

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In This Issue

Thousands of requests for literature continue to reach us from the radio audience. Among them are many letters which indicate a growing interest in the truth. Some of these are presented in "Talking Things Over," together with reports of growing interest in the truth overseas. The article is entitled "'Wages' of Joy," and begins on page 44.

In this issue we are again publishing the complete schedule of radio stations carrying the "Frank and Ernest" programs. With more than three hundred stations involved, it is inevitable that changes should occur. The list is up-to-date as we go to press.

One change to be noted by the brethren in the area is that in Chicago the programs are now broadcast over Station WAIT, at 10:15 a. m. Sundays, instead of Station WGN. Also in Dayton, Station WONE is no longer on the Mutual Network, so does not carry our programs. The radio schedule begins on page 51.

We take this opportunity to remind the friends that leaflets advertising the radio programs are available in any quantity desired. Order as many as you can use. They are free.

THE GENERAL CONVENTION—We remind the brethren everywhere that the General Convention dates for this year will be August 1-7. The place will be Bloomington, Indiana, where the facilities of the Indiana State University have been made available to us. Begin now to make plans to attend. The location is central, and the accommodations will be excellent. Full details later.

The Triumph of Righteousness

"This Jesus hath God raised up, whereof we all are witnesses."

—Acts 2:32

AS WE turn on the radio or television for news, or perchance glance at the headlines of our daily papers, we hear reports of ghastly destruction and of the fearful, feverish efforts to prevent even worse catastrophes. We learn also about the tragic increase of crime, vice, and corruption in politics, and hear of the increasing strength of the "underworld" of sin which has lost all respect for the standards of civilization. Yes, the world is crumbling under this assault of evil forces against which the sincere and honest-hearted are valiantly fighting, but without the needed wisdom and strength to win.

This world over which Satan has been the prince and god has always been an evil one. Selfishness has always dominated. But throughout the ages men have prayed and struggled—and hoped—that one day the tide would turn. They have set horizons of righteousness and justice toward which they have laboriously journeyed, and while these horizons have always receded as they were approached, the stout-hearted have had the courage to keep pressing on.

Emerging from the Dark Ages, and with science, invention, and general education entering the scene, the wisdom of this world concluded that the goal of peace, security, righteousness, and good will was within reach. The world was progressing, and would continue to progress—they thought—until the golden-age dreams of the ancient sages had actually and finally come true.

Sudden Destruction

Then the great surprise! As sudden as it was unexpected came that blow against the bulwarks of civilization which we now call the First World War. It came exactly as the Apostle Paul had prophesied, for he wrote, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—I Thess. 5:1-3

Since then innumerable plans and devices have been tried in an effort to restore the world to "normalcy," but all have failed. Meanwhile, technical knowledge has increased. By means of rapid travel and communication the earth has been shrunk to such minute

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dimensions as to bring all nations, figuratively speaking, into one another's dooryards.

Accounts of the killed and the wounded on battlefields are announced over the radio within a few minutes after the battle, shocking the nerves and increasing the fears of those at home. It has been well said that "the world has gone mad," and if we could imagine a person accustomed to the comparative serenity of nineteenth century living being suddenly transferred into our world of today, he would probably think it was worse than mad.

And this is the backdrop against which the great theme of life from the dead will this year again be proclaimed to a suffering, yet pleasure-mad world. It will peal forth in song, and be voiced in sermons, from thousands of churches and pulpits, as well as by radio and television. We are glad that the world will once more be reminded of what occurred more than nineteen centuries ago. Perchance this gleam of light will at least temporarily pierce the darkened and discouraged hearts of some, and give them a dim ray of hope.

Human Failure

However, the vast majority are still pinning their hopes—fading though they are—on human plans and efforts. These plans, for the most part, are built around militarism. As an army officer of a past generation expressed it, "Put your trust in God, my boys, and keep your powder dry." A similar

thought was expressed recently by a retiring general in Korea who, when bidding farewell to his soldiers there, said, "God bless you, and good shooting."

The world is not to blame for having no better viewpoint than this. It was taught and practiced under the leadership of the great church systems of Europe during the heyday existence of powerful church-state systems of the old Roman world. Through the influence of those church systems the governments of Europe were taught to believe that they were actually a part of Christ's kingdom on earth, and that the authority of Christ's kingdom was properly enforced through the strength of their armies.

They did not stop to consider just why the German segment of Christ's kingdom should make war with the French part, or vice versa. It was enough that the clergy told them that they were Christ's kingdom, and that they were to use their cold steel swords in defending the faith.

These systems as functioning phases of a now dying social order have almost entirely disappeared, but millions of people are still dazed and confused by that poisonous potion of false doctrine, which the Revelator so lucidly described as the "wine of her fornication." Because of this, they still think that the only way to establish the righteousness which God wants in the earth is by the power of tanks and guns and bombs.

But God has permitted this view-

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point to develop and these efforts to be made in order that man might be the more thoroughly convinced of his own inability to cope with the giant monster of human selfishness. Meanwhile he has been carrying forward his plan, making ready, when man reached his extremity, to intervene and do for him what he has, during all the centuries, been so completely helpless to do for himself.

Throughout the ages of the past, God's hand in the affairs of earth has seldom been manifested in a manner to attract human attention, although there have been exceptions, such as the Deluge. This was the most devastating disaster known to man. The recent storms which wrought such havoc in Holland, Germany, Belgium, France, and Great Britain were as nothing compared to the flood of Noah's day.

Then there was the destruction of the wicked cities of Sodom and Gomorrah. The dramatic deliverance of the children of Israel from the land of Egypt was another. Who today is not fairly well acquainted with that thrilling news story that came out of Canaan concerning the crumbling of the walls of Jericho? There was the destruction of the mighty army of the Assyrians by an angel of the Lord—no atom bombs were needed.

Daniel's miraculous deliverance from the lions, and the protection of the three Hebrews who were thrown into a fiery furnace by the command of a pouting and pride-

wounded heathen king, are other news events which still live and are discussed thousands of years after they occurred. And the greatest of all events in the experiences of the human race was the resurrection of Jesus Christ from the dead.

They Killed the King

Jesus' birth and the miracles which he performed were a background to his ministry which compelled public attention. It was inevitable that the purpose of his mission on earth should become known, and that the religious rulers of Israel should be induced either to endorse or to condemn him. In their hypocrisy and jealousy they chose the latter, and instigated proceedings which led to Jesus' death.

Jesus was born to be a king, but his enemies, in total disregard of the hopes of Israel and the promises of their God, insisted that they would have no king but Caesar reign over them; so they killed the King whom the God of Israel had sent.

Here again was what seemed like a triumph of evil. From the standpoint of those who master-minded the crime, it was a victory. They thought they had made an end to a challenge of their religious authority in Israel, and to them this was all that mattered. But God's intervention was quick and dramatic. He raised his beloved Son from the dead.

God's Zeal

In a prophecy of Jesus' birth, in which is outlined the purpose of

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his being born, the assurance is given that of the increase of his government and peace there should be no end. Then is added the assurance, "The zeal of the Lord of hosts will perform this." (Isa. 9:6, 7) The Hebrew word here translated "zeal" conveys more than merely the thought of enthusiasm. It is the same word which is translated "jealousy" in the prophecy in which the Lord tells us that the "whole earth" will be devoured with the "fire" of his "jealousy."—Zeph. 3:8

The primary meaning of "jealous" is, "exacting exclusive devotion, intolerance of rivalry." The ultimate and complete expression of this principle with respect to man's relationship to God is expressed by the Apostle Paul in I Corinthians 15:28. Paul had explained that Christ will reign until all enemies are put under his feet. He adds that then the kingdom will be turned over to the Heavenly Father, that he may be "all in all."

It was God's determination to be "all in all" that caused him to demand full obedience to his laws on the part of our first parents. This exacting of exclusive devotion could result in nothing less than the death sentence for disobedience, for how could the Creator permit his creatures to continue living while in rebellion against him, and at the same time also rendering obedience to the great enemy, Satan?

But the sentence was tempered with mercy in the sense that our

first parents were not immediately destroyed. In his wisdom God saw that by permitting them to live and to bring forth children before dying, each generation could acquire valuable experience with evil and its results. His wisdom also planned a loving arrangement for the redemption and recovery of the fallen and dying race. "God so loved the world," we are told, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

Meanwhile the Lord has refrained from interfering with the downward course of his dying human creatures, except where interference was necessary in order to safeguard the successful outworking of his own plans and purposes. That purpose from the beginning has been to put down the rebellion against his will that began in the Garden of Eden, and so completely that ultimately he will again be "all in all."

But the plan has been a long-range one. One reason for this has been to allow the entire human race—sufficient to fill the earth in harmony with his original command—to experience the result of sin. To the righteously inclined—those whose hearts are turned toward God with a desire to be in harmony with him—the unbridled sin, selfishness, and rebellion against righteousness, so manifest on every hand, have been a great trial.

This class the Lord has chosen as his servants and he has revealed

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to them those features of his plan which were essential for them to know in order that they might co-operate with him. To Abraham he promised, "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18) This promise was confirmed to Isaac and to Jacob. On his deathbed Jacob prophesied that the "seed" would come through his son Judah, saying that his name would be "Shiloh," and that unto him would "the gathering of the people be."—Gen. 49:8-10

The prophets enlarged upon this God-given theme of a coming "seed." He was to be a "prophet" like unto Moses. (Deut. 18:15; Acts 3:22) He was to be a "priest forever after the order of Melchizedek." (Ps. 110:4) He was to be a judge and a prince and a king. He was to be the "arm of the Lord" who would be revealed in the eyes of all the nations, so that "all the ends of the earth" would see the salvation of God.—Isa. 52:10

He was also to be the "lamb" of God, and in this role was to be led to the slaughter. Thus he was to make his soul an offering for sin. His enemies who killed him did not know this. They thought only to get rid of this One whom they feared would undermine their influence with the people, so they killed "the Prince of Life."

Jesus knew their attitude and that it would lead to his death by his surrender to them. It had been prophesied of Jesus, "The zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen

upon me." (Ps. 69:9) Here, again, the Hebrew word translated "zeal" is the one which means "jealous."

"I and my Father are one," Jesus said. Also, "My meat is to do the will of him that sent me, and to finish his work." (John 4:34) God's determination to put down all rebellion against his righteous will was the governing principle in Jesus' life. He knew that for this to be accomplished it was necessary for him to die for the sins of the world, so this "zeal" for his Father's house led him voluntarily to sacrifice his life that "through death he might destroy him that had the power of death, that is, the devil."—Heb. 2:14

Jesus could tolerate opposition to divine law in the earth no more than could his Heavenly Father. Satan has ever been the leader of all the opposition to God. He has been the ruler during the reign of sin and death. But God's design is that he shall be rendered powerless by earth's new ruler. The reign of sin and death is to be supplanted by the kingdom of peace and joy and life. It was through his death that Jesus made possible the restoration of fallen man to life, and proved his own worthiness to be King of kings and Lord of lords.

"Fire" of "Jealousy"

Just as God's zeal in destroying all opposition to his will was manifested in giving life to the King whom he had sent to rule that world in righteousness, it is that

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same zeal, described as the "fire of his jealousy," which is now being poured out upon the gathered nations of earth in fulfilment of Zephaniah 3:8.

This "zeal," this "jealousy," which will not permit rivalry in claiming the affections of his creatures, is thus seen in giving life to Jesus, the new King of earth, and also in destroying those governmental influences which throughout the ages have knowingly or unknowingly rendered obedience to God's greatest enemy, Satan.

But after the "fire of God's jealousy" "devours" the whole "earth"—this social order of unrighteousness—then, as the prophet declares, the Lord will turn to the people a "pure language," the purpose of which will be to enable them all to call upon him with one consent. (Zeph. 3:9) God's zeal will have accomplished its full purpose only when all people wholeheartedly call upon him.

The fact that Jesus was raised from the dead after the enemies of God had killed him gives us the assurance that nothing can interfere with the zeal of God in the accomplishment of his full purpose. So, if you are heartsick over the news of war, crime, and of the many other demoralizing events which reach you day by day, just think of that greatest of all news items ever to reach human ears!

It wasn't broadcast by radio. Television cameras did not reflect its grandeur to the world. But, in fulfilment of the Master's own promise, after returning to the

courts of heaven, he sent the Holy Spirit; and, under the inspiration of this Spirit, which enlightened the minds of his disciples and brought into focus the meaning of all that had happened, Peter gave the authenticated report: "This Jesus hath God raised up, whereof we all are witnesses." Let this be our consolation and our comfort!

To us the promises of God may seem slow of fulfilment. The "vision" may seem to "tarry." But the Lord has bidden us to "wait for it; because it will surely come, it will not [actually] tarry." (Hab. 2:3) The darkest of all nights is rapidly settling down upon the distressed and dying world. We know what it means. We have heard the Lord's invitation, "Wait ye upon me, . . . for all the earth shall be devoured with the fire of my jealousy."

So we "wait," expectantly, hopefully, even joyfully, knowing that there will not fail one word of all God's good promises. And we should do more than wait! If our waiting on the Lord is in full faith our greatest joy will be to "tell the whole world these blessed tidings."

The women who were first at the tomb early in the morning of that memorable first day of the week were instructed to go and tell the disciples. So it is now our privilege to "go and tell" all who will listen, not only the fact that Jesus was raised from the dead, but also that he is now here and that his kingdom will soon become manifest, resulting in a glorious triumph of righteousness.

The Living Lord

LESSON FOR SUNDAY, APRIL 5

GOLDEN TEXT: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."
—John 11:25

MATTHEW 28:1-10, 16-20

NONE of the very significant statements Jesus made to his disciples after his resurrection, when by appointment, he met with them in a Galilean mountain was, "All power is given unto me in heaven and in earth." Prior to his crucifixion he did not possess "all power." True, he had healed the sick and raised the dead, but he did this through the power of his Heavenly Father.

But now it was different. He had been "sown" in the "weakness" of his human body, but had been raised in the "power" of the divine nature. He was now a life-giving Spirit. (I Cor. 15:43-47) After his resurrection, Jesus possessed the needed power to accomplish all the wonderful things which had been foretold concerning him by the prophets, including the raising of the dead. Many of these promises await the time of Christ's mediatorial reign for their fulfillment.

But the disciples almost immediately came in contact with the "all

power" characteristics of the resurrected Jesus. The fact that he could appear to them seemingly from nowhere, would impress upon them how vastly different he now was from the Jesus with whom they had been associated. He sent word to them to go into Galilee, that he would meet them there, and he did; but where was he meanwhile? They did not know!

Jesus was now "born" of the Spirit, and was able to go and to come as the wind, just as he had explained would be possible with those who attain the Spirit birth. All of his appearances to them after his resurrection were of this sort. Previously, he had stated that in a little while the world would see him no more. But to his disciples he said, "Ye [shall] see me: because I live, ye shall live." (John 14:19) Now they were enjoying a partial fulfillment of this promise.

The complete fulfillment of this promise will be experienced by the Spirit-born disciples who, in the "first resurrection," are made like him. The Apostle John wrote, "It

doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:2

Also of importance to us in considering the account of Jesus' resurrection and of his first contacts with his disciples thereafter are the instructions to them, "Go quickly, and tell." These were the words spoken by the angel to the women who were early at the tomb. They departed in haste to fulfil this commission, and Jesus met them. They paused to worship him, but he reminded them of their commission, saying, "Go tell my brethren that they go into Galilee, and there shall they see me."

Jesus' brethren went into Galilee "into a mountain where he had appointed them," and there he appeared. To his disciples Jesus then said, "Go ye, . . . and teach all nations." Thus three times in this one brief account we are reminded that while it is a glorious thing to rejoice in the resurrection of Jesus, and to meditate upon all that it means of hope for us and for the world, there is something more than this to be done about it.

We are to "go quickly, . . . and tell." The women were instructed to bear the glad tidings of the resurrected Christ to his brethren and they, in turn, were commissioned to tell it out among all the nations. This commission has never been revoked.

Jesus did not mean that all the people in every nation would become his disciples. His commission

QUESTIONS

Explain the importance of Jesus' statement, "All power is given unto me in heaven and in earth."

When will we see Jesus as he is?

What important command did the disciples receive from Jesus after his resurrection?

to go to all nations was intended, rather, to remove the limitation which previously he had placed upon the ministry of the disciples when he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."—Matt. 10:5, 6

Jesus knew that actually the disciples would not be prepared to begin their missionary work until they received the Holy Spirit, which they did at Pentecost. Just prior to this, and on the occasion when he appeared to them for the last time before he returned to his Heavenly Father, this commission was renewed, with the further detail that they were to begin at Jerusalem. (Acts 1:1-12) If they began their work at Jerusalem, he knew that in the ordinary course of events when they later reached the Gentiles, it would be the "due time" for them to hear.

