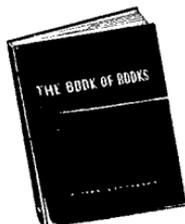


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The Dawn

VOLUME XXXVIII

NUMBER 9

SEPTEMBER 1970

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Second-class postage paid at Rutherford, N. J. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N.J. 07073

Subscription Rate: English and foreign languages. \$1.00 a year. In sterling countries, five shillings.



British Address: 70, Station Road, Gidea Park, Romford, Essex, England.

Australian Address: Borean Bible Institute, 19 Ermlington Place, Kew E 4, Victoria.

French Address: "Aurore," Association des Etudiants de la Bible "AURORE" B. P. 521-Mulhouse (68) France.

Greek Address: He Haravgli (The Dawn) Odos K. Eslin 4 Ampelokipoi T.T. 602. Athens, Greece.

Danish Address: Daggy Forlaget, Hyldebaervej 13, Copenhagen F, Denmark.

German Address: Tagesanbruch Bibelstudien-Vereinigung, 78 Freiburg i Br., Sachsenstrasse 12, Germany.

Italian Address: Pubblicazione mensile della Associazione Studenti della Bibbia "Aurora," Caselle Postale 447 00100 Roma, Italy.

New Zealand Address: P.O. Box 1358. C. P. O. Auckland.

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Highlights of **Dawn**

Perilous Times

ON THE lovely grounds of the United Nations high above the East River in New York City is an eloquent statue symbolizing the nations beating their swords into plowshares, and their spears into pruninghooks. This organization was formed twenty-five years ago in the lofty hope of bringing about international co-operation and peace. It was conceived in the universal distress and fear that followed the sufferings and desolation of World War II as an assembly where all nations, great and small, could unitedly strive to promote justice and well-being among all peoples of the world. Henceforth, reason and persuasion were to replace tanks and fighter bombers. The preamble of the charter specifically states that the purpose of the U. N. was "to save succeeding generations from the scourge of war." On this high note, President Truman said at the time of the signing of the charter in San Francisco: "We have signed a great instrument for peace and security and human progress in the world."

In point of fact, however, experience has shown that the smaller nations of the world have virtually no effective voice in its deliberations; for, in the words of one of its eminent leaders, it has become "the battleground of two giants"—the Soviet Union and the United States. Its debates are regularly marked by recrimination, wrangling,

and bitterness. It has passed resolutions beyond counting; but it has resolved no national hatreds, and has solved no deep-seated world problems. It failed dismally in the Hungarian crisis, and again in Czechoslovakia; it is failing today in Vietnam, and in that touchiest of all danger spots, the Mideast. As an attempt, however well-intentioned, at peaceful world government, it has failed; and the imposing structure that houses its faltering machinery is a costly symbol of futility.

Let us notice, briefly, a few of the more serious "sore spots" around the world. The formerly lovely land of Vietnam has been torn and devastated by war for an entire generation—first between France and the forces of communism, now between these same forces and those of the United States, including, we should point out, a small and diminishing token force from the U. N. military complement. The United States alone has lost more than 40,000 of its young men in this seemingly endless, futile encounter, with hundreds of thousands wounded more or less seriously, and more or less permanently. If we are to believe the ratio of enemy killed as compared to our own losses, the enemy has lost hundreds of thousands of lives. And who would hazard a guess as to the number of Vietnamese civilians—men, women, children, aged and infants—who have been driven from their homes and farms and shops, subjected to poverty, hunger, and degradation, and killed or maimed? Even in the doubtful event that, on the withdrawal of the warring factions, a coalition government can be formed to establish somewhat stable conditions, one wonders what the future holds for that unhappy land; and for Cambodia, and Thailand, for that matter. And for Burma, and Laos.

Soviet Russia, although not outwardly engaged in active war at this time, is devoting vast amounts of her resources militarily, to the deprivation of the needs of her people.