Our Golden Text reminds us that because Jesus was raised from the dead there is a hope of life for all. "Though he were dead, yet shall he live [in the resurrection]." "And whosoever liveth [in the resurrection] and believeth in me shall never die."—John 11:25, 26

Paul's Conversion at Damascus

GOLDEN TEXT: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

—Philippians 3:8

ACTS 22:3-16

SAUL of Tarsus was a sincere and devoted servant of God before he was converted to Christ on the Damascus road, but he held a very wrong viewpoint. He verily thought he was doing God a service by persecuting the disciples of Jesus, but in reality he was fighting against God. This reveals that more than sincerity is required in order to be an acceptable servant of God. One needs also to know the will and plan of God, and to render him service in harmony therewith.

Being a devout and religious Jew, Saul would be acquainted with the messianic hopes of Israel. He knew that a Messiah had been promised by Jehovah, but he did not believe that Jesus was this Messiah. That the disciples of Jesus should be preaching that their leader had been raised from the dead was not only rank heresy to Saul but also, as he saw it, increased the deceptive power of this false religion which was spreading so rapidly.

While sincerity of purpose does not in itself make one a Christian,

it is a necessary prerequisite for all those whom the Lord calls into his service. It was Saul's sincerity that caused him to react as he did to the wonderful vision which was given to him on the Damascus road. He would know of the wonderful experiences of some of God's servants in the past, when they were laid hold upon for divine service, so he recognized that this was a turning point in his life.

He saw the light shining above the brightness of the sun at noon-day, and he heard the voice asking, "Saul, Saul, why persecutest thou me?" Until then he supposed that he was stamping out merely the followers of Jesus, and that what he was doing would have no effect upon Jesus himself, for he supposed him to be dead. No wonder he inquired for the identity of the voice.

When he heard the explanation, "I am Jesus of Nazareth," he instantly recognized the wrongness of his position, for he knew then that Jesus had been raised from the dead, that the disciples were right. Yes, now he knew that Jesus was the Messiah, the promised Christ, so he immediately in-

quired, "What shall I do, Lord?" He knew that he had been fighting against God, but was now being called into true divine service.

God often instructs the greatest of his servants through human instruments. Saul was arrested from his cause by a message direct from the resurrected Jesus, but instructions concerning the purpose of his calling and the nature of his work were to be given to him from a more lowly source. Ananias, a disciple in Damascus, was the one used by the Lord to give Paul his first instructions.

Paul was told that he was to bear the name of Jesus before Jews and Gentiles, and before governors and rulers. The Lord had told Ananias that he would show Paul what "great things he must suffer" "through faithfulness to the cause of Christ.—Acts 9:13-23

Paul's trying experience in Jerusalem, when his enemies there endeavored to kill him, reveals the accuracy of the information Ananias was given concerning Paul's suffering. Paul's testimony to them emphasizes his resolute determination to serve his Master faithfully regardless of the cost. On his way to Jerusalem, he was warned by the Holy Spirit that bonds and afflictions awaited him there, but Paul's reply to the brethren was,

QUESTIONS

How does the life of Paul indicate that more than sincerity is required in order to be a Christian?

What would be one reason Paul responded so quickly to the vision given to him on the Damascus road?

How was Paul's experience in Jerusalem related to the information given to Ananias?

What did Paul mean by "winning Christ"?

"I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."
—Acts 21:13

Our Golden Text is another eloquent testimony of Paul's appreciation of having been called out of darkness into the light of the knowledge of Christ Jesus. He had gladly suffered the loss of "all things" for Jesus' sake, and in order that he might "win Christ." Paul had now learned not only that Jesus was the promised Christ, but the glorious truth had been revealed to him that in reality the messianic promises included the true followers of Jesus also, that the Christ "is not one member, but many." (I Corinthians 12:12-14) No wonder he wanted to "win Christ," for this meant to him being a joint-heir in the messianic kingdom.

Are you enjoying The Dawn? Since it is more blessed to give than to receive, why not share its blessings with others? Gift subscription offer of six for \$5.00 still applies. Single subscriptions \$1.00.

Reaching Out from Antioch

GOLDEN TEXT: "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

—II Corinthians 5:20

ACTS 11:25, 26; 14:8-20

THE record indicates that almost immediately after Paul was awakened to the fact that Jesus was truly the Messiah of promise, and dedicated himself to the service of his Lord, he began to preach the Gospel in Damascus. (Acts 9:20) Seemingly, however, it was merely a brief work of witness that he conducted there. Strong opposition arose against him and his life was threatened.

The disciples in Damascus sensed the situation, and they helped Paul escape from the city by letting him down over the city walls in a basket, thus avoiding the use of the gates, which were being watched by his enemies. Then he went to Jerusalem where he endeavored to associate with the ecclesia, but was regarded with great suspicion until Barnabas vouched for the sincerity of his conversion.

Paul became active in witness work in Jerusalem, speaking "boldly in the name of the Lord Jesus." He disputed with the Grecians, and they became angry and began to plan his death. (Acts 9:29) The other brethren learned of this, and they escorted "him

down to Caesarea, and sent him forth to Tarsus," his home city.

His brief experience as a Christian had thus far been a stormy one. But apparently he decided not to bestir himself so energetically in the Gospel cause for awhile. He probably felt the need of study, meditation, and prayer in order to conduct a ministry which would have divine approval. It is thought that he remained more or less in isolation for several years.

But Barnabas did not forget Paul, and when a need arose for active service in Antioch he went personally to Tarsus and persuaded Paul to join with him in this ministry. There they labored as partners, together with the ecclesia, for a year. Then the brethren sent them to Jerusalem with supplies of material things for the brethren there.—Acts 11:22-30

The church at Antioch continued to grow, and the Lord raised up a number of able servants. It became apparent that Paul and Barnabas could well be spared, so the church sponsored them as missionaries to work in other fields. It was while they were on this pilgrimage that they visited Lystra, healed a man who had been unable

to walk from the time of his birth, and were acclaimed gods by the people of the city.—Acts 13:1-7

“The gods are come down to us in the likeness of men,” the people cried. (Acts 14:11) These people had never been told about the true God, and when they saw such a demonstration of power on the part of Paul and Barnabas, their reaction was just about as should be expected. Hurried preparations were made to offer sacrifice to these “gods,” but Paul quickly explained to them that they were not gods but “men of like passions with you.”—Acts 14:15

However, Paul took advantage of the high esteem in which he and Barnabas were temporarily held, and while disclaiming that they were gods, he urged the people to turn from their “vanities” and serve the living God. The Greek word here translated “vanities” is one which means “profitless,” or specifically, according to Prof. Strong, “an idol.”

Being worshippers of idols, Paul did not attempt at once to tell them about the plan of God, but first endeavored to make them acquainted with the true God by telling them about his creative works.

The people of Lystra, when hearing this much, might well wonder why such a powerful God would permit them to continue worshiping profitless gods which were not even alive. Why should the Creator leave his creatures in ignorance? Paul anticipated this, and explained that in times past the Creator “suf-

QUESTIONS

Explain the circumstances which led Paul to his home city of Tarsus after his conversion.

Who enlisted Paul's co-operation in the ministry, and where did they first serve?

Relate the experiences of Paul and Barnabas in Lystra.

What does it mean to be an ambassador of Christ?

ferred all nations to walk in their own ways.”

“Nevertheless,” Paul adds, “he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” There is not a word here about the Gospel. Paul realized that before they could accept the Gospel of Christ with understanding, it was first necessary for them to learn about God.

But the crowd was in no mood to meditate seriously on the truths Paul had told them. They were, however, dissuaded from offering sacrifice to the two disciples. But then “certain Jews from Antioch” appeared and stirred up the crowd to stone the disciples. Within a matter of minutes, those who first tried to worship Paul and Barnabas now wanted to kill them.

Our Golden Text teaches that all true followers of Jesus are authorized to be his ambassadors, and as such, “ministers of reconciliation.” We are all authorized to say to a repentant sinner who accepts Christ that through the merit of the blood he can be reconciled to God.

Paul's Conflicts in Corinth

GOLDEN TEXT: "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ."
—1 Corinthians 9:12

ACTS 18:1, 4-16

PAUL was appointed by the Lord to be a special apostle to the Gentiles, but this did not mean that he refrained from ministering to the Jews whenever the opportunity offered. Nor does it mean that the other apostles were not permitted to serve among the Gentiles when the way was opened for them to do so. Peter, for example, was used by the Lord to proclaim the Gospel to Cornelius, the first Gentile convert.

When Paul arrived in Corinth "he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." The thought here seems to be that in addition to his ministry in the synagogues on the Sabbath days, the apostle labored at other times among both Jews and Greeks.

There had been so much opposition by the Jews in Thessalonica where Paul, Silas, and Timotheus were laboring together in the Gospel that "the brethren sent Paul away," evidently with the thought of pacifying the opposers. Paul then went to Athens, and thence to Corinth. After being in Corinth

for some time, Silas and Timotheus joined him there.

It was then that the Jews in and out of the synagogue became violent in their opposition. The record says that they "opposed themselves, and blasphemed." The Diaglott translation reads simply that they "resisted." It is very true, of course, that when one opposes the truth of the Gospel he opposes his own best interests. No one can do anything effectively against the truth.

When Paul saw that there was little use in witnessing further to these particular Jews, he confined his attention to the Gentiles. He took up his abode in the home of Justus, which was next door to a synagogue. Crispus, the chief ruler of this synagogue, accepted the Gospel. His household, as well as many other Jews, also believed. The seed which had been sown by Paul found lodgment in the hearts of these, and began to bear fruit even after the apostle had turned to the Gentiles.

But trouble was brewing. Had none of the Jews believed the message which Paul had proclaimed, the anger of the opposing Jews

would probably have subsided. But when they learned that many had become believers in Jesus, they began to plot against Paul. The Lord knew this, and strengthened the apostle for the ordeal ahead. He said to Paul in a vision, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."—vss. 9, 10

What a wonderful assurance! Paul was not to be "hurt" in Corinth, and the reason was that the Lord had "much people" there. He had already suffered much in the Lord's cause, and there was more suffering ahead for him. We know, indeed, that finally he was beheaded in a Roman prison.

The Lord permits his people to suffer because of their faithfulness in proclaiming the truth, but at the same time he does not permit his work to be hindered. He had "much people" in Corinth to be reached, so he held back the winds of hatred and did not permit them to interfere with the labors of the apostle and his associates. The Lord has similarly protected the interests of his work throughout the entire age, and is still doing so today.

If today we are sailing on comparatively "quiet seas" so far as opposition to the truth and persecution are concerned, we should rejoice in the favorable opportunity to proclaim the Gospel of the kingdom. Tomorrow the situation may be vastly different. Then the Lord may permit his people to be

QUESTIONS

Did Paul's commission as the apostle to the Gentiles exclude him from the privilege of ministering to Jews?

Explain the circumstances under which Paul went to Corinth.

The Lord assured Paul that he would not be "hurt" in Corinth. Does this mean that the Lord always protects his faithful people from persecution?

Explain the background of the Golden Text as it relates to Paul's association with the brethren in Corinth.

"hurt." But if so, it will be for their testing and final preparation for the kingdom.

When Paul first arrived in Corinth he became acquainted with Aquila and his wife Priscilla. They were Jews who had accepted Christ. Formerly they were residents of Rome, but had been forced to leave as a result of a command by Claudius, expelling all Jews from the city. Aquila was a tentmaker by trade. So was Paul, and they worked together in Corinth. It was in this way that Paul procured his necessary living expenses.

This is the background of thought Paul expresses in our Golden Text. According to the Law it would have been quite proper for him to expect the Corinthian brethren to provide his material needs. But instead he labored faithfully, serving them in spiritual things, and in addition worked with his own hands in order not to be a burden to them along material lines. A noble example indeed!

Questions on the Bible

PART IV

In a general way, what is the subject matter found in the Book of Isaiah?

What is the main prophetic theme of the Bible? Cite examples of the manner in which Isaiah made this theme prominent in his book.

In which chapters of the book does Isaiah describe some of the characteristics of the Messiah?

In chapter 53 the prophet describes the suffering and death of Jesus, and explains why these were necessary. How much of this chapter can you quote?

What is the "pleasure of the Lord" which Isaiah prophesied would "prosper" in the hands of the Redeemer and Messiah?

What was one of the incidental ministries of all the Old Testament prophets, and how did this result in Jeremiah being styled a "prophet of doom"?

What were the two captivities of Israel which Jeremiah foretold, and did he promise restoration from these?

What fundamental change in man's relationship to the law of God did Jeremiah prophesy, as recorded in chapter 31?

Who wrote the Book of Lamentations, and why is it given this name?

Generally speaking, what is contained in the first twenty-four chapters of the Book of Ezekiel?

Explain briefly the contents of chapters 25 to 32, and what is the dominant message contained in the remaining chapters of the book?

Explain the manner in which the Prophet Ezekiel assures us that the wicked dead are to be resurrected.

How did Ezekiel describe the overthrow of the Jewish kingdom, and who was the last "prince of Israel"?

Outline briefly the contents of chapters 36 to 39, and what evidence do we have today that these prophecies are being fulfilled?

(To be continued)

The Bible

Prophecies of the Old Testament

FORECASTS of coming events are to be found in practically every book of the Bible.) Also, they are all more or less historical, which is true of the books we will discuss in this article—Isaiah, Jeremiah, Lamentations, and Ezekiel. However, the major portion of these books (with the exception of Lamentations) is prophetic in nature, forecasting the overthrow of the national polity of Israel in 606 B. C.; the first and second advents of the Messiah; and the rich blessings of peace, health, and life which will be assured to all people as a result of the establishment of the messianic kingdom.

Isaiah prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, all of whom were kings of Judah. (Isa. 1:1) In the opening chapter he forecasts the downfall of the nation because of its sin. "Ah sinful nation," he writes, "a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward."—ch. 1:4

In colorful and forceful language Isaiah describes the coming desolation of the nation and of the land,

saying, "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city."—ch. 1:7, 8

(The nation of Israel was to be overthrown and taken into captivity because of its sins,) but even in forecasting this, Isaiah reveals that the mercy of the Lord would be extended to the nation if they repented and turned from their evil ways. "Wash you," writes the prophet, "make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow."—ch. 1:16, 17

Isaiah, speaking for the Lord, then extends an invitation: "Come" and "reason together, . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the

sword: for the mouth of the Lord hath spoken it."—ch. 1:18-20

But Isaiah's prophecy is concerned with much more than the punishments of the Lord which were soon to be visited upon that one small nation in his day. Intertwined with references to the calamities soon to be experienced by his people, the prophet forecasts major events in the outworking of the divine plan, some of which were thousands of years in the future from his day.

For example, in chapter 1 he tells of the punishments which were soon to come upon Israel; then, as if to give assurance that this did not mean that God's purpose in the earth had failed, in the next chapter he prophesies the ultimate and glorious triumph of the divine plan and of righteousness, saying:

"It shall come to pass in the last days, that the mountain [kingdom] of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against na-

tion, neither shall they learn war any more."—ch. 2:2-4

The Kingdom And Restoration Theme

The prophecy just quoted is a remarkable one, and its beauty and forcefulness are enhanced when we keep in mind, as we pointed out in the opening article of this series, that like all the other prophecies of the Bible it is related to the one great theme which the Lord is presenting; that is, human redemption and restoration through the agencies of the messianic kingdom. Seen in this light, the "last days" here referred to are simply the closing days of the reign of sin and death, and the time when the Lord intervenes in the affairs of men through the setting up of his long-promised kingdom.

In the prophecy of Isaiah, there is much said about Messiah's kingdom and the preparatory work of the Lord leading up to its full establishment. In chapter 9, verses 6 and 7 is a prophecy of the birth of the One who was to be the King in that kingdom. It reads:

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end. . . . The zeal of the Lord of hosts will perform this."

Describing further the glorious qualifications of this coming Judge and King of earth, Isaiah writes:

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"The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."—ch. 11:2-4

Depicting the life-giving blessings of Messiah's kingdom, Isaiah writes:

"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: (for in the wilderness shall waters break out, and streams in the desert.)" "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—ch. 35:5, 6, 10

The Death of Jesus

Isaiah foretold the death of Jesus as well as his birth and the glories of his kingdom. Jesus' death was a necessary part of the divine plan in order that the dying human race might be redeemed from death. Jesus took the sinners' place in death. This is the burden of Isaiah's prophecy as recorded in chapter 53, from which we quote:

"He is despised and rejected of men; a man of sorrows, and acquainted with grief. . . . Surely he

hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. . . . He made his grave with the wicked, and with the rich in his death. . . . It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, . . . and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied." —Isa. 53:3-11

The "pleasure" of the Lord referred to in this passage is the divine purpose, as stated to Abraham, "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18) It is through the death of Jesus as the Redeemer that these promised blessings of life will be made available to the people, and the time will be during the thousand years of his kingdom.

Jesus was "cut off out of the land of the living," and "who shall declare his generation?" writes the prophet. (ch. 53 vs. 8) Nevertheless he shall see of the travail of his soul "and shall be satisfied." (vs. 11) This will be during the thousand years of his reign, for then the entire human race will be awakened from the sleep of death and given an opportunity to secure everlasting life through Jesus. All who accept will be his "seed," his children, for he will be their father, or life-giver.

In addition to its many prophecies and promises pertaining to the divine arrangements for the ulti-

mate restoration of the human race to harmony with God and to life, the Book of Isaiah also contains comforting assurances of God's protecting care over his servants at the present time. One of these reads, "Thou wilt keep him in perfect peace, whose mind is stayed on thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."—ch. 26:3, 4

The Book of Jeremiah

The Book of Jeremiah is the next in the Old Testament collection of inspired writings. It takes its name from the prophet who wrote it. All the prophets were used by the Lord in addressing messages directly to the nation of Israel, reprimanding the people for their sins, and forecasting punishments if they did not repent and reform. There is much in the Book of Jeremiah along this line.

This prophet served Israel just before its government was overthrown and the people taken captive to Babylon. He forecast this tragedy as well as other calamities which were to come upon the nation. Because of the pessimistic nature of much that he wrote, Jeremiah is sometimes referred to as the "prophet of doom." The name Jeremiah signifies one appointed by the Lord, and the Lord's commission to him is recorded in the first chapter of the book, a portion of which reads:

"The Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See,

I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."—vss. 9, 10

Jeremiah himself did not do any pulling down or destroying of the nations. Neither did he "build" or "plant." The reference is to his commission to proclaim the Word of the Lord concerning these events, and this he faithfully did. As the commission given to him indicates, his prophecies are not entirely those of doom, for he also foretold restoration, both for Israel and for all mankind.

The nation of Israel was to be taken into captivity to Babylon, and later restored to Palestine. Jeremiah prophesied that subsequent to this the nation would go into a much worse captivity, that the people would be scattered among "all nations." But this dispersion would also end, the prophet points out, and the people gathered from among all nations and restored to the Promised Land. (ch. 16:12-18) The restoration feature of this prophecy is now being fulfilled.

In chapter 31 Jeremiah presents a more comprehensive prophecy of restoration; one which indicates a complete change in human experience in relation to the laws of God. He declares that a time is coming when it shall no more be said, "The fathers have eaten a sour grape, and the children's teeth are set on edge. But everyone shall die for his own iniquity: every man that eateth the sour grape, his teeth

shall be set on edge.”—vss. 29, 30

What a drastic change this will mean! In the larger vista of human experience it was Adam who ate the “sour grape” of sin, and as a result the entire human race was plunged into death. But, as Jeremiah points out, this is to be changed. A time is coming when no one will die except for his own wilful transgression of divine law.

As we have seen, the Prophet Isaiah points out to us that the transgressions of the human race were laid upon Jesus. He died for the sins of the world. This is why, when the Lord’s due time comes, every individual member of the human family will be given an opportunity to demonstrate his own desire to obey the law of God, and those who do obey shall live.

Verses 31-34 in this chapter are prophetic of a “New Covenant” which the Lord promises to make “with the house of Israel, and with the house of Judah.” Other prophecies reveal that eventually Gentiles will also be brought into this “covenant.” It is called a “new” covenant because it will take the place of the old Law Covenant which was made with Israel at Mt. Sinai.

Concerning this New Covenant the Lord says, “I will put my law in their inward parts, and write it in their hearts. . . . And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.”

Lamentations

Next comes the Book of Lamentations. This also was written by the Prophet Jeremiah. The book as a whole is what its name implies; that is, a lamenting. The background of the deep sorrow which the writer so feelingly describes was the overthrow of the Jewish kingdom and the fact that the nation had been taken into captivity in Babylon. The book is written by one who speaks with the vividness and intensity of an eyewitness of the misery which he bewails.

Jeremiah was not only a patriot weeping over the ruin of the country; he was also a prophet who had seen all this coming, and had foretold it as inevitable unless the people repented of their sin and turned to the Lord to serve him with their whole heart. While most of the book is an expression of unrestrained grief, the writer does not complain against God, but gives recognition to the fact that the nation was merely experiencing its just punishment for sins.

Speaking representatively for the whole nation, Jeremiah says, “The Lord is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.”—ch. 1:18

Smarting under the crushing blows of just retribution which had come upon the people, Jeremiah nevertheless could see evidences of the Lord’s mercy, so he wrote: “It is of the Lord’s mercies that we

are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." (ch. 3:22, 23) Jeremiah understood from his own prophecy that the nation was not to perish completely in Babylon, that there was to be a returning to their own land.

In his deep sorrow, the prophet maintained his trust in the Lord, and recognized that in him was his only source of hope, so he wrote, "The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord."—ch. 3:24-26

Here we have an expression of Jeremiah's own confidence in the Lord, that he is a rewarder of those who diligently seek him. His words are also an illustration of the manner in which the personal experiences of the writers of the Bible call forth beautiful expressions of devotion which, through the ages, have been rich sources of blessing to all who have put their trust in the Lord and have sought to know and to do his will.

The Book of Ezekiel

THE Prophet Ezekiel, like Isaiah and Jeremiah, was one of the so-called "major prophets," and wrote the book which bears his name. Chapters 1 to 24, generally speaking, are concerned with the destruction of Jerusalem. Chapters 25 to 32 are prophetic of the destruction of eight foreign nations—

Ammon; Moab; Edom; Philistia; Tyrus; Sidon; Assyria; and Egypt. The remainder of the book—chapters 33 to 48—is somewhat more comforting in nature, especially in that these chapters forecast the final deliverance of Israel from her enemies and the restoration of the people to covenant relationship with God.

While a great portion of the prophecies of the book had their fulfilment in the ancient past in the experiences of Israel and the Gentile nations with which they were surrounded, Ezekiel records a number of remarkable prophecies of events yet to occur—events associated with the establishment of the kingdom of Christ and his thousand-year reign for the blessing of all the families of the earth.

All of God's holy prophets were outspoken in their upbraiding of Israel for her sins, and Ezekiel was no exception. In the 16th chapter there is a notable example of this, yet withal, a promise of blessings in the resurrection despite the scarlet nature of the people's sins. This particular oration begins with the 44th verse.

Here the prophet refers to Israel as a "mother," having "daughters," and to certain heathen nations notorious for their wickedness as her "sisters," who also had daughters. He names Samaria and Sodom, cities which had been destroyed because of their wickedness. Then Ezekiel speaks of the time when all these will "return to their former estate," including Israel.

He thus projects the account far into the future from his day, even to the time of the resurrection of the dead, for it is this that is referred to as a returning to their "former estate." When that takes place, the prophet points out, the Israelites whom he was addressing—and the whole nation, as a matter of fact—will be ashamed, even more ashamed than the people of those wicked Gentile cities who were so notoriously corrupt.

He says even more than this. In verses 60-63 Ezekiel prophesies that the Israelites will then be brought into covenant relationship with the Lord, and that the people of Sodom and Samaria will be brought into that same covenant—that these "sisters" will then be given unto them for "daughters." It was this and other promises of the Old Testament that gave Jesus the authority for saying that it would be "more tolerable" for Sodom in the day of judgment than for the Israelites who rejected him and his message.

This wonderful prophecy of the future restitution of the Sodomites is only an incidental part of the Book of Ezekiel, used by the prophet to emphasize the great sin of Israel, but it helps to keep before the student this hope-inspiring theme of redemption and restoration which pervades the Bible from beginning to end. To lose sight of this great theme would leave the Bible not much more than a grouping of unrelated writings of ancient poets and religious philosophers.

Zedekiah was the last of the Jewish kings to rule over the nation. He was overthrown and taken captive to Babylon. Ezekiel speaks of this overthrow, and identifies its meaning, saying:

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—ch. 21: 25-27

An interesting phrase in this prophecy is, "until he come whose right it is." This is a reference to the coming and enthronement of Jesus as the rightful King of Israel and of the whole world. God ruled the one little nation of Israel through her successive kings, Zedekiah being the last. Ezekiel is telling us that "it shall be no more"; that is, God was not to rule again until the time came for him to reign through Jesus.

And this has proved true. The Jewish people, after seventy years of captivity in Babylon, were permitted to return to their own country, but they did not regain their national independence—they never again had a king.

God permitted a certain succession of Gentile nations to police the world, so to speak, during this interim, beginning with Babylon.

Chapters 36 through 39 are a remarkable setting forth of events

THE DAWN

related to the regathering of Israel in these last days. Chapter 36 tells of God's purpose to restore his people to their land, not because they merited such favor, but for his own name's sake. Chapter 37 describes the reviving of the national hopes of the Jews, likening their former status to a valley of dry bones.

These "bones" come together, are covered with flesh, and finally receive life. Much of this has already been fulfilled in the revival of Israel's hopes, and their organization as a new State—flesh covering the bones. In due time they will receive life through the outpouring of God's Spirit upon them.

Chapters 38 and 39 reveal, however, that before this occurs there

is to be a vicious attack upon regathered Israel from aggressor forces out of the "north"—probably a reference to Russia and her satellites. This, as the prophecy shows, is after Israel is regathered in the Land of Promise.

The closing verses of chapters 38 and on into the 39th, reveal that this attack from the north will be repelled, and the aggressors destroyed, not by the Israeli army, but by divine intervention. This will open the eyes of Gentile nations, as well as the eyes of the Israelites, to behold the glory of the Lord. It will be from this time forward that the kingdom of Christ will take a dominant role in the affairs of the nations, beginning with Israel.

Watching and Its Reward

"Watch and pray, that ye enter not into temptation." Prayer is indispensable to Christian life. It means, not only a living faith, but a growing faith. Communion with the Lord in prayer brings increased confidence in the Lord's supervision of our affairs; increased faith in all the exceeding great and precious promises; increased realization of his dealings, past and present; increased love for all the brethren of Christ, and increased solicitude for their welfare and spiritual progress.

Praying that does not fully represent the sentiments of the heart is apt very quickly to degenerate into a mere form of words. Whoever, therefore, would make progress in the spiritual way must not only pray with the spirit and with the understanding, but he must also watch—against the sinful tendencies of his own flesh—self-gratification, selfishness, the allurements of the world; also against the wiles of the Adversary. All true watchers must also be prayers, and all fervent prayers will also be watchers. Prayer represents the faith; watching represents the works which must accompany it, so long as it is a living faith; for, as the apostle declares, "Faith without works is dead"—it speedily loses its vitality, its value, its very existence.

—Selected

When Peter Was Converted

“Go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you.” —Mark 16:7

APRIL 5 is the day this year when millions throughout the world will be reminded once more that nearly two thousand years ago the mighty power of God raised his Son Christ Jesus from the dead. The enemies of Jesus who put him to death thought they had made an end to this man's claims to being the Son of God and the King of Israel, but they were wrong. While they were jealous of his popularity among the common people, and feared the extent to which his eloquence and his miracles might tend to undermine their power and prestige, they had not realized that divine power would nullify the result of their wicked assault against Jesus by raising him from the dead.

By this miracle God said to the people of that day, and to those of every generation since who have learned about it, that nothing, not even death, can interfere with the ultimate and glorious triumph of his loving purpose to enlighten and bless all the families of the earth. When, in his sermon on Mars' Hill, Paul foretold a future day of enlightenment and trial for the world, he added that God hath

given all men assurance concerning this by raising Jesus from the dead.—Acts 17:31

Through the power of the Heavenly Father, the Creator, the resurrection of Jesus was a demonstration of the ability of God to fulfill all his gracious promises, and that ultimately there shall be a resurrection of both the just and the unjust, that ere the kingdom work of the resurrected King of kings is finished, death itself will be destroyed. (I Cor. 15:25, 26; Acts 24:15) Jesus gave us this same significance of his resurrection when he said, “I am he that liveth, and was dead; and, behold, I am alive forevermore; . . . and have the keys of hell and of death.” —Rev. 1:18

Another Triumph

But the resurrection of Jesus Christ was more than a demonstration of divine power over death. It also revealed the triumph of the divine principle of love over the humanly conceived principle of self-interest. This, in a very interesting manner, is brought forcibly to our attention in the instructions given by the “young man” to

the women who went early to the tomb on that memorable first day of the week with "sweet spices that they might . . . anoint him." He said, "Tell his disciples and Peter that he goeth before you into Galilee."

That Peter should be singled out for special mention in this announcement of Jesus' resurrection, helps to bring into focus a most revealing chain of circumstances in which Peter played a leading role. The fact that he was to be especially informed concerning Jesus' resurrection constitutes one of the important links in this chain, the first link being the occasion when this ardent, fearless disciple of the Master tried to dissuade his Lord from going to Jerusalem where his enemies were plotting to kill him.

When Jesus announced his intention to surrender voluntarily to his enemies Peter rebuked his Master, saying, "Be it far from thee, Lord." (Matt. 16:22) To Peter this was an incredible thing for the Master to do. He was sincere and ardent in his belief that Jesus was the foretold Messiah, the One who had come to be the King of Israel and of all nations. Being a fisherman, Peter may not have been too well acquainted with historical precedents, but he would certainly know that no great ruler or emperor of the past had ever attained his high position of authority over nations by surrendering to those who opposed him.

And as Peter saw it, how could Jesus ever support a government on his "shoulder," the increase of

which there would be "no end," if he allowed the religious rulers of Israel to put him to death? How could a dead king dash the nations to pieces like a potter's vessel, as had been foretold of Jesus? (Ps. 2:9; Isa. 9:6, 7) How could a dead king "have dominion also from sea to sea, and from the river unto the ends of the earth"?—Ps. 72:8

Peter's reasoning was not wicked, it was simply human. From the fall of man in the Garden of Eden down to his own day, man had practiced no other principle but self-interest, and self-protection. Abraham had used carnal weapons and soldiers to rescue Lot. Joshua used the army of Israel to drive the Canaanites from the Promised Land. Saul had killed his thousands, and David his tens of thousands in delivering Israel from her enemies. Could Peter be expected to have any other viewpoint than the one which he expressed?

But Jesus did! When advised by Peter not to go to Jerusalem and expose himself to his enemies, Jesus said to him, "Get thee behind me Satan: . . . thou savorest not the things that be of God, but those that be of men." (Matt. 16:23) Jesus did not mean that Peter was actually Satan, but merely that he was being guided by a principle that had its origin with Satan, the principle of self first, or selfishness.

Throughout all the ages from the fall of man until now, the two great principles have existed—selfishness and love. God is the sponsor of the principle of love,

while Satan's is the master mind which set the principle of selfishness into operation. Its first manifestation was in the sin of our first parents. Self-interest induced them to disobey God's law. An unselfish attitude in the situation involved would have protected them from sin.)

Many noble souls throughout the ages of the past saw the vision of love and were moved to action by it. The record of the lives of the ancient worthies indicates that the will of God for them was put ahead of self-interest, even when this resulted in cruel persecutions, privation, and death. The three Hebrews, for example, whom Nebuchadnezzar threatened to cast into a fiery furnace, declared that even if God did not protect them in that furnace they would not bow down to worship the image the king had set up.

We are not to suppose that Peter was more human-minded than the other disciples. It was just that he saw no way for Jesus to become king of Israel other than to stand up for his rights, and to fight for them, if need be. Jesus' proposed plan of surrender was just unthinkable so far as Peter was concerned, and he did not hesitate to tell his beloved Master what he thought about it. And then, gradually, yet firmly, Jesus began to point out to Peter a better way, the way of love.

After telling him that the viewpoint he had expressed was a human one, and not in harmony with God, Jesus added that those who

endeavor to save their lives shall lose them, while they who lose their lives (voluntarily) shall save, or "find," them. (Matt. 16:25) How strange, how very strange, this reasoning must have sounded to Peter! How could one possibly "find" his life by losing it?

So far as the record goes, nothing more was said along this line at the time, either by Peter or by Jesus. But neither of them forgot this rather animated exchange of viewpoints. As circumstances later reveal, however, Peter's mind was not changed. He still believed that Jesus was making a mistake; while Jesus, on the other hand, was still intent on helping Peter to gain the right viewpoint.

Arriving in Jerusalem, Jesus and his disciples gathered in the "upper room" to celebrate the pass-over. While there, he talked to them heart to heart on many important issues pertaining to their relationship to him and their future career of service as his disciples and ambassadors. Addressing Peter he said, "Satan hath destined to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."—Luke 22:31, 32

Peter was not yet "converted." There were many vital points of truth that none of the disciples had yet comprehended. Even in that "upper room," when the atmosphere was charged with tension and their hearts were gripped with apprehension as to what might

happen to their beloved Master, they were still overly concerned as to who would be greatest in the kingdom. They all needed to be "converted"!

But may it not be that by singling out Peter as the one to whom he made this remark, Jesus had especially in mind Peter's outspoken opposition to the course his Master was taking? Probably the others also failed to understand why Jesus should so recklessly expose himself to danger, but they were not endeavoring to hinder him. Peter, on the other hand, had spoken out sharply against it, and later used force to block Jesus' voluntary offering of himself for death.

This was at the gate of the Garden of Gethsemane, when Peter drew his sword and cut off an ear from the servant of the high priest. Jesus knew that Peter's attitude of opposition would lead him to make this effort, so purposely made sure that he would have the opportunity. When with his disciples in the upper room, Jesus asked them how many swords they had, and the reply was, "Two." He indicated that this would be sufficient.