She is reported to be fast approaching military parity with the United States and has, indeed, surpassed the U. S. in some categories of weapons. Russia is said already to have attained a "first-strike" capability against China, but not as yet against the United States; but as the time of that capability nears and is perhaps reached, that fact will surely change the thinking and way of life of this nation. The so-called satellite nations—really, peoples in bondage—are a constant source of concern to the Soviets, some of whom are impatiently seeking a larger measure of freedom and self-determination within their own borders. Who can predict whether there may not again be another bloody uprising and repression such as took place in Hungary, and later in Czechoslovakia? At the same time, within the borders of the Soviet Union itself there is a subdued but gnawing disillusionment and dissatisfaction at the meagre allotment of consumer goods available to the public, in spite of all the central planning.

Just what is going on inside China is not entirely clear. One thing is clear, however, and that is China's determination to create nuclear weapons, in which direction she has already had some success. This, of course, is not a happy portent for the future; for weaponry is constructed in order to be used. The question in China's case, however, is: to be used against whom? The United States? Russia? or both? In the meantime, the United States is not unhappy about the current controversy between China and Russia, for it at least temporarily makes each cautious about taking on additional antagonists. However, the presence of some 300,000 well-armed Soviet troops close to China's northern border creates another ever-present threat to the fragile peace of the world.

Then there is the boiling situation in the Mideast. This quarrel has not cooled down since the six-day war in June of 1967, with the pace of activity increasing measurably in

the last half year. This could be the most serious trouble spot of all; for although the contest is primarily between Israel and the surrounding Arab states, standing poised on the sidelines and watching every aspect of this struggle are their respective allies, the United States and Russia. Should open war again break out between Israel and the Arab states, the big question then would be whether either or both of the two great powers would enter the fray—and to what extent. We have already seen how political pressure in the United States has affected the direction of the war in Vietnam, resulting in the beginning of phased withdrawals of American troops from that area, and in restricting operations by the United States within Cambodian borders. And there are those who believe this same pressure might again be exerted to prevent the sending of American troops to Israel's aid, even though that nation were facing utter defeat. This is an interesting observation, in the light of Bible prophecy.

Students of God's Word have long known it was God's purpose to regather the Jews from all the nations whither they had been scattered, to their homeland, wherein they would for a time prosper, and then be attacked by an overwhelming host in a time called Jacob's trouble, causing much cruel suffering to the Jews. When final defeat for Israel would seem inevitable, the Scriptures indicate that God would then come forward and save them, bringing great destruction upon the enemy. Thus, blindness would be removed from Israel, and their eyes would be opened to the fact that he was their God.

One of these prophecies is found in Jeremiah 30:3-7 "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel

and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

In the 38th chapter of Ezekiel, verses 5, 6, speaking of this same time, the prophet describes those who will attack Israel: "Persia, Ethiopia, and Libya with them; all of them with shield and helmet; Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee." Addressing the attackers, the prophet says that they will "be like a cloud to cover the land," (vs. 16) and that they would "go up to the land of unwallled villages to take a spoil." (vs. 11) In the succeeding verses the Lord indicates that he would then utterly destroy the attackers. "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

It will not be by Israel's might, and it will not be by the might of her allies that she will be saved; for the Scriptures seem to tell us that at that time she will be alone, except for the Lord God. This is suggested by the 13th and 14th verses of Jeremiah 30: "There is none to plead thy cause that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not." Yes, it will be the Lord God alone who will save Israel in that day. Her earthly allies will have left her. And thus will God be magnified in the eyes of Israel and of the world.

In addition to wars and rumors of wars, the world is beset by almost countless other difficulties—financial,

economic, social, moral. Consider the plight of our own great nation, which might be considered to present a microcosm of the problems afflicting all humankind; for what is happening here is more or less indicative of what is occurring in many parts of the earth. One well-known news commentator not too long ago wrote an article entitled: "Not tomorrow, but now—The Era of Anarchy." He was not speaking of some foreign nation. He was speaking of the United States. One has but to glance at his daily newspaper, or briefly listen to the evening televised news, to see the validity of his argument.

The maintenance of law and order is one of the principal topics of debate among political opponents. Authority seems to be breaking down at every turn and on every side, and many people are becoming frightened. Protest marches and peace demonstrations resulting in destruction, looting, and even death, are commonplace. Cries for freedom and liberty are being raised, often meaning freedom and liberty to do just about what one pleases, regardless of the rights, wishes, or comforts of others. Solemnly signed labor contracts are torn up on any pretext. Illegal strikes and walkouts demoralize production and transportation, even of essential goods, causing inconvenience and suffering to many. Racial tensions explode in factories, where, along with the sandwich and coffee, the lunch box harbors knives and drugs. The demands of the unions for ever higher wages appear to be insatiable.

The financial and social plight of our larger cities and the never-ending need to increase expenditures for housing and welfare is frightening to our public officials, while the destructive forces of inflation continue apace. Morality, with many, is going out-of-date. A new term has crept into the language of the accountants who prepare the financial statements of large corporations—it is the word "shrink-

age." It relates to the inventories of these companies, and is an inoffensive substitution for the word "theft," whether it be shoplifting by customers, or the taking home by employees of goods off the shelf: and it is known to run into very large sums.

Truly, we are living in a world that is bent on getting, rather than on giving; a world increasingly devoted to the pursuit of ease and pleasure, rather than truth and virtue; a world that is parting company with the precepts of the Lord and the Bible. These things are not confined to the United States—they afflict the entire world to some extent.

This must all be very confusing and discouraging to those sincere souls who believe it is their duty and responsibility as Christians to bring about kingdom conditions of peace, justice, harmony, and happiness in the world, and that the outcome hangs on the success of their efforts in this direction. But none of this comes as a surprise to the true student of God's Word. The Heavenly Father, who knows the end from the beginning, foresaw the specially troublous times that would occur at the end of this Gospel Age, and through the prophets and the apostles he has revealed these things to his people.

While the Lord was yet with his disciples, he indicated to them that he would leave them for a time, and that he would return to establish his kingdom in the earth. Earnestly desiring to know when he would return, the disciples asked him, "What shall be the sign of thy coming [presence] and of the end of the world [age]?" In reply to their question, the Lord gave a brief recital of the events that would take place down through the Gospel Age. He said there would be wars and rumors of wars; nation would rise against nation; there would be famines and earthquakes; the saints would be persecuted for their faith; iniquity would abound and the love of many would wax

cold; and the Gospel of the kingdom was to be preached to all nations for a witness. Then, he told them, there would be “great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”
—Matt. 24:21

The prophet Daniel describes this same period in the closing days of the Gospel Age as a “time of trouble, such as never was since there was a nation even to that same time,” and he tells us that “at that time shall Michael [our Lord Jesus] stand up”; that is, take a hand in earth’s affairs, preparatory to the establishment of the kingdom and the work of judgment and restitution of the world of mankind. Daniel continues: “And at that time thy people shall be delivered, every one that shall be found written in the book. And many [all, Young] of them that sleep in the dust of the earth shall awake, some to everlasting [age abiding, Rotherham] life, and some to shame and everlasting [age abiding] contempt.” And then, so that we might know just where we are on the stream of time, Daniel identifies it for us as “the time of the end: [when] many shall run to and fro, and knowledge shall be increased.”
—Dan. 12:1-4

Probably few would deny that the world is indeed experiencing a time of trouble “such as never was since there was a nation.” And it is equally obvious to all that we are living in a day when knowledge and travel—running to and fro—are increasing at unprecedented, almost unimaginable, rates.

It is a time of trouble “such as never was,” not only as to its severity and world-wide scope, but more particularly as to its character and composition. One translation (TCNT) speaks of this time of trouble as one “**the like of which** has not occurred from the beginning of the world down to the present time.” The world is not unfamiliar with wars. Nor has it been free from sin, cruelty, oppression, disease,

poverty, strife, immorality. All of these have plagued mankind in more or less degree from the time of his creation. But today, along with these, and largely as a consequence of the present-day increase of knowledge, we have additional, and unique, problems—problems such as were not even imagined a short half century ago.

For never before has the world been threatened with nuclear extinction; never before has environmental pollution endangered the continued existence of the human race; never before have demands for social and political change been so universal and insistent; never before has the number of human beings occupying this globe been such as to raise serious question as to the adequacy of the planet's food supply. And then there is the burgeoning problem of drugs in the lives of young and old. These are the things that make this time of trouble different, unique—a time of trouble **“the like of which** has not occurred from the beginning of the world down to the present time.” Surely, we are in that time described by Daniel when the Lord would stand up, preceding the establishment of the kingdom, and the raising of mankind from the dust of the earth.