One of those swords was held by Peter, and when the mob moved to lay hands on his Master he vigorously went into action against them. This was Jesus' opportunity to continue the lesson he was teaching this beloved disciple. He commanded Peter to put away his sword, and besides, miraculously healed the wound Peter had inflicted by the one savage thrust he

had made at the high priest's servant.

In further explanation to Peter, Jesus said, "They that take the sword shall perish with the sword." (Matt. 26:52) This was very similar to Jesus' previous statement to Peter in which he explained that those who endeavor to save their lives shall lose them. In order to establish even more definitely in Peter's mind that he was voluntarily giving up his life in order to save it, Jesus said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But [if I do this] how then shall the Scriptures be fulfilled, that thus it must be?"—Matt. 26:53, 54

But Peter was not yet "converted." He had heard his Master tell him that his viewpoint was not in harmony with God's will and way, but he was not convinced. He did not believe that the Messiah could save his life by losing it; that is, by voluntarily surrendering to his enemies and allowing them to put him to death. And now that these enemies had come out from Jerusalem to Gethsemane to arrest his Lord, he did all he could to foil their intentions, putting up his sword only when commanded to do so by the One whom he loved more than he loved life itself.

To obey a command is one thing, but to be at heart in harmony with it is another. Peter doubtless still felt that a great mistake was being made. His vision of messianic glory and a world-wide kingdom

of righteousness which would begin at Jerusalem must have become very dim as with aching heart he saw them lead away to trial and to death him whom he thought was to be King of kings.

Because he loved the Master, and because he had declared his willingness to die for him, we find this confused but still unconverted fisherman following Jesus into the judgment hall; but only, when the test came, to deny him whom he loved. His verbal and physical opposition to the Master's announced intentions had been frustrated, and he had been severely rebuked by the One whom he was convinced was "the Christ, the Son of the living God"; but he was loathe to leave his Lord alone with his enemies.

Jesus still had this beloved disciple in training. In the "upper room" he had forecast that Peter would deny him. Peter vigorously insisted that he would never do such a thing, and doubtless was pained that Jesus suggested its possibility. But in his mixed feelings of fear and confusion he did exactly as his Master had prophesied. Then Jesus looked at Peter in a manner which reminded him of his forecast. This must have caused him to realize that, after all, Jesus knew a great deal more about the whole situation than he did; and he wept bitterly over the tragic mistake he had made.

Tell Peter

By now Peter had been given several lessons designed to help

him grasp the better and divine viewpoint of love, but he was not yet "converted." His righteous soul rebelled against the thought that Jesus, the One who did no wrong, who had spent his time and strength in naught else but doing good, should be put to death as a malefactor. Since Jesus had actually been crucified, Peter probably had more cause than ever to wonder about the philosophy that one could save or "find," his life by losing it. Certainly Jesus had lost his life. That seemed certain and final!

But there were other lessons to follow. Love had triumphed over selfishness, and God had raised Jesus from the dead. The selfishness of the world had been overcome by him who gave his life a ransom for all. He who loved God supremely and therefore delighted to do the will of God in dying to redeem Adam and his race from death; he who had voluntarily "lost" his life, had "found" it, and now he was "alive for evermore."

So, tell Peter—tell him in order that he might know how right the Master was in the course which he voluntarily and lovingly took. Tell him in order that he may be helped to realize that although it had appeared to him that Jesus had lost his life, and foolishly so, he actually followed the only course which could have saved his life and gained for him high exaltation to glory, honor, and immortality. It was important that all the disciples be informed of Jesus' resurrection, but it was especially so in Peter's

case, for it was another step leading to his ultimate conversion.

The Great Commission

Jesus appeared to his disciples on several occasions after his resurrection, and on one of these he continued his instructions to Peter and gave him a special commission to serve the brethren, to "feed my sheep." (John 21:16) This commission was quite in keeping with what he had said to Peter in the "upper room"—"When thou art converted, strengthen thy brethren." While Peter was not even now "converted," he was learning, and his heart was mellowing under the tender guidance of the Lord's providences.

At this touching meeting Jesus asked Peter three times if he loved him. There was seemingly a good reason for this. To be rebuked by Jesus as Peter had been, even to the point of having the Master say to him, "Get thee behind me, Satan," could well have left a little resentment in his heart. But even if this had been temporarily so, it had all melted under the tender and sympathetic influence of the Holy Spirit, as manifested in the resurrected Jesus.

"Lord, thou knowest all things; thou knowest that I love thee," insistently replied Peter, when Jesus asked him essentially the same question the third time. "Thou knowest all things"! How well Peter realized this. He had not believed that Jesus could save his life by losing it, but now he knew that Jesus had been right. In the

"upper room" Jesus forecast Peter's denial, and despite his vigorous protest in which he declared his willingness to die with Jesus rather than deny him, Peter was again proven wrong.—Mark 14:29-31

Yes, Jesus knew "all things." Peter now realized this, and knew that his Master could look into his heart and read his motives better than he could himself. He had not understood why Jesus should voluntarily suffer and die, and he had done all he could to oppose what looked to him like a very unwise course; but he had never ceased to love his Master. His heart was right, even though his reasoning had been wrong; and since Jesus had demonstrated his ability to read his heart, Peter was just a little perturbed over being asked three times to affirm his love.

But this was a part of his training, another of those lessons by which he was gradually being brought to that full understanding which would enable him later to "strengthen" the brethren. To declare his love for Jesus before his brethren would help to strengthen his own resolve to be a faithful follower of his Lord, regardless of the cost. And, as Peter was later to discover, the commission given him as an undershepherd to feed the Lord's sheep would ultimately cost him life itself.

Jesus continued the lesson, saying to Peter, "When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou

shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." (John 21:18) John adds the explanation that this statement by Jesus was a forecast of the kind of death Peter would die. John added, "And when he [Jesus] had spoken this, he saith unto him [Peter], Follow me."—vs. 19

In the statement to Peter "when thou shalt be old," Jesus did not use the word to describe old age, but one which conveys the thought of aging, or becoming old. The contrast which he makes is between Peter's youthful, inexperienced outlook and the manner in which this would change as he matured in experience and in his understanding of the divine will and purpose. Peter had been accustomed to deciding for himself what was best to be done and what course he should take. "Thou girdest thyself, and walkedst whither thou wouldest," Jesus said to him.

This had been largely true of Peter even after he became a follower of Jesus. To him, Jesus was the promised Messiah, destined to be the King in the most powerful, glorious, and all-embracing kingdom this earth had ever seen. When Jesus indicated that he would give himself up to die it seemed to Peter that his Master had lost the vision of his purpose in coming to earth, so he set himself upon the task of preventing what he thought would be a tragedy. He "girded" himself for this task of interference, but had failed.

He had been accustomed to having his own way, but this time he was thwarted. In the Lord's providence, however, it was one of the experiences leading to his conversion.

John explains that Jesus indicated the death that Peter should die. This indication is contained in the forecast that Peter would stretch forth his hands and allow another to gird and lead him in ways against which his natural inclinations would rebel. This has been interpreted to mean that Peter would die by crucifixion and probably this final consummation of his sacrifice is included in the expression. But may it not also be descriptive of Peter's entire life of devotion and sacrifice, which began in a real sense at Pentecost when, together with the other disciples, he received the Holy Spirit?

The "death" that Peter should die was a sacrificial one, resulting from his full surrender to the divine will, as suggested by the stretching forth of his hands and allowing another to gird him—a beautiful symbol of surrender, of resignation, and a willingness to be girded for service and to be led by the Lord. Such a leading would mean that Peter's death would be a sacrificial one, that he would be "planted together" in the likeness of Jesus' death, that he would "fall like one of the princes," that is, Prince Jesus.—Ps. 82:6, 7

Peter's nature rebelled against such a death. He tried to prevent

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"Think on These Things"

Consecration in the Temple

"For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people."

—Luke 2:30, 31

WHEN Jesus was forty days old, Joseph and Mary took him to Jerusalem and presented him in consecration in the Temple. If the seeing of Jesus as a babe was worthy of praise and thanks, still more was it a cause of gratitude to God for those who beheld him at the age of thirty, consecrating himself a living sacrifice even unto death, and who realized that he had been begotten again by the Holy Spirit to be a new creature, of the divine nature. Those who saw the Master's faithfulness in performing the sacrifice of his consecration during the three and a half years of his ministry beheld still more for which to give God praise. And when he had finished his course at Calvary and was raised from the dead the third day, and forty days later ascended up on high where he was before, happy were they who recognized that further development of the divine for man's salvation—the blessing of all the families of the earth. Still more blessed were

those who at Pentecost received the Holy Spirit as a begetting power and those who since have received the Holy Spirit as a begetting power and those who since have received the same, evidencing that they are the children of God, and "if children, then heirs of God and joint-heirs with Jesus Christ" their Lord to the great inheritance—to the oathbound promise made to Abraham, that through them all the families of the earth shall be blessed.

The Grace of Constancy

"Let us run with patience the race that is set before us."—Heb. 12:1

WHO can consider the importance of becoming copies of our blessed Lord and Head without feeling that to attain to this character likeness will be a lifework? It cannot be accomplished in a day or in a year; but the whole life must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in grace and of development in Christian character. It is not enough that we know the truth, or that we

be content to hold it in unrighteousness. We must see to it that the truth is having its legitimate and designed effect upon the character. And if the truth is thus received into good and honest hearts, we shall have the assurance of the Apostle Peter that we "shall never fall," but that in due time we shall be received into the kingdom.

The Power of the Tongue

**"If any man offend not in word,
the same is a perfect man."**

—James 3:2

HUMAN beings are the only earthly creatures that can talk—whether orally or in writing, or otherwise. More and more the people of God realize the wisdom of the Apostle James' statement that though the tongue is a little member, it is the most dangerous of all, because it has the widest influence. We cannot estimate the possible results of our words. This influence may reach even to the ends of the earth. Therefore we are to consider carefully what we may say, in order to determine whether our words will glorify God, or whether they will dishonor him; whether they will stir up good thoughts and impulses in the minds of others, or whether they will stir up that which is evil. In his wisdom God has seen fit so to

create us that our conduct of today has much to do with our character of tomorrow. Thus we are either making or breaking character continually. It is well that all should know this fact. Not only worldly people, but Christians also, should understand this principle; for Christians are now on trial for glory, honor, and immortality. Therefore by neglecting to weigh carefully their words they might lose the great prize for which they are striving.

"I Love to Tell the Story"

WE WHO have come to realize our Father's unspeakable favor to us as better than this present life with all it could have to give, we who have joyfully laid upon his altar every earthly good thing, every hope and ambition, every power of our being, rejoice to tell the good tidings of salvation to others. We rejoice to sound forth the praises of him who hath called us out of darkness into his marvelous light. The message is too good to keep! If we could not proclaim it, it would be as a burning fire shut up in our bones; so we must tell it. And we are willing that the telling of it shall cost us trouble, cost us money, cost us the misunderstanding and persecution of former friends, and possibly the breaking of home ties.

(Continued from page 31)

Jesus from thus dying, saying to him, "Be it far from thee, Lord," and later going into action with his sword in an effort to prevent the Master's arrest and crucifixion. But Jesus knew that Peter would be "converted," that he would see the beauty of the way of love. He knew that when Peter did get the "vision," and became convinced that the way for a Christian to save his life is to lose it in voluntary sacrifice, he would be in the forefront of the Christian warfare of love against selfishness.

And so it turned out. Peter finally was "converted." This occurred at Pentecost, when the Holy Spirit came upon the waiting church. Jesus had prophesied what would occur in this connection. He had said that the Holy Spirit would guide them into all truth, and would bring to their remembrance the things which he had said to them. And what wonderful things he had said to Peter—"Whosoever will lose his life . . . shall find it"; "All they that take the sword shall perish with the sword"; "Thou shalt stretch forth thy hands, and another shall gird thee"; "Follow me" into death.

With the outpouring of the Holy Spirit, all these statements by the Master, and the circumstances with which they were associated, were brought into focus in Peter's mind, and caused to shine with a meaning which previously had been impossible for him to grasp. His viewpoint had been that of a nat-

ural man, but now he had spiritual vision; and in the light and inspiration of that vision he "stretched forth his hands" for the Lord to gird him for the new service of love to which he had been called.

In the "upper room" Peter sincerely professed his willingness to die with the Master. But what he meant then was that he would gladly die in a fighting—even though futile—attempt to save the Master's life. For that death struggle he would gird himself, and die endeavoring to carry out his own will. But now it was different. He was still willing to die, not in fighting the Lord's way of love, but by yielding to it. He was now willing, as Jesus was, to be led to the slaughter along the road of self-sacrifice, until he was fully and completely "planted together" in the "likeness" of Jesus' death.

And now, being "converted," he was prepared to "strengthen" the brethren, and he did so in an outstanding lesson on Christian sacrifice and what it means in the light of the divine plan. This is in his first epistle. Here he speaks of the "salvation" which is the "end" of Christian faith—that salvation which is obtainable only by losing one's life. It was this salvation, he explains, that the prophets foretold when they prophesied "the sufferings of Christ, and the glory that should follow."—I Pet. 1:9-11

Peter now realized that Jesus had suffered and died in keeping with these prophecies, and also that he had entered into the foretold "glory"—that God "raised him up

from the dead, and gave him glory; that your faith and hope might be in God." (vs. 21) Peter not only now saw how obedience to the divine way of love had resulted in Jesus' resurrection and glorification, but he had learned that the same opportunity of sacrifice and the same hope of glory had been extended to all the Master's followers.

As stones in a spiritual temple, we are, Peter explained, also a priesthood to "offer up sacrifices."—ch. 2:5

It is our privilege to suffer, not for wrongdoing, but for right doing—"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—ch. 2:20, 21

Prior to Pentecost, Peter's great struggle with himself was his insistence that it was a tragedy to suffer for right doing. But now he was "converted." Now the way of love had been revealed to him, and now he knew that suffering for righteousness' sake was the only true way to the "great salvation" and to "glory." This he now knew, and declared, was the "better" way, the way that was shown to us by Jesus, the way every Christian must take in order to follow in the footsteps of Jesus.—I Peter 3:17, 18

It seemed very strange to Peter

when Jesus, the foretold King of kings, announced his intention of giving himself up to be killed; but now that he was converted he was able to "strengthen" the brethren by writing, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings."—I Pet. 4:12, 13

In his younger days Peter was accustomed to having his own way, and very wilfully so. He was master of his own destiny, or thought so. He "girded himself." But now he had learned of a better way. He had learned that the will of God was better for him than his own will, and that this was also true of all the consecrated. So he wrote, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." If, by doing this, you seem to be led into situations and experiences that are too difficult to bear, "cast all your care upon him; for he careth for you."—I Pet. 5:6, 7

Yes the way of love, as demonstrated in self-sacrifice even unto death, had triumphed. In following this way, Jesus made the supreme sacrifice. He "lost" his life, but it had been "found." All the disciples rejoiced as they learned the good news of their Master's resurrection; but, under divine providence, it was to mean more to Peter than to the others. To him it was one of the evidences that Jesus knew "all things," and therefore knew that if he lost his life

THE DAWN

voluntarily he would "find" it on the exalted plane of glory and immortality.

May this be one of the great lessons of Jesus' resurrection to us, and being so, may we be strengthened to continue on in that way in which we are being led by God through his Spirit—the narrow way, the way which, through death, leads to immortality and to glory.

And as we go forward in this way, let us remember that the mighty power of God which raised Jesus from the dead is now enlisted on our behalf, to give us daily strength, to supplement our weakness, to give us courage to endure unto the end, and, finally, to lift us up together with him who is now exalted to the right hand of the throne of God.

The Little Things

THERE is no act however trivial that does not have its train of circumstances for good or for ill. It was a mere, trifling incident that introduced me to present truth through "The Divine Plan of the Ages." That was a half century ago. But it was not by chance, it was one of the "all things" that work together for good to those who love the Lord. It was a gracious act of providence on the part of my Heavenly Father to fulfill to me my quest for the "pearl of great price."

Everything, no matter how minute, that affects character deserves careful study. The little things on which we have looked down as beneath our notice often proves stronger than our good resolutions. It is true that often these little things take us unawares. But we should cultivate, by the help of God's grace, such self-control that sudden rushes will never find us unprepared.

The close observance of little things is the secret of real character development. Major troubles often develop through minor misunderstandings. Never let your thoughts dwell on a matter in which another has made you feel badly. If you do, it will develop in your mind and heart out of all proportion to what it really was.

Peace cannot be maintained while the heart and mind are in a morbid state. The daily rounds, the common task, is under divine inspection. "He that is faithful in that which is least is faithful also in much."

All through life we are either helping or hindering others. The time in which we can labor and assist one another is rapidly passing away. Opportunities of doing good are not to be recalled at will. If not seized upon at the moment they are gone forever. Therefore, "Whatsoever thy hand findeth to do, do it with thy might." And, do it now. The night is far spent, the day is at hand.

—Selected

The Heavenly Bridegroom

"Behold, the Bridegroom; . . . go ye out to meet him."