The sorry conditions that prevail in the world today are not confined to the great national and international problems such as wars, nuclear bombs, etc. Indeed, the larger troubles which are so apparent to all are largely the natural outgrowth of the selfishness that is increasingly possessing the hearts and motivating the actions of the people as individuals. The Apostle Paul, under inspiration, pictures for us the conditions of men's hearts at the end of this age. In writing to Timothy, he says: “This know also, that in the last days perilous times [trying seasons, Diaglott; times full of danger, Phillips] shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful,

unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."—II Tim. 3:1-5

How accurately Paul has described the selfishness and decadence that is more and more fully possessing and poisoning the hearts of men! Paul here, of course, is not describing the true followers of the Lord, but rather is warning the Lord's people to avoid such company as one would avoid the plague, lest one become infected with their diseases. "From such turn away," he admonishes. We might wonder how any who truly love justice and mercy and have tasted the goodness of God's love, and who have given themselves to the Lord in consecration, could ever be persuaded to leave the paths of righteousness. But the danger must be there, else the apostle would not have thought it necessary to issue so explicit a warning.

We live today in a world that is more and more casting off moral and ethical restraints as one would cast off an unwanted and burdensome cloak. Even among some of those from whom we might ordinarily have expected some measure of resistance to the downward trend—parents, teachers, religious leaders—we find a growing tendency to condone, if not actual participation in, the trend. We give just one example.

In a recent General Assembly of one of the Protestant church denominations, a vote was taken as to whether a violation of the seventh commandment constituted sin. The proposition that such violation was indeed wrong was carried by a mere handful of votes! In other words, of the moral leaders of this church group almost one-half do not consider a violation of God's seventh commandment to be

a sin. Let us think back, those of us who are old enough to do so, and compare the present attitude of these religious leaders with that which existed, let us say, a mere fifty years ago, and we will have some idea of the distance downstream that the world has drifted.

These are truly "trying times," "times full of danger" for all the Lord's people; for more than ever before, as he sees his dominion toppling under the blows of Jehovah's great General, Satan would "seek to draw thee from the prize." The truth, and our consecration and relationship to the Lord, and all that that privileged position implies, alone will guard us in these last days of this present evil world against the enticements and ensnarements of the Adversary. But we would, if we may, especially stress this point to the young among the Lord's people, and particularly the consecrated young. For it is against these that the Adversary seems to be directing his evil campaign in these last days.

And what have the young of the world to look forward to in this tormented period of the world's history? What kind of future is painted for them? For the boys, will it be a two-year hitch in the army, with all its sweat and suffering, perhaps death? And surviving that ordeal, will universal pollution or the threatened population explosion bring starvation to the world? Or, escaping these, will that final sword of Damocles, the hydrogen bomb, do its ultimate work? One way or another, the future, apart from an understanding of the Bible, looks dark to all mankind; but to the young people of the world, who feel they have had no part in creating these awful conditions, and who are filled to bursting with a natural love of life, the prospects are particularly distressing. But to the young in the Lord it is different; for these, no matter what the present or the future may bring, there is a glorious hope, there is a purpose in living and giving, there is peace and quietness in the love and fellowship of the Lord. To the young

in the Lord we would urge—these blessings are yours; claim them now!

In these last days one can perhaps think of no better counsel for all the Lord's people than that suggested by the Apostle Paul when he said, "This one thing I do." In his own life he had laid aside all other things, and concentrated all his energies on running for the prize. How appropriate for these times are the words he wrote to Titus: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might purify unto himself a peculiar people, zealous of good works." (Titus 2:11-14) Yes, the Heavenly Father is using the trying experiences of this present time to prove and test and purify his own very special treasure.

And recall, again, his words to the church at Philippi: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation [generation], among whom ye shine as lights in the world; holding forth the word of life." (Phil. 2:12-16) Phillips renders the latter portion of this passage: "Be God's dear children, blameless, sincere and wholesome, living in a warped and diseased world, and shining there like lights in a dark place. For you hold in your hands the very word of life."