—Matthew 25:6

GOD had a very definite purpose in assigning to our Lord various titles and roles. Each of these titles is different, yet each illustrates some peculiar characteristic, either of our Lord, the church, or the relationship between the two. Each of these figures is significant. There is the physician and the patient, the captain and the soldiers, the shepherd and the sheep, the advocate and the client, the high priest and the under priests.

In considering these figures, let us not forget that they are distinct and separate illustrations and entirely independent of each other. Therefore we should seek the particular lesson which each of these figures was designed to impart. If we should endeavor to blend all of these illustrations, and begin wondering how sheep could be soldiers, or how the stones in the temple could be branches in a vine, then we would fail to gain the lesson intended.

One of the most beautiful, tender, and intimate human relationships we know of is that of the bride and bridegroom. How wonderful that the Lord should picture his Son as the Bridegroom and the church as his bride! In order to appreciate this picture, we must go

back to the original Jewish custom of marriage, because if we try to use the present custom of marriage, especially that used in the United States, it would not so well illustrate the picture the Lord intended.

The Jewish custom seems to fit the facts, and it was so arranged it would seem, by God, as a figure. With the Jews, the father of the bridegroom made all of the arrangements; the bride had absolutely nothing to do with them. Then there was a covenant entered into by which the young lady was engaged to her prospective bridegroom. Certain papers were drawn up and signed, and, among other things, the wealth of the bridegroom was listed and what provision he as the husband would make for his wife in the future.

At the completion of this most important ceremony of engagement, these covenant papers, after being signed, were sealed. Nothing more was done. The would-be bridegroom had to wait for one year before he could take his bride to himself. During this period, certain specific work was to be accomplished by both bridegroom and bride. It was the duty of the bridegroom to prepare or build a new house for his bride, and the

bride to work on her wedding gown as well as to prepare herself for this new wedded life, soon to follow the marriage.

During the engagement period, should the prospective bride prove unfaithful in any way, it would automatically cancel the contract, because the covenant which she had signed was binding.

Then there was another peculiarity about this Jewish arrangement. The communications between the bride and bridegroom were carried on by a medium called the friend of the bridegroom. The bride and bridegroom were not allowed to come together to see each other, so they had someone carry their communications back and forth.

When the time came for the bridegroom to receive the bride, he came to the home of the bride and simply took her. There was no special ceremony. This usually took place in the evening. Since there was no ceremony as we know it today, the Jews had what they called a marriage feast. This was attended by the many friends of the bride and bridegroom, and it lasted about a week.

Evidently this picture of the Jewish wedding was given to picture the church and its relationship to her Lord, Christ. And how beautifully the facts fit! Just as the Jewish father made all the arrangements, the bride having nothing to do with them, we see the church—the bride of Christ—does not come into relationship with Christ until the Heavenly Father

makes the arrangements. He makes the provisions for the bride to meet the bridegroom.

In this part of the arrangements, a contract was drawn up. So the prospective bride, you and I, also enter a contract, making a full consecration to be faithful to our bridegroom. As that contract states the wealth of the bridegroom and the provision he would make for his future wife, so our Heavenly Bridegroom also states his wealth and tells us of the provisions he is making for us.

During that engagement period the bridegroom was busily engaged in building a house for his bride, and the bride was working on her wedding garment, preparing herself for the new life. Isn't that true antitypically? Has not our Heavenly Bridegroom been away building a house for his bride? Our Lord said at his departure, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." (John 14:2, 3) That house is now ready, as shown by the fact that he has returned to take his bride home.

While our Lord was building that house, what was his bride doing? What is she still doing? She is making herself ready. (Rev. 19:7) She is busily engaged in working on her wedding garment. It takes time for that fine needlework, that beautiful embroidering of the garment. (Ps. 45:13, 14) So we are preparing ourselves for that new wedded life with our Heav-

only Bridegroom by working on the wedding garment.

As in the Jewish engagement, the couple did not see each other for a year, so we have not seen our Lord as yet. We need a medium for the exchange of our thoughts and words. The Lord has arranged for this. It is the Holy Spirit. It is through the Holy Spirit that we are able to talk to our Bridegroom, and he, in turn, talks to us by illuminating our minds so that we can know what is required of us.

In the Jewish arrangement, as there was no actual marriage ceremony, but a marriage feast, we would expect the same antitypically. So there is what the Bible terms a marriage feast. This again is arranged by the Heavenly Father, Jehovah himself. Turn to Psalm 45. Here we have a most beautiful picture of how the Bridegroom is bringing his bride into

the presence of the Great King, Jehovah.

Later on the companions of the bride come in. It is then that the marriage supper of the Lamb will commence. At this marriage supper, may not all the hosts of heaven be present? Have they not been looking down on this bride and been interested in seeing her prepare herself for this great day?

Included in that great host of heaven will there not also be those ministering angels who have cared for the bride during her engagement period? We all are waiting for this marriage supper. Even the world of mankind is waiting for it, because it is then that the Bridegroom will become the husband, the bride will become the wife; and shortly after that they will become the father and mother of earth's millions, giving them life and blessings and prosperity.

Weekly Prayer Meeting Texts

APRIL 2—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Galatians 6:10 (Z. '03-121; Z. '13-357. Hymn 44)

APRIL 9—"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."—I Corinthians 9:24 (Z. '95-93; Z. '12-255. Hymn 127)

APRIL 16—"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son

that serveth him."—Malachi 3:17 (Z. '03-223; Z. '12-326. Hymn 67)

APRIL 23—"That on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience."—Luke 8:15 (Z. '03-408; Z. '15-228. Hymn 198)

APRIL 30—"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—I Peter 2:9 (Z. '03-165; Z. '12-213; Z. '14-151. Hymn 297)

YOUR QUESTIONS

An "Evil World"

In I John 2:15 we read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." I love places of scenic grandeur and the beautiful in art and music. I cannot believe this wrong. What, then, does this text mean?

THE beautiful things which give expression to the manifold wisdom of God have been created for the human race to enjoy, and a keen sense of appreciation of these things is not wrong. But there is a world which we should hate. It is the immoral world, introduced and maintained through sin. We are living in a world alienated from God and hostile to the principles of righteousness. In this text, the apostle exhorts the true Christian to have no love for the earthly things which would seduce him from fellowship with God. The Apostle Paul describes this same world in Galatians 1:4 as an "evil world," and the Apostle James in referring to it, said, "Whosoever therefore will be a friend of the world is the enemy of God."—James 4:4; II Cor. 4:4

The verse which follows our text defines some of the things which the apostle knew would hinder our communion with God if we are overtaken by them. It

reads, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The sensual appetites and desires which reside in our fallen nature, the desire of the mind to contemplate those things which are neither lovely nor pure, and the vain assurance of depending upon self or the stability of earthly things, are of the world, and should be shunned by those who walk in the narrow way.

Just as it is impossible for light and darkness to exist in the same place at the same time, so to the extent that we love the things of this world of sin, to that extent the love of God, and love for his kingdom and its righteousness, cannot dwell in us and rule our lives. An ever present source of strength to those who would strive against sin is the study of the Word of God. Romans 12:2 reads, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The Elijah Work

Please explain Malachi 4:5, 6 and Matthew 17:11-13. Did John the Baptist fulfill the prophecy of Malachi concerning Elijah?

ELIJAH the prophet, who is referred to in the New Testament as

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Elias, was a courageous man of God. That he was used by the Lord as a type of things to come, there can be no doubt. Malachi 4:5, 6 reads, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

This prophecy was generally known among the Jews of Jesus' day, and when it was brought to his attention, as recorded in Matthew 17:11-13, he said, "Elias truly shall come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

Just as Elijah had reproved the prophets of Baal, John the Baptist, in his day, boldly denounced sin and hypocrisy in the religious leaders, rebuking them as a "generation of vipers."—Matt. 3:7

John also fulfilled the prophecy that said he would "go before" Jesus, in the spirit and power of Elias and "make ready a people prepared for the Lord." (Luke 1: 17) The ministry of John the Baptist, even though he preached for only a few months, caused many Jews to repent of their sins and become ready to accept Jesus as their Master. But he did not fulfil completely the prophecy of Mala-

chi; he did not turn the nation of Israel back to God, and as a result they were smitten with great trouble, even as foretold.

To those who accepted his message and were made ready of heart to accept Jesus, John did do the work of the prophecy, and Jesus said to the multitudes of John, "And if ye will receive it, this is Elias, which was for to come." (Matt. 11:14) But we must also keep in mind that Jesus also said, as recorded in Matthew 17:11, "Elias truly shall come, and restore all things." (The word "first" as it appears in the A. V. does not appear in the original text.) This work of promised restoration was not accomplished in that day, therefore we must look further to learn how the prophecy will be entirely fulfilled.

The members of the church still in the flesh at the time of our Lord's second presence, are also doing an Elijah work. They are preparing the people for the acceptance of their Lord by telling of his coming kingdom of glory. But this "Elijah" work, like that of John the Baptist will fall far short of converting the people to God. The Master declared that the fulfilment of the prophecy will be complete when all things are restored; and this will not be accomplished until the millennial reign of the true Elijah.

The Christ complete will bring about the restitution of all things, "which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:

21) Then the hearts of the people will be converted to a childlike trust in God, and, as children, they will become obedient to his laws as they will be administered by the ancient worthies, here pictured as their fathers, who will be the earthly representatives of the great Elijah of prophecy.

Wants to Serve

Since coming in contact with "Frank and Ernest" I have had an insistent desire to tell others of the goodness of God and the coming kingdom blessings. Do you have any provision by which your literature may be bought in wholesale quantities? If I could make bare expenses I would like to use my time in his service.

IT IS a great privilege to be able to tell the truth to others. The spirit of unselfish service should be manifest in the lives of all those who are yielding their bodies a living sacrifice to God. In Matthew 9:37, 38 we read, "Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Those who tell the truth to others know that one of the greatest joys of Christian living is in finding "here and there" those who are hungering and thirsting for a closer walk with God, and of being able to comfort them with the message of the kingdom. In serving others we ourselves are blessed, for the Master said in John 4:36,

"He that reapeth receiveth wages [now, in the joy that service brings], and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

It is natural for a child of God to feel the insistent desire to praise the Lord because of the love and mercy which has been extended to him, and it is difficult to understand how some would discourage others from doing so. Concerning the true church the apostle says in I Peter 2:9: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Surely those who can spend their lives in colporteur work will be blessed. For those who wish to sell the "Studies in the Scriptures," and other literature of The Dawn, and who must depend on sales to meet their expenses, substantial discounts may be arranged. Because of earthly cares and responsibilities, not all can spend their full time in the Master's service. Some of our brethren are spending a few hours each week in putting out tracts, or calling on those who have manifested some interest in the kingdom message. Others are able to help financially so that the "Frank and Ernest" radio program may tell the message to those who otherwise would not hear. Some are able to co-operate in the general ministry of the truth only through their prayers for the Lord's blessing to attend the ef-

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forts of his people, and we know that the "effectual fervent prayer of a righteous man availeth much."

—James 5:16

We encourage all to have a part in the service of telling the truth to others, and to encourage their brethren also to faithfulness. All service is blessed, not because of the hours spent, but because of the spirit of devotion which prompts it. Let us remember the lesson of the widow's mite as recorded in Luke 21:1-4.

Memorial Still Proper

I Corinthians 11:26 reads, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." My question is: Is it now appropriate to partake of the Memorial Supper in commemoration of our Lord's death, for are we not living in the day when he has "come"?

WE BELIEVE that it is still proper to celebrate the memorial of our Master's death, and that this privilege will continue until the last member of the body of Christ has finished his earthly course. An understanding of the full significance of the emblems of the Memorial will help in our appreciation of this ordinance.

As our Lord presented the unleavened bread to his disciples he said, "Take, eat: this is my body." (Matt. 26:24) The bread, unleavened—for leaven was a symbol of sin—represented our Lord's sinless

flesh, his perfect humanity, which he sacrificed as our ransom from adamic condemnation. Our eating of the bread primarily means that through faith and consecration we, as Christians, receive our justification to human life and are made acceptable to God through him.

It is the privilege of the members of the body of Christ to lay down their justified humanity in sacrifice, and to appreciate the memorial service fully, we must see our individual partnership with the Lord as we lay down our lives in his service. Our participation is taught by the Apostle Paul in I Corinthians 10:16, 17: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."

Our Lord placed no limit upon the observance of the Memorial except to say in Matthew 26:29: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." The apostle's expression, "till he come," therefore, does not mean until the time of his "parousia" or presence, for the word translated "come" is from the Greek *erchomai*; but rather, until all the members of his body, having been broken with him, will have finished their earthly life. Then, the symbol complete, we will drink the cup of joy with him, for our trials will be over and the time of blessing will have come.

"Wages" of Joy

"He that reapeth receiveth wages, and gathereth fruit unto life eternal."—JOHN 4:36

JESUS said that those who would be his disciples would have to deny themselves and take up their cross and follow him. He clearly indicated that the way in which they walked as his followers would be narrow and difficult. Later, the apostles confirmed this viewpoint of the Christian life, and the experiences of the consecrated throughout the age have been in keeping with it. This, indeed, is one of the principal witnessses of the Spirit, for Paul wrote, "The Spirit [of God] itself beareth witness with our spirit, that we are the children of God: . . . if so be that we suffer with him [Christ]."—Rom. 8:16, 17

However, there is another blessed aspect of the Christian life, which is one of joy and peace in the Holy Spirit. No person on earth can be more contented and joyful than a consecrated Christian who is living up to his privileges of faith and trust in the Lord, and is zealously using his time and his all in the divine service. He has the peace of God, and the joys of fellowship with the Lord and his people. These are riches which the world can neither give nor take away.

The privilege of serving the Lord is itself a great joy, but in addition he frequently causes our cup of joy to overflow by permitting us to see or to learn about some fruitage of our labors. It is some of these experiences which we now want to report. Each one is blessed, at times, by the knowledge that a word which he has spoken, or a card or tract which he has given to another, has been blessed by the Lord as a ray of light to an inquiring mind or a discouraged heart. And all of us together are serving in a larger field, in a co-operative vineyard, as it were; and here, also, the Lord gives us the joy of knowing that our labor is not in vain. This, too, is one of the sources of that joy of the Lord which is our strength.

TALKING THINGS OVER

At The Dawn office we learn of many encouraging results from the united efforts of the brethren, both in America and in other parts of the world, and we rejoice to share as much of this information with you as we can. So in this article we will relay to you some of the encouraging bits of information which have been such a great source of joy to us. These will have to do with the service of the Lord and his people in America, Great Britain, France, Africa, and India.

America

From the standpoint of the number of people reached each week in America, the radio work comes first. There has been much encouragement in this field in recent months. The volume of mail responses, has increased, but even more important than this is the deepening interest of so many of the regular listeners, revealed by the increasing number of letters containing questions on various aspects of the truth and its application in the Christian life.

The radio programs have always been an effective means of making contact with "oldtimers" in the truth who, for one reason or another, have lost contact with their brethren. This continues to be the case, and increasingly so. Here are excerpts from a few letters which reveal this:

"I listened to your broadcast this morning and enjoyed it so much. I used to study with the truth people. Are the Dawn Bible Students the same?"

"Ever since I received a most wonderful blessing from the Lord through your faithful service to him and to his 'little flock,' I have been wanting to add my joyful testimony to the many others who have received the same blessing to which I now refer; namely, hearing the voice of truth over the air, arousing me from a strange stupor, as it were, and directing me to find fellowship with my brethren. . . . I am sure that I need not apologize for writing rather at length, for you will be able to appreciate what it means to me, as by a miracle, to have found brethren in that truth which I embraced forty years ago."

. . .

"I just happened to stumble onto your program, and I was so thrilled. You see, your teachings are not new to me. My father and mother have been followers ever since the days of Pastor Russell."

It is not unusual to receive letters from ministers, Bible Class teachers, and others who are associated with groups of people, ask-

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ing for literature which they can use in their meetings. From this we know that each week truth literature is being brought to the attention of many whom it would be impossible to reach in any other way. Here are quotations from some of these letters:

"I am a young minister, and your talk on the air each week helps me a lot. I would really appreciate it if you will send me your booklet, 'Our Lord's Return.'"

. . .

"Please send me a copy. As I listened to your program, I thought it would be so nice to use at our next unit meeting."

. . .

"As a body in our home town we get together each Sunday anxiously awaiting your program."

. . .

"Would like your booklet, 'Our Lord's Return.' I think it would be excellent for use in our Bible Class."

In every mail there are letters from those who express delight over getting their questions answered and their doubts removed. Many say that they have never been able to believe in eternal torment, and express their joy over learning that it is not taught in the Word of God. The evidence is that there are many who are earnestly seeking a better understanding of God and his Word. One of these wrote, in part, as follows:

"I listened to your program for the first time last Sunday. As I moved the pointer across the dial of my radio I heard your voices—something about the second coming of Christ. I kept moving the pointer, for I don't listen to sermons on that subject any more, as they depress me no end. Just lately I have been more discouraged about the Bible than ever. I am so confused. Well, I felt impelled to turn the pointer back on the dial to where I heard you talking, in order to hear what you had to say. I wondered at myself doing this. Perhaps it was God who made me do it. At any rate, what you were saying sounded so fascinating, so in harmony with the longing of my heart, that I now want to ask you for your booklet, 'Our Lord's Return.'"

The British Isles

All our available space could easily be taken, and more, quoting significant and encouraging excerpts from letters received from radio listeners in the United States and Canada, but we will move on to other countries. First, to the British Isles, where the "Frank and Ernest" programs are heard from Radio Luxembourg. Inter-

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esting letters from listeners are published in the "British Section" from time to time, but recently we have received additional encouraging reports which we want to pass on.

In a number of ecclesias there are now those who have accepted the truth as a result of hearing the programs over Radio Luxembourg. A report from Yeovil indicates that the brethren there are overjoyed because directly or indirectly as a result of the radio programs, they now have nine new members in their class from the immediate vicinity, besides others farther away who attend on Sundays as frequently as possible. Some of these had been "J. W.'s," and some Catholics. One of the elders of the ecclesia wrote:

"What rejoicing and joy there is among us all, and what a wonderful spirit of oneness and purpose! Those who were J. W.'s can now see and rejoice in the high calling of God in Christ Jesus our Lord. . . . We thank the Lord for the encouragement given to us through 'Frank and Ernest' and 'Don,' and all those who make the broadcasts possible."

Some of the friends may have seen a report in the news magazines of the death of a Church of England rector whose congregation left him because he objected to their worldly activities of various sorts. He continued for years to hold services in his church, with practically no one attending. The experiences caused him to retire into almost complete seclusion in his rectory home.

Nearly two years ago he began to listen to "Frank and Ernest" and became deeply interested. His persistency in preaching week after week in an empty church caused him to become somewhat of a national character, and he was interviewed by a reporter from one of the London papers. Writing to one of the brethren about this interview, the rector said:

"Today a London newspaper sent a reporter to interview me, and I expect there will shortly be a sensational article about me in his journal. From information I gave him he will know how blasphemous it is to style Christ 'God,' and to declare that God will torture forever the poor people who never heard the Gospel. The reporter told me he would call again sometime, and I wonder whether I ought then to tell him that 'Frank and Ernest' have the only reasonable and scriptural Gospel. What do you advise?"

Rev. Densham (as was his name) wrote enthusiastically to "Frank and Ernest" on several occasions, his last letter being sent only a few weeks before he died. We quote it in part:

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"I gratefully accept 'Don's' kind offer, heard last night over Radio Luxembourg, to send me a copy of the 'Judgment Book.' For me your program is the best in all the week; because it is not only edifying but also enjoyable (some are either one or the other, but yours is both). I must confess, at the age of eighty-two, that never before have I heard the Christian religion made intelligible, or even really tolerable. I am also very grateful for the best of magazines, The Dawn, and heartily agree with all its contents. Yours in the name of our divine Captain."

Here was a man who was sincere in his convictions, and willing to suffer for them to the extent of being ostracized by those whom he was endeavoring to serve in spiritual things. He may not have followed the wisest course in dealing with the situation which his high ideals of righteousness had created, but before he died the Lord honored him with a knowledge of the truth. How he must have rejoiced!

In the French Language

From North and South Ireland, from Scotland, and from all over England, hundreds of letters continue to reveal the widespread interest in the broadcasts from Luxembourg. But now we will cross the English Channel to France. From Radio Monte Carlo the message is going out in the French language. Brother Jerville, the reporting from France, says, in part:

"The broadcasting of the truth message in the French language started in June, 1952. From then until now it has gone out regularly every week. From the beginning we received very encouraging letters from France, Italy, Spain, Switzerland, southern Germany and northern Africa—even from the border of the Sahara Desert. I think it will be interesting to you if I translate some of them. (Translated letters follow):

"Dear Sirs: I have heard your broadcast with great interest this morning. Can you send me the script of that dialog? Please give me some information about The Dawn. Is it an association for Bible study?"

"Dear Sirs: For two months I have regularly listened to your discussions, and find them very interesting. May I ask you to send me the scripts of these dialogs? Perhaps I will be able to translate them into my own language. I am a Mohammedan. I now live in Basel, Switzerland."

TALKING THINGS OVER

"Dear Sirs: I salute you from Southern Algeria, near the Sahara Desert. Sometimes it is difficult to hear you, especially when the simoon blows. I am a Catholic, as my parents were. But whoever you are, you are my brothers. Please send me some booklets."

. . .

"So far as we can judge, it seems that the Lord is willing to bless our small endeavors to please and serve him. We thank him for the privilege he has given us to work in the field in this way for the glory of his name. We also thank The Dawn and all our American brethren who have so vigorously helped us along this line and in such an unselfish manner. Dear brethren, let us go ahead with courage till the end. Paul says, 'Now is our salvation nearer than when we believed.' The brethren here in northern France send their greetings to all our brethren the world over."

India and Africa

The truth is now going out over the radio in South Africa and India, and requests for literature are beginning to reach us. The broadcasts commenced in these countries only a short time ago, and the distances are so great that it is too early as yet to know what the results may be. However, the first returns indicate that the programs are being heard and appreciated.

In India, there are a number of faithful brethren zealously making known the glad tidings of the kingdom. The Dawn is supplying them with literature, and a committee in the Northwest is co-operating along other lines. From this committee we have recently received a very encouraging report of activities on the part of our Indian brethren. Here are a few excerpts from letters contained in this report:

"Many church elders, and the people, are becoming more strict, not encouraging preachers like me. To them we are the antichrists. Families once nice to us suddenly become strange in their behavior when they learn that we do not preach their doctrines. But, whenever I get an opportunity, whether to a single soul or to a group, I try my best to present the plan of the ages. Some hear and some do not."

. . .

"Recently two college lecturers invited me to give a message on present world conditions and the thousand years of Christ's reign. They are hoping to see that kingdom soon."

. . .

"November 2, 1952, was All Souls' Day. On this day the Christians are accustomed to go to church and to the graveyard and

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make all sorts of prayers to send their dead to heaven. On this particular day we published a Tamil tract, 'Where Are the Dead?' We held a meeting and spoke on the same subject. The result was very marked. Many students did not go to the church or to the graveyard that day. Last Sunday the fathers of the church preached that the dead are sleeping. They explained that because the ancient people worshiped the dead, they began to do the same. So we thank God that the truth had an influence in the hearts of even these so-called spiritual fathers."

"By the Lord's guidance I am continuing the work, especially at the homes of interested persons. The projector has arrived, and many are attracted to see the pictures, and through them to learn the truth. I have had six projector meetings; one especially for a group of hospital nurses. All appreciated, and asked me to convey their thanks to The Dawn society."

Other Countries

These are some of the reports which help to increase our joy in the Lord, and we know that this rejoicing will abound yet more as we share the blessings with you. The Lord is also blessing his people in many other countries, such as Denmark, Norway, Sweden, Germany, Greece, and Italy. Mention was made of these in our annual report which appears in the January Dawn. We do not know how much longer world conditions will permit truth activities in many of the countries mentioned, but it is certainly a great privilege to do all we can to assist these brethren while it is yet called "day," for it seems evident that the "night" will come wherein no man can work.

Michael Stands Up

Daniel 12:1 reads, "At that time shall Michael stand up, . . . and there shall be a time of trouble, such as never was since there was a nation." The reference here is to Christ at the time of his second presence, when he establishes his kingdom. It was the general custom in ancient times for rulers and judges to rise to their feet when pronouncing judgment. Jesus spoke of the "queen of the south" rising up in judgment to condemn the generation of his day. (Matt. 12:42) Thus when Michael stands up at the beginning of his reign, judgment is passed upon the kingdoms of this world and they are dashed to pieces "like a potter's vessel." No wonder the prophet forecast a "time of trouble, such as never was since there was a nation"!

"Frank and Ernest"

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Andalusia WCTA 1340 9:30 p.m.
Anniston WSPC 1390 12:15 p.m.
Birmingham WILD 1490 10:45 a.m.
Brewton WEBJ 1240 10:30 a.m.
Cullman WKUL 1340 10:00 a.m.
Decatur WMSL 1400 10:00 a.m.
Demopolis WXAL 1400 10:00 a.m.
Gadsden WGWD 1270 10:00 a.m.
Haleyville WJBB 1230 10:00 a.m.
Huntsville WBHP 1230 10:00 a.m.
Jackson WPBB 1290 10:00 a.m.
Jasper WWWW 1240 10:00 a.m.
Montgomery WJJJ 1170 10:00 a.m.
Muscle Shoals WLAY 1450 10:00 a.m.
Opelika WJHO 1400 10:00 a.m.
Sylacauga WFEB 1340 10:00 a.m.
Talladega WHTB 1230 10:00 a.m.
Troy WTBK 1490 10:00 a.m.

ARIZONA

Bisbee KSUN 1230 12:30 p.m.
Tucson KTUC 1400 11:30 a.m.
Yuma KYMA 1400 10:45 a.m.

ARKANSAS

Arkadelphia KVRC 1240 10:00 a.m.
Batesville KBTA 1340 10:00 a.m.
Camden KAMD 1450 10:00 a.m.
Fayetteville KGRH 1450 10:45 a.m.
Fort Smith WKHN 1320 10:00 a.m.
Helena KFFA 1360 10:00 a.m.
Hope KXAR 1490 10:00 a.m.
Hat Springs KWFC 1340 10:00 a.m.
Jonesboro KBTM 1230 10:00 a.m.
Magnolia KVMA 630 10:00 a.m.
Mena KENA 1450 10:00 a.m.
Pine Bluff KOTN 1490 10:00 a.m.
Russellville KXRJ 1490 10:00 a.m.
Stuttgart KWAK 1240 10:00 a.m.

CALIFORNIA

Bakersfield KAFY 1490 11:00 a.m.
Chico KHSL 1290 11:00 a.m.
Fresno KYNO 1300 11:00 a.m.
Los Angeles KHJ 930 11:00 a.m.
Marysville KMYC 1450 11:00 a.m.
Merced KYOS 1480 11:00 a.m.
Paso Robles KPRL 1230 12:30 p.m.
Redding KVCV 600 11:00 a.m.
Salinas-Monterey KSBW 1380 11:00 a.m.
San Bernardino KFXM 590 11:00 a.m.
San Diego KGB 1360 11:00 a.m.

San Francisco KFRC 610 4:30 p.m.
San Luis Obispo KVEC 920 12:30 p.m.
Stockton KXOB 1280 11:00 a.m.

COLORADO

Denver KFEL 950 9:15 a.m.
Grand Junction KFXJ 920 10:45 a.m.
La Junta KBNZ 1400 10:00 a.m.
Trinidad KCRT 1240 9:00 a.m.

CONNECTICUT

Hartford WONS 1410 1:00 p.m.

DISTRICT OF COLUMBIA

Washington WEAM 1390 12:45 p.m.

FLORIDA

Jacksonville WJHP 1320 12:45 p.m.
Key West WKWF 1600 11:00 a.m.
Lakeland Wonn 1230 12:45 p.m.
Marianna WTYS 1340 11:00 a.m.
Melbourne WMMB 1240 12:45 p.m.
Miami Beach WKAT 1360 12:45 p.m.
Orlando WLOF 950 9:30 a.m.
St. Petersburg WTSP 1380 12:45 p.m.
Winter Haven WSIR 1490 2:15 p.m.

GEORGIA

Atlanta WATL 1380 12:45 p.m.
Augusta WBBQ 1340 11:00 a.m.
Bainbridge WMGR 1490 12:30 a.m.
Brunswick WMOG 1490 11:00 a.m.
Cartersville WBHF 1450 12:15 p.m.
Cordele WMJM 1490 3:15 p.m.
Dalton WBLJ 1230 2:00 p.m.
Dublin WMLT 1340 12:00 noon
Elberton WSGG 1400 1:45 p.m.
Fitzgerald WBHB 1240 11:00 a.m.
Griffin WKEU 1450 10:00 p.m.
Macon WNEX 1400 12:45 p.m.
Milledgeville WMVG 1450 12:45 p.m.
Newnan WCOH 1400 12:45 p.m.
Savannah WCPC 1450 11:00 a.m.
Statesboro WWNS 1490 11:00 a.m.
Tifton WWGS 1340 11:00 a.m.
Valdosta WGOV 950 11:00 a.m.

IDAHO

Boise KFXD 580 10:45 a.m.
Idaho Falls KIFI 1400 9:00 a.m.
Lewiston KRLC 1350 11:00 a.m.
Wallace KWAL 620 11:00 a.m.

ILLINOIS

Cairo WKRO 1490 10:00 a.m.
Chicago WAIT 820 10:15 a.m.
Herrin WJPF 1340 10:00 a.m.

BROADCAST SCHEDULE

INDIANA

Bedford WBIW 1340 10:00 a.m.
Fort Wayne WKJG 1380 10:00 a.m.
Lafayette WASK 1450 10:00 a.m.
Vincennes WAOV 1450 10:00 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.
Davenport KSTT 1170 10:00 a.m.
Des Moines KIOA 940 11:00 a.m.
Dubuque WDBQ 1490 10:00 a.m.
Shenandooh KFNF 920 10:00 a.m.
Sioux City KTRI 1470 10:00 a.m.

KANSAS

Emporia KTSW 1400 12:00 noon
Independence KING 1010 10:00 a.m.
Topeka KTOP 1490 10:00 a.m.
Wichita KAKE 1240 10:45 a.m.

KENTUCKY

Bowling Green WLBj 1410 10:00 a.m.
Cumberland WCPM 1490 10:00 a.m.
Frankfort WFKY 1490 10:00 a.m.
Harlan WHLN 1230 11:00 a.m.
Hazard WKIC 1340 10:00 a.m.
Louisville WGRC 790 12:00 noon
Mayfield WKTm 1050 12:00 noon
Maysville WFTM 1240 12:30 p.m.
Paintsville WSIP 1490 11:00 a.m.
Pikeville WPKE 1240 11:00 a.m.
Princeton WPKY 1580 10:00 a.m.
Somerset WSFC 1240 11:00 a.m.

LOUISIANA

Lafayette KLFY 1420 10:00 a.m.
Lake Charles KAOK 1400 10:00 a.m.
Monroe KLIC 1230 10:00 a.m.
New Orleans WNOE 1060 12:00 noon
Ruston KRUS 1490 10:00 a.m.
Shreveport KENT 1550 12:15 p.m.

MAINE

Augusta WFAU 1340 11:00 a.m.
Lewiston WCOU 1240 11:00 a.m.
Portland WPOR 1450 11:00 a.m.

MARYLAND

Baltimore WCBM 680 12:45 p.m.
Cambridge WCEM 1240 12:45 p.m.
Cumberland WDKY 1230 11:00 a.m.
Salisbury WBOC 960 12:00 noon

MASSACHUSETTS

Boston WNAC 1260 12:45 p.m.
W. Yarmouth WOCB 1240 11:00 a.m.

MICHIGAN

Alpena WATZ 1450 12:45 p.m.
Cadillac WATT 1240 12:45 p.m.
Detroit CKLW 800 9:30 a.m.
Iron River WIKB 1230 10:00 a.m.
Ironwood WJMS 630 10:00 a.m.
Jackson WKHM 970 11:00 a.m.

Petoskey
Port Huron
Saginaw
Traverse City

MINNESOTA

Austin KAUS 1480 10:00 a.m.
Bemidji KBUN 1450 10:00 a.m.
Brainerd KLIZ 1400 10:00 a.m.
Duluth WDSM 710 12:00 noon
Minneapolis WLQL 1330 8:15 a.m.
Wadena KWAD 920 11:45 a.m.

MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.
Brookhaven WJMB 1340 10:00 a.m.
Columbia WJBU 1450 10:00 a.m.
Corinth WCMA 1230 10:00 a.m.
Greenville WJPR 1330 10:00 a.m.
Grenada WNAG 1400 10:00 a.m.
Jackson WRBC 620 10:00 a.m.
Vicksburg WQBC 1420 10:00 a.m.
West Point WROB 1450 10:00 a.m.
Yazoo City WAZF 1230 10:00 a.m.

MISSOURI

Flat River KFMO 1240 10:00 a.m.
Hannibal KHMO 1070 10:00 a.m.
Jefferson City KWOS 1240 10:00 a.m.
Joplin WMBH 1450 10:15 a.m.
Kansas City KCMO 810 10:15 a.m.
Lebanon KLWT 1230 12:00 noon
Mexico KXEO 1340 10:45 a.m.
St. Joseph KFEQ 680 10:00 a.m.
St. Louis KXOK 630 11:45 a.m.
Sedalia KDRO 1490 10:00 a.m.
Springfield KICK 1340 10:00 a.m.

MONTANA

Billings KBYM 1240 9:00 a.m.
Great Falls KMON 560 11:00 a.m.
Havre KOJM 610 9:00 a.m.
Helena KCAP 1340 9:00 a.m.
Lewistown KXLO 1230 9:00 a.m.
Miles City KRJF 1340 9:00 a.m.
Shelby KITY 1230 9:00 a.m.