Our Lord Jesus was "the true Light, which [eventually] lighteth every man that cometh into the world." (John 1:9) If we take into our hearts the apostle's admonition, "This one thing I do," we will be busy striving to reflect that

Light in our own lives, holding forth the Word of truth to all who may have a hearing ear. And being thus occupied, there will be no time or inclination to listen to Satan's blandishments.

In the meantime, we are in the troublous times of this dying, evil world. But while we are in this world, we are not of it. The conditions about us are a challenge to the sincerity and depth of our consecration. God has permitted evil to reign for a time in order to teach all men a lasting lesson respecting the sorrows that proceed from sin and disobedience to his righteous laws. In his wisdom, he also uses these same conditions to test and prove our faith in him and our loyalty to the cause of righteousness, and our worthiness to reign with Jesus for the blessing of the families of the earth.

The Lord's people are insulated from the fear and evil which fill the world. They are insulated from the fear by their understanding of God's wise and loving purposes; from the evil by their devotion and love for their Heavenly Father and their Lord Jesus, in whose footsteps they are walking, and by their love for the world of mankind, for whom, like their Lord Jesus, they are laying down their lives in sacrifice.

No, this tottering, evil world cannot be salvaged by the efforts of imperfect men, no matter how sincere and earnest. But how glad we are that God has promised a new world, a new heavens and earth, wherein dwelleth righteousness; a new world, under Christ's soon-to-be-established kingdom, where wars will be no more; for at that time they will, indeed, beat their swords into plowshares, and their spears into pruninghooks; a glorious world wherein all mankind, called forth from the grave, will have an opportunity to gain everlasting life. How thankful we should be that God has placed in our hands the very Word of life!

Your Questions

Concerning Baptism

Is sprinkling the proper form of Baptism?

The English word "baptism," as well as the Greek word used in the New Testament from which it is translated, means to bury, to submerge, to completely cover. It is difficult to see how sprinkling fits this meaning, and indeed, it does not. Immersion is undoubtedly the proper form of water baptism.

But the baptism, or immersion, of the Scriptures does not always mean to be submerged in water. In Romans 6:3 Paul speaks of being "baptized" into Christ's death. In I Corinthians 12:12, 13 he says of Christians that they are all baptized by one Spirit into one body, which is the body of Christ—that body or company of consecrated followers of Jesus over which he is the Head.—Eph. 1:22, 23

In these uses of the word "baptism" the reference is to a burial of one's will into the will of God, and acceptance

of the headship of Christ. The will of God for all Christ's followers is that they suffer and die with him. This surrender to the divine will is a burial of one's will which leads to death, hence a death baptism.

Our understanding is that immersion in water is simply a symbol, or illustration, of the true baptism into Christ's death. The candidate for baptism surrenders himself into the hands of the immerser and is buried in water, picturing his surrender to God to be baptized into Christ's death. His being raised out of the water is a beautiful symbol of the fact that all who are baptized into Christ thenceforth walk in newness of life, and eventually will fully share in Christ's resurrection.—Rom. 6:5

Must Continue Faithful

When we confess our sins, accept Jesus as our personal Savior, and are baptized, are we saved regardless of what we do thereafter?

No! The Apostle Paul wrote, "I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:27) Paul had repented of his sins. He had accepted Jesus as his Savior, and he had consecrated his all to the service of God, having buried his will in the divine will, as symbolized by water immersion. Nevertheless he realized that continued faithfulness to the terms of his consecration was necessary if he was not to become a castaway.

In Philippians 3:13, 14 Paul writes, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Paul did not consider that he had attained that for which he had been called simply because he had accepted Christ and had devoted his life to divine service.

In Hebrews 2:3 we read, "How shall we escape, if we neglect so great salvation;

which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Here again is the implication that through neglect one might lose the prize of the "great salvation." This, and the other texts quoted, do not, however, refer to the position of the unbelieving world, but as Paul indicates, their application is to those who have been called to the "great salvation."