NEBRASKA

Beatrice KWBE 1450 10:15 a.m.
Fremont KFGT 1340 10:00 a.m.
Hastings KHAS 1230 10:00 a.m.
Kearney KGFw 1340 10:00 a.m.
McCaok KBRL 1450 10:00 a.m.
Omaha KBON 1490 10:30 a.m.
Scottsbluff KNEB 960 9:00 a.m.

NEVADA

Elko KELK 1240 8:00 a.m.
Las Vegas KRAM 920 8:00 a.m.
Reno KATO 1340 11:00 a.m.

NEW HAMPSHIRE

Manchester WMUR 610 10:45 a.m.

THE DAWN

NEW JERSEY

Atlantic City WMID 1340 11:00 a.m.

NEW MEXICO

Alamogordo KAGL 1230 9:00 a.m.
 Albuquerque KVER 1340 9:00 a.m.
 Artesia KSVP 1450 9:00 a.m.
 Hobbs KWEW 1490 9:00 a.m.
 Las Cruces KOBE 1450 9:00 a.m.
 Las Vegas KFUN 1230 9:00 a.m.
 Raton KRTN 1490 9:00 a.m.
 Roswell KGFL 1400 10:45 a.m.

NEW YORK

Albany WROW 590 12:00 noon
 Buffalo WBNY 1400 8:45 a.m.
 Hornell WLEA 1480 11:00 a.m.
 Malone WICY 1490 11:00 a.m.
 New York WOR 710 8:45 a.m.
 Ogdensburg WSLB 1400 12:15 p.m.
 Oneonta WDO5 1400 11:00 a.m.
 Plattsburg WIRY 1340 11:00 a.m.
 Syracuse WNDR 1260 11:00 a.m.

NORTH CAROLINA

Boone WATA 1450 1:45 p.m.
 Brevard WPNF 1240 12:45 p.m.
 Charlotte WIST 930 12:15 p.m.
 Elizabeth City WCNC 1240 11:00 a.m.
 Elkin WIFM 1540 11:00 a.m.
 Greensboro WGBG 980 12:45 p.m.
 Leaksville WLOE 1490 12:00 noon
 Lumberton WTSB 1340 12:00 noon
 Mt. Airy WSYD 1240 2:45 p.m.
 Raleigh WRAL 1240 1:00 p.m.
 Roanoke Rapids WCBT 1230 12:15 p.m.
 Waynesville WHCC 1400 1:15 p.m.

NORTH DAKOTA

Bismarck-Mandan KGCU 1270 10:00 a.m.
 Devils Lake KDLR 1240 10:00 a.m.
 Fargo-Moorhead KVOX 1340 10:00 a.m.
 Grand Forks KNOX 1400 10:30 p.m.
 Minot KLPM 1390 10:00 a.m.
 Valley City KOVC 1490 10:00 a.m.

OHIO

Ashland WATG 1340 11:30 a.m.
 Bellaire WTRF 1290 11:00 a.m.
 Cincinnati WCPQ 1230 11:00 a.m.
 Cleveland WHK 1420 10:30 a.m.
 Columbus WHKC 610 12:45 p.m.
 Ironton WIRO 1230 11:00 a.m.
 Marietta WMOA 1490 12:45 p.m.

OKLAHOMA

Altus KWHW 1450 10:00 a.m.
 Bartlesville KWON 1400 10:00 a.m.
 Chickasha KWCO 1560 10:00 a.m.
 Duncan KRHD 1350 10:00 a.m.

Elk City KASA 1240 10:00 a.m.
 Oklahoma City KOCY 1340 10:00 a.m.
 Ponca City WBBZ 1230 10:00 a.m.
 Stillwater KSPI 780 10:00 a.m.
 Tulsa KAKC 970 10:00 a.m.
 Woodward KSIW 1450 10:00 a.m.

OREGON

Astoria KAST 1280 11:00 a.m.
 Coos Bay KOOS 1280 11:00 a.m.
 Eugene KORE 1450 11:00 a.m.
 Klamath Falls KFJI 1240 11:00 a.m.
 Portland KPOJ 1330 11:00 a.m.
 Salem KSLM 1390 11:00 a.m.
 The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Altoona WRTA 1240 12:00 noon
 Huntingdon WHUN 1400 11:00 a.m.
 Lock Haven WBPZ 1230 11:00 a.m.
 Oil City WKRZ 1340 12:45 a.m.
 Pittsburgh KQV 1410 1:30 p.m.
 Shamokin WISL 1480 11:00 a.m.
 St. Mary's WKBI 1400 11:00 a.m.
 Washington WJPA 1450 11:00 a.m.
 Wilkes-Barre WBAX 1240 11:45 a.m.

RHODE ISLAND

Providence WEAN 790 12:45 p.m.
 Woonsocket WWON 1240 11:00 a.m.

SOUTH CAROLINA

Anderson WANS 1280 11:00 a.m.
 Bennettsville WBSC 1550 11:00 a.m.
 Charleston WUSN 1450 11:00 a.m.
 Columbia WNOK 1230 11:00 a.m.
 Conway WLAT 1490 11:00 a.m.
 Georgetown WGTN 1400 11:00 a.m.
 Hartsville WHSC 1450 11:00 a.m.
 Newberry WKDK 1240 11:00 a.m.
 Orangeburg WRNO 1450 11:00 a.m.
 Rock Hill WRHI 1340 3:15 p.m.
 Walterboro WALD 1490 11:00 a.m.

SOUTH DAKOTA

Deadwood KDSJ 980 9:00 a.m.
 Sioux Falls KIH0 1270 10:00 a.m.
 Watertown KWAT 950 10:15 a.m.

TENNESSEE

Athens WLAR 1450 11:00 a.m.
 Columbia WKRM 1340 10:00 a.m.
 Dyersburg WDSG 1450 10:00 a.m.
 Fayetteville WEKR 1240 10:00 a.m.
 Greeneville WGRV 1340 11:45 a.m.
 Harriman WHBT 1230 1:00 p.m.
 Lawrenceburg WDXE 1370 10:00 a.m.
 Lewisburg WJJM 1490 10:00 a.m.

BROADCAST SCHEDULE

McMinnville	WMMT	1230	10:00	a.m.	Orange	WJMA	1340	11:00	a.m.
Memphis	WHBQ	560	10:00	a.m.	Roanoke	WROV	1240	1:00	p.m.
Marristown	WCRK	1450	11:00	a.m.	Waynesboro	WAYB	1490	12:45	p.m.
Nashville	WMAK	1300	10:00	a.m.	Wytheville	WYVE	1280	12:45	p.m.
Oak Ridge	WATO	1490	11:00	a.m.					
Shelbyville	WHAL	1400	10:00	a.m.	WASHINGTON				
Union City	WENK	1240	10:00	a.m.	Centralia	KELA	1470	11:00	a.m.
Winchester	WCDT	1340	10:00	a.m.	Olympia	KGy	1240	11:00	a.m.
					Seattle	KVI	570	11:00	a.m.
TEXAS					Spokane	KNEW	790	4:45	p.m.
Abilene	KWKC	1340	10:00	a.m.	Walla Walla	KUJ	1420	11:00	a.m.
Alpine	KVLF	1240	10:00	a.m.	Wenatchee	KWNW	1340	11:00	a.m.
Bay City	KIOX	1270	10:00	a.m.	Yakima	KYAK	1400	12:45	p.m.
Borger	KHUZ	1490	10:00	a.m.					
Bryan	KORA	1240	10:30	a.m.	WEST VIRGINIA				
Childress	KCTX	1510	12:45	p.m.	Bluefield	WKOY	1240	12:45	p.m.
Corpus Christi	KUNO	1400	11:00	a.m.	Elkins	WDNE	1240	11:00	a.m.
Dallas	WRR	1310	10:00	a.m.	Logan	WLOG	1230	12:45	p.m.
El Paso	KSET	1340	9:00	a.m.	Martinsburg	WEPM	1340	12:00	noon
Fredericksburg	KNAF	1340	10:00	a.m.	Morgantown	WAJR	1230	11:00	a.m.
Harlingen	KSOX	1530	12:00	noon	Weston	WHAW	1450	11:00	a.m.
Huntsville	KSAM	1490	12:15	p.m.	Wheeling	WTRF	1290	11:00	a.m.
Laredo	KVOZ	1490	10:00	a.m.	Williamson	WBTH	1400	11:00	a.m.
Lufkin	KTRE	1420	10:00	a.m.					
Marshall	KMHT	1450	10:00	a.m.	WISCONSIN				
Monahans	KVKM	1340	10:00	a.m.	Appleton	WHBY	1230	11:45	a.m.
Odessa	KRIG	1410	10:00	a.m.	Ashland	WATW	1400	10:00	a.m.
Pampa	KPDN	1340	10:00	a.m.	Beloit	WGEZ	1490	11:00	a.m.
Pecos	KIUN	1400	10:00	a.m.	Eau Claire	WBIZ	1400	10:00	a.m.
Perryton	KEYE	1400	10:00	a.m.	Fond du Lac	KFIZ	1450	10:00	a.m.
Port Arthur	KPAC	1250	10:00	a.m.	Janesville	WCLO	1230	10:00	a.m.
San Angelo	KTXL	1340	10:00	a.m.	La Crosse	WLCX	1490	10:00	a.m.
San Antonio	KMAC	630	11:00	a.m.	Madison	WISC	1480	10:00	a.m.
Sherman-Dennison	KRRV	910	10:00	a.m.	Manitowoc	WOMT	1240	10:00	a.m.
Stamford	KDWT	1400	10:00	a.m.	Rhineland	WOBT	1240	10:00	a.m.
Sweetwater	KXOX	1240	10:00	a.m.	Rice Lake	WJMC	1240	10:00	a.m.
Tyler	KGKB	1490	12:00	noon					
Uvalde	KVOU	1450	10:00	a.m.	WYOMING				
Vernon	KVWC	1490	10:00	a.m.	Lander	KOVE	1230	9:00	a.m.
Victoria	KVIC	1340	7:45	p.m.	Powell	KPOW	1260	9:00	a.m.
Waco	KWTX	1230	10:00	a.m.	Rock Springs	KVRS	1360	9:00	a.m.
UTAH					CANADA				
Logan	KVNU	610	9:00	a.m.	Calgary	CKXL	1140	10:05	a.m.
Ogden	KLO	1430	9:00	a.m.	Halifax	CJCH	920	10:00	a.m.
Price	KOAL	1230	9:00	a.m.	Hamilton	CHML	900	9:45	a.m.
Provo	KOVO	960	10:45	a.m.	Orillia	CFOR	1570	9:45	a.m.
Salt Lake City	KALL	610	10:00	a.m.	Ottawa	CFRA	560	8:05	a.m.
					Peterborough	CHEX	1430	10:30	a.m.
VERMONT					Prince Albert	CKBI	900	10:30	a.m.
Rutland	WSYB	1380	11:00	a.m.	Sarnia	CHOK	1070	9:45	a.m.
					Vancouver	CJOR	600	10:45	a.m.
VIRGINIA					Winnipeg	CKY	580	10:15	a.m.
Blackstone	WKLv	1490	11:00	a.m.					
Culpepper	WCVA	1490	1:00	p.m.	PANAMA				
Front Royal	WFR	1450	12:15	p.m.	Panama City	HPM21	1060	6:15	p.m.
Galax	WBOB	1400	12:15	p.m.		HP5J	1380	6:15	p.m.
Lynchburg	WWOD	1390	12:45	p.m.		HP6J	9790	6:15	p.m.

(For foreign broadcasts see page 63)

"Gather the Wheat Into My Barn"

THESE words of Jesus, included in one of his parables, are very specially applicable to the days in which we now live. The Parable of the Wheat and the Tares is recorded in Matthew 13:24-30, and was given immediately following the Parable of the Sower. (Matt. 13:18-23) In the Parable of the Sower, Jesus describes four kinds of hearers of the Word of the kingdom, and reveals also that the majority who hear the Word are not faithful to it—that only one class of hearers bring forth the required fruitage. These are the ones "who, having heard the Word, retain it in a good and honest heart, and bear fruit with perseverance."—Luke 8:15, **Diaglott**

There is an intimate connection between these two parables. The one dealing with the "wheat and the tares" shows some of the difficulties which interfere with those who are the best hearers—who have a good and honest heart—those begotten with the best seed, the Word of truth, and who continue faithful. These are the true children of the kingdom.

The Parable of the Wheat and the Tares reads:

"The kingdom of the heavens may be compared to the field in which the owner sowed good grain; but while the men slept, his enemy came and sowed darnel [weeds, tares] among the wheat, and went away. When the blade shot up, and put forth the ear, then appeared also the darnel. And the servants of the householder, coming said to him, Master, thou didst sow good seed in thy field; whence, then, has it darnel? He replied, an enemy has done this. And they say to him, Dost thou wish then, that we should weed them out? And he said, No; lest in weeding out the darnel, you also tear up the wheat. Let both grow together till the harvest; and in the time of harvest, I will say to the reapers, First gather the darnel, and bind it in bundles for burning; then bring together the wheat into my granary."—Matt. 13:24-30, **Diaglott**

Later in the chapter Jesus gives an explanation of the parable as follows:

"He who sows the good seed is the Son of man; the field is the world; the good seed are the sons of the kingdom; the darnel [tares] are the sons of the evil one. That enemy who sowed them is the Adversary; the harvest is the end of the age; and the reapers are messengers."—vss. 37-43

The important work at the end of the age or harvest portrayed in

this parable involves the gathering of the true children of the kingdom of heaven into a condition of separateness from the world and its spirit, and into the closest possible oneness with Christ. This oneness will be complete when, as Jesus explained, the "righteous shine forth as the sun in the kingdom of their Father."—vs. 43, A. V.

The "wheat," the children of the kingdom, fully consecrated to God, begotten of the Holy Spirit through the Word of truth, gladly and gratefully accept the Lord's proposition of becoming heirs with Jesus in the kingdom. They heartily lay hold upon the exceeding great and precious promises, and accept the terms of joint-heirship with Christ that they must suffer with him if they would reign with him. These Christians, as they develop, bring forth much of the fruits and graces of the Holy Spirit.

On the contrary, the "darnel" or tare class are those who are not begotten of the truth, but of error, having been misled into forms of godliness without its real power.

Further, the entire parable fully attests to the overwhelming majority of the tares. (1) They were not merely such as usually sprang up amongst the wheat. The parable declares that they were sown by the enemy in the same systematic manner as the wheat, and with the deliberate intention of ruining the wheat field—choking the wheat.

(2) It shows that the tares were too numerous to be dealt with after the ordinary fashion of pulling

up—that such a procedure would have unsettled everything as respects the interests of the true wheat.

(3) It shows the same preponderance of the tares in the picture of the harvest, when it is the tares and not the wheat which are gathered and bound into bundles; the wheat, evidently in smaller proportionate quantity, being taken directly to the barns unbundled—precious, scarce.

The parable pictures what we are to expect as the result of the entire work of grace throughout the Gospel age. The results will be a tremendous harvest of tares and a comparatively small gathering of the precious wheat.

Spiteful enmity, such as is represented in this parable as moving Satan to injure the wheat field, to choke the wheat, is not without its parallel in human affairs. Throughout the history of the world Satan's opposition is apparent; for amongst "nations" everywhere he has planted the seeds of error and blasphemy against God, misrepresenting his character and his plan and making them appear anything but godlike.

And these seeds of error he has planted in a particular sense in the wheat field of Christendom, scattering them so that they would intermingle with the truths of the Lord's Word. (This evil seed is represented in all the false doctrines of the Dark Ages which misrepresent the divine character and plan.) Those influenced by the er-

rors of Satan are begotten of fear and not of love, not of the spirit of truth with which the Lord begets those who are truly his, the wheat.

Only in the latter can perfect love cast out fear and bring the fruitage and graces of the Holy Spirit in heart and in character, in word, and in deed. The error may bring outward forms of godliness, but does not affect the heart so as to bring forth the fruitage of full consecration, self-sacrifice, etc., which are the essential qualities of the wheat class which the Lord is now developing.

The harvest time is specially favourable to the ripening of the wheat, and the Lord's true people everywhere are now finding assistances in growing in grace and knowledge and the fruits of the Spirit such as they never have enjoyed before. This is because the Lord is providing rich spiritual food for these messengers of truth and grace, for their help and development.

During the Gospel age our Lord's instructions have been not to attempt a separation of the true from the imitation children of the kingdom. To accomplish such a complete separation would occasion the general turning of the world (or the field) upside down; a general unsettlement of the wheat, as well as of the tares, would result.

But, as the parable reveals, in the time of harvest we must expect a general separating work, hitherto prohibited. While these symbol-

ized by the "wheat" are ever encouraged to stand fast in the liberty wherewith Christ made them free, and to avoid entangling alliances with open transgressors, and with error, yet they are not to attempt to classify between the fully consecrated (the wheat, the saints) and the tares who profess Christ's name and doctrines. To some extent the "tares" allow Christ's doctrines to influence their outward conduct, but their hearts' desires are far from the Lord and his service. This judging of hearts, or motives, which is beyond our power or ability, and which the Lord commanded us to avoid entirely, is the very thing which is so easy for the fallen nature to attempt to do.