The commonly accepted, but erroneous view that God is now trying to save as many as possible, and that all who are not saved in this life will be tortured in a fiery hell forever, does not have a place in the logical presentation of the Scriptures. The "great salvation" is what Paul describes as "the prize of the high calling." It is the opportunity offered to consecrated believers of this age that if they are faithful to the Lord—even unto death—they will receive "a crown of life," and will live and reign with Christ a thousand years.—Rev. 2:10; 20:4, 6

The calling and testing of these during the present age, however, is in preparation for

the work of the kingdom age, when salvation, and restoration to life on the earth as humans, will be offered to all mankind. Peter describes this as "the restitution of all things." But this opportunity for restitution must await the completion of the present Gospel Age work of calling and preparing those who will share with Christ in the Millennial Age work of extending restitution opportunities to mankind in general.—Acts 3:19-21

The Veil Removed

What is meant by the "veil" referred to in Isaiah 25:7, which is said to be spread over all nations, and which according to the prophecy is to be destroyed?

The fulfilment of this prophecy is shown to take place in what is referred to as "this mountain," which we understand to be a symbol of the kingdom of Christ. One of the prophecies which indicates the correctness of this interpretation is Daniel 2:44, where the Lord's kingdom is likened to a great mountain

which fills the whole earth.

Many blessings will reach the people of all nations through the agencies of Christ's kingdom. The obedient in that kingdom will be given health and lasting life. And, as your question indicates, another blessing will be the removal of the "veil," or "the face of the covering cast over all people." We understand this language to be symbolic of the dense darkness with which Satan has blinded the minds of the people throughout all the time that he has been "the god of this world."—II Cor. 4:4

During the messianic kingdom Satan will be bound, that he may not deceive the nations any more, except at its close, as a final test upon the people. (Rev. 20:2, 3) It will be during that time that the knowledge of the Lord shall fill the earth as the waters cover the sea. (Isa. 11:9) The "Sun of Righteousness" will then be shining, and will enlighten the people of all nations, removing the veil of darkness which hinders them from knowing and serving the true God.



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Terre Haute WTHI-TV Channel 10
Alternate Sundays, 11:00 a.m.

KANSAS

Liberal CATV

KENTUCKY

Hazard WKYH-TV

LOUISIANA

Lafayette KLNI-TV Channel 15
Sundays, 11:00 a.m.

MAINE

Bangor WEMT Channel 7

MARYLAND

Baltimore WJZ-TV Channel 13
Tuesdays, 1:45 a.m.
Baltimore WMAR-TV Channel 2

MASSACHUSETTS

Worcester WSMW-TV
Sundays, (Time to be announced.)

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 8:00 a.m.
Walker KNMT-TV Channel 12
Alternate Sundays, 8:00 a.m.

MISSISSIPPI

Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.
Meridian WHTV Channel 24

NEVADA

Henderson KLTC-TV
Sundays, (Time to be announced.)

NEW HAMPSHIRE

Hudson CATV
Saturdays, (Time to be announced.)

NEW YORK

Buffalo WKBW-TV Channel 7
Sundays, 8:00 a.m.
Plattsburgh WPTZ-TV Channel 5
Sundays, (Time to be announced.)

Television Schedule

NORTH CAROLINA

Charlotte WCCB-TV Channel 18
Sundays, 7:30 a.m.

OHIO

Cambridge WHIZ-TV Channel 8C
Sundays, 8:15 a.m.

Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.

Coshocton WHIZ-TV Channel 71
Sundays, 8:15 a.m.

Dayton WLWD Channel 2
Every fourth Sunday, 1:30 a.m.

Zanesville WHIZ-TV Channel 18
Sundays, 8:15 a.m.

SOUTH CAROLINA

Anderson WAIM-TV Channel 40
Mondays, (Time to be announced.)

North Augusta WRDW-TV

SOUTH DAKOTA

Deadwood KDSJ-TV Channel 5
Rapid City KRSD-TV Channel 7

TEXAS

Beaumont KBMT-TV Channel 12
Lubbock KLBK-TV Channel 13

San Angelo KCTV Channel 8
Sundays, 11:30 a.m.

Weslaco KRGV-TV Channel 5
Saturdays, (Time to be announced.)

UTAH