The truth now due is the sickle to be used in this harvest, just as a similar sickle was used in the Jewish harvest. The reapers, or messengers, are the Lord's followers, just as a similar class were the reapers in the Jewish harvest. The chief Reaper, our beloved Lord and Head, is here at his second advent. He is present; the harvest work is urgent and we are exhorted: "Thrust in the sickle" of present truth, and "gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50:5) "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Malachi 3:16, 17

While the "wheat" was not to be bundled, the parable declares that one of the effects of the harvest would be to gather and bind the

"tares" in bundles before the burning—or the time of trouble. This work is in progress all around us, and the truth must continue to go forth. Never was there a time like it for bundling people together into unions, trusts, denominations, and for so many of these individual denominations to arrange to be banded together.

While the sickle of truth prepares and gathers out the "wheat" for that freedom which is in Christ Jesus, this same sickle has an opposite influence upon the "tares." The spirit of the "tares" is toward "sectarian" greatness and show, rather than towards individual obedience and allegiance to God. Hence, present truth—the tendency of which, the "tares" discover, is to condemn all sectarianism, and to test each individual—they reject and strongly oppose. They become bundled together more and more against the truth.

There never was a time when arrangements were so binding and so restraining upon personal liberties as now, and they are increasing to more bondage. Practically every spare hour of a zealous sectarian is filled by some of the many meetings or projects, so that little or no time for meditation and Bible study can be had. The principal design of these meetings, entertainments, bazaars, etc., is "sectarian" growth and strength. The effect is the bondage so detrimental to the real development of the consecrated children of God, the "wheat."

According to the parable, the bundles of tares are to be burned. This furnace of fire symbolizes "the great time of trouble," belonging to the close of the present harvest. The destruction of the tares does not imply the destruction of all the individuals composing the tare class. It signifies, rather, a destruction of the false pretensions of this class. Their profession is that they are Christians, whereas they are still children of this world. When burned or destroyed as "tares" they will be recognized in their true character, as members of the world, and will no longer imitate Christians as nominal members of Christ's church.

From the "good seed," the Word of the kingdom, have sprung all the true wheat, begotten by the spirit of truth. During the night, including the Dark Ages, Satan sowed tares. False doctrines begot false aims and ambitions in the Lord's wheat field, and led many into Satan's service to sow errors of doctrines and practice, which have brought forth tares abundantly.

The "field" looks flourishing and beautiful to many in Christendom as they count their numbers by the millions; but the proportion of wheat is very small. The "tares" have been so thoroughly and so often assured that they are Christians and that all are Christians except Jews, infidels, and heathen, that they could scarcely be expected to know anything to the contrary.

THE BRITISH SECTION

Surely then, many of these "tares" are little to blame for their false position as imitation wheat. Yet they may be conscious that they have never made any real consecration of heart and life, time and means, talents and opportunities, to God and to his service. It is indeed full consecration to God that is our reasonable service.

Taking a backward glance to the Jewish harvest, we note that the "chaff" then (Luke 3:17) ceased from all pretention to divine favour as the triumphing kingdom of God before that harvest closed in a great fire of religious and political contention which consumed that religious system. So shall it be in the present Gospel age harvest with the "tare" class in Christendom. They will be consumed; they will cease to be tares. They will cease to deceive either themselves or others. They will cease to apply to themselves the exceeding great and precious promises which belong only to the overcoming saints, the wheat. They will cease to claim for their worldly systems the name "Christendom."

The parable, after telling of the burning of the tares, further declares: "Then shall the righteous [the wheat] shine forth as the sun in the kingdom of their Father." What better testimony than this could we have that the true church will not be set up fully in power, and the heavenly phase of the kingdom functioning for the blessing of mankind, until the present harvest is ended?

Then shall the Sun of righteousness, of which Christ Jesus will be the central glory, arise with healing in his beams, to bless, restore (this will include the raising of earth's dead millions), to purify and free from sin and error, the whole world of mankind. The incorrigibly wicked, after a full and fair opportunity to attain life on the human plane, if persistently wicked, will be cut off in the second death. The kingdom fully established will be glorious, for "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4

The Lord has shown us what to expect in this present harvest, also our attitude in it—both in being separated ourselves, and as "reapers" in using the sickle of truth to assist others to liberty and security in Christ and separation from bondage. It is the privilege and responsibility of the faithful people of God, who are now translated out of darkness unto his marvelous light, to be co-workers with their Lord as his messengers in the work of gathering "his elect from the four winds"—from all quarters of Christendom.

A further work, under the more favourable conditions of the millennial age, will soon have sway in the earth. Indeed, the seeds of truth concerning restitution blessings which will produce that coming crop are even now being dropped here and there into long-ing truth-hungry hearts.

THE DAWN

The most valuable work now being done, as the true Gospel continues to be proclaimed in all the world, is the reaping, or gathering—not into any denomination, but into the Lord—of those who will fully and completely fulfil the

condition of consecration unto God. Proving faithful unto death, these will, in the first resurrection, be exalted to the divine nature and associated with their Lord beyond the veil in the glorious future work of the kingdom.

So come with your sickles, ye sons of God,
And let not the wheat under foot be trod.
Work on till the Lord shall say you "Well done";
Then share ye his joy, in the harvest home.



Radio Luxembourg

Easier To Understand The Bible

"Dear Sirs: I am a regular listener to your Monday evening broadcasts, and I enjoy every minute. It is so much easier to understand the Bible the way you do it. I would very much like you to kindly send me a copy of the 'Plan' book. May God's blessing be upon your programme and continue to give you strength to preach his word throughout the world. Yours faithfully, M. M., Northern Ireland."

New Hope for the Future

"Dear 'Frank and Ernest.' I wish to thank you very much for sending me your booklet 'Our Lord's Return,' and also 'Jesus, the World's Saviour.' My husband and I have read them with interest, and new hope for the future. We are passing them on to our friends, and thus will help to spread the good news. Thanking you again. Yours sincerely, H. J., England."

Very Helpful and Comforting

"Dear 'Frank and Ernest': Many thanks for the literature sent to me.

The little books have proven very helpful and comforting, and I shall be very pleased to have The Dawn Magazine sent to me regularly. Many thanks also to the gentleman who called a short time ago. My husband and I enjoyed his little talk with us. My family and I listen to your programme regularly, and we find it most helpful and comforting. May God bless you in your work. Sincerely yours, M. I., Scotland"

Spiritual Help Received

"Dear Brothers: Could you please forward me the booklet you spoke about Monday evening? I find the questions and answers very helpful, and have told many friends about your broadcasts. Thank you for your spiritual help in the past. God bless you. Yours sincerely, R. B., England."



CONVENTION: At Yeovil, May 23-25. Details may be obtained from the secretary, Mr. W. F. Fox, 34, St. Michaels Road, Yeovil.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE		
Anerley	April	26
C. A. CORNELL		
Guildford	May	3
C. E. DICKINSON		
Liverpool	May	3
G. A. FORD		
Bishops Stortford	April	12
W. F. FOX		
Swansea	April	19
J. E. HUMPHREY		
Bishops Stortford	April	26
J. LESLIE MC KEOWN		
Belfast	April	26

J. H. MURRAY

Ossett	April	12
Luton		26
Coventry	May	17
Yeovil		23, 24

W. E. PAMPLING

Eastleigh	April	26
Birmingham	May	10
Yeovil		23, 24
Ossett		31

W. F. READER

Ipswich	May	10
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Ministering the Glorious Gospel of Christ

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Wilkes-Barre, Pa. April 19

ALFRED BURNS

Gary, Ind. April 5

EUGENE BURNS

Paterson, N. J. April 19

DON H. COPELAND

Paterson, N. J. April 4, 5

L. PAUL DAVIS

San Francisco, Calif. (Morning) April 5
Oakland, Calif. (Afternoon) 5

ORLANDO D. DEIFER

Lancaster, Pa. April 12
Easton, Pa. 19

DAVID DINWOODIE

Paterson, N. J. April 4, 5

EARL L. FOWLER

San Diego, Calif. April 12

TED HACK

Aurora, Ill. April 12

WILLIAM J. HOLLISTER

Paterson, N. J. April 4, 5

EDMUND JEZUIT

Milwaukee, Wis. April 12

ARTHUR H. KRUMPOLT

New Brunswick, N. J. April 12
Mahanoy City, Pa. 19

RAYMOND J. KRUPA

Paterson, N. J. April 4, 5
Graton, Conn. 18
New London, Conn. 19

LUDLOW P. LOOMIS

Philadelphia, Pa. April 12
Reading, Pa. 19

JOHN Y. MAC AULAY

Oklahoma City, Okla. April 2, 3
Fayetteville, Ark. 4, 5
Springfield, Mo. 7
Galena, Kans. area 8-12
Wichita, Kans. 12, 14
Topeka, Kans. 15
St. Joseph, Mo. 16
Kansas City, Mo. 17, 19
Quincy, Ill. 20
Canton, Ill. 21
Champaign, Ill. 22, 23
Mattoon, Ill. 24
St. Louis, Mo. 26
West Frankfort, Ill. 27
Madisonville, Ky. 28, 29
Salem, Ind. 30
New Albany, Ind. May 1, 3

JOHN A. MEGGISON

Gary, Ind. April 5

ADAM MISKAWITZ

La Salle, Ill. April 19

DANIEL J. MOREHOUSE

Brooklyn, N. Y. April 1
(8 p. m. 253 Washington Avenue)
Newark, N. J. 2
Paterson, N. J. 4, 5
Brooklyn, N. Y. 5
(7 p. m., 104 Clark Street)

SPEAKERS' APPOINTMENTS

Buffalo, N. Y.	6	KENNETH RAWSON		
Indianapolis, Ind.	26	Allentown, Pa.	April	12
EVERETT MURRAY				
Dayton, Ohio	April	21	ALFRED L. SMITH	
Pittsburgh, Pa.	22	Baltimore, Md.	April	12
Lewistown, Pa.	23	Brooklyn, N. Y.		26
Wilmington, Del.	24	CLAUDE R. WEIDA		
Brooklyn, N. Y.	26	Brooklyn, N. Y.	April	26
Scarsdale, N. Y.	27	GEORGE M. WILSON		
Paterson, N. J.	28	Paterson, N. J.	April	4, 5
Philadelphia, Pa.	29	*New York, N. Y.		12
Monessen, Pa.	30	Washington, Pa.		19
Columbus, Ohio	May	1	Monessen, Pa.	26
GUSTIN P. OSTRANDER				
San Antonio, Tex.	April	1, 2	W. NORMAN WOODWORTH	
San Angelo, Tex.		3, 5	Paterson, N. J.	April
Tucson, Ariz.		7, 8	*New York, N. Y.	4, 5
Phoenix, Ariz.	10, 12			19, 26
Yuma, Ariz.	13, 14		ERNEST G. WYLAM	
San Diego, Calif.	15, 16		Mattoon, Ill.	April
Encinitas, Calif.	17		Columbus, Ind.	19
Los Angeles, Calif. (Afternoon) April	19		H. L. YOUNG	
Whittier, Calif. (Evening)	19		Brooklyn, N. Y.	April
Bell Gardens, Calif.	21			26
Alhambra, Calif.	22		CHRISTIAN W. ZAHNOW	
Inglewood, Calif.	23		Miami, Fla.	April
Riverside, Calif. (Morning)	26			2, 3, 5
Pomona, Calif. (Afternoon)	26		Ft. Pierce, Fla.	6
Glendale, Calif.	28		Jacksonville, Fla.	7
Los Angeles, Calif. (116th Street) ..	30		Clio, Ala.	9, 10, 12
Santa Ana, Calif. (Morning) ..	May	3	Eastman, Ga.	14
Los Angeles, Calif. (Afternoon)	3		Augusta, Ga.	15
HARRY PASSIOS			Atlanta, Ga.	16
Shadyside, Ohio	April	12	Rockmart, Ga.	17
			Birmingham, Ala.	19, 20

*“Frank and Ernest” in Carnegie Hall

A special public meeting effort is being planned for three weeks beginning Sunday, April 12. The meetings will be held at 11:00 a. m., in Carnegie Hall, Chapter Room, 3rd floor, 154 West 57th Street, near 7th Avenue, New York.

FOREIGN BROADCASTS

AUSTRALIA

Geelong 3GL 222 metres 10:00 a.m.
 Perth 6KY 227 metres 4:45 p.m.
 Sydney 2KY 294 metres 8:15 a.m.

AFRICA

“RADIO LORUNCO-MARQUES”—10:30 p.m.
 Wednesdays 60 metres, 4900 kc.; 85 metres, 3500 kc.

EUROPE

“RADIO LUXEMBOURG”—RL II, 11:15 p.m.
 Mondays—208 metres; 1439 kc.
 “RADIO MONTE CARLO”—9:05 a.m. Tues-
 days (French language)

INDIA

“RADIO GOA”—4:15 p.m. Sundays; 31
 metres, 9610 kc.

CONVENTIONS

For Mutual Fellowship, Edification, and Service

PATERSON, N. J., APRIL 4, 5—Convention opens Saturday afternoon at 2:00 o'clock at 37 Wilson Avenue, Rutherford, N. J. On Sunday the meetings will be held in the Y. M. C. A. Building, Corner Ward and Prince Streets, Paterson, beginning at 9:30 a. m. For room reservations and other information write the class secretary, Mr. Nick Kasperowicz, 257 Grant Avenue, Cliffside Park, N. J.

GARY, INDIANA, APRIL 5—Convention opens at 9:30 a. m. in the Y. M. C. A. Building, Fifth and Adams Streets. Luncheon will be served by the local friends.

SEATTLE, WASH., APRIL 5—"A one day convention will be held in the regular meeting place, 1706 Market Street. Services will start at 11 a. m."

COLUMBUS, OHIO, APRIL 12—Regular second Sunday in the month convention. The services will open at 10:00 a. m., in the Woman's Benefit Association, 53 East Goy Street.

SAGINAW, MICH., APRIL 12—Woman's Club, 311 N. Jefferson Street. Opens at 10:20 a. m.
BOWIE, TEXAS, APRIL 19—Regular third Sunday convention. For details write Mr. J. Whitaker, R. F. D., Sunset.

CLEVELAND, OHIO, APRIL 19—Opens 9:30 a. m., in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., APRIL 19—Home gathering, 2339 State Street.

BOSTON, MASS., APRIL 25, 26—Meetings Saturday afternoon and evening in Hunnewell Chapel at 353 Boylston Street, corner Arlington. All day Sunday in Library, second floor Y. W. C. A. Building, corner Stuart and Clarendon Streets. If overnight accommodations are desired, please write Miss Florence Child, 64 Thurston Street, Somerville 45, Mass.

BROOKLYN, N. Y., APRIL 26—Morning session opens at 9:00 o'clock and will be held in Carnegie Hall, Chapter Room, 3rd floor, 154 West 57th Street, near 7th Avenue, New York. A public discourse will be given

at 11:00 a. m. The afternoon and evening sessions, beginning at 2:00 o'clock, will be held in the regular meeting place, The Neighborhood Club, 104 Clark Street, Brooklyn.

CHICAGO, ILL., APRIL 26—912 N. LaSalle Street.

DETROIT, MICH., APRIL 26—Maccabees Building, Woodward Avenue at Putnam.

INDIANAPOLIS, IND., APRIL 26—I. O. O. F. Building, 1120 West 30th Street. Friends wishing to arrive on Saturday should write Mr. Roy E. Poland, 224 East Thompson Road, Indianapolis 27, Indiana, regarding accommodations.

LANCASTER, PA., MAY 3—One day gathering to be held in West Lancaster Fire Hall, Corner Yale and Temple Avenues, with opening service at 9:30 a. m.

PIQUA, OHIO, MAY 3—One day convention to be held in the Y. W. C. A., 418 N. Wayne Street. There will also be services Saturday evening. Any desiring to arrive Saturday should write the secretary, Mrs. Eva Peddemors, 222 Walker Street, Piqua, Ohio, regarding accommodations.

PITTSBURGH, PA., MAY 10—One day convention to be held in regular meeting place, O. of I. A. Temple, 610 Arch Street, N. S. Opens at 9:30 a. m., D. S. T. There will be a baptismal service and any desiring to symbolize their consecration should advise the secretary, Mr. Harry Passios, R. F. D. 3, Box 65, Pittsburgh 2, Pennsylvania, as soon as possible.

WALLINGFORD, CONN., MAY 10.

VANCOUVER, B. C., CAN., MAY 16, 17, 18—For reservations, write the secretary Mrs. W. A. McNea, 6569 Argyle Street, Vancouver 15, B. C. Canada. Further details in May issue.

FLATWOODS, PA., MAY 24.

BUFFALO, N. Y., MAY 30, 31.

CHICAGO, ILL., MAY 30, 31.

WILKES-BARRE, PA., JUNE 7.

DUQUESNE, PA., MAY 31.

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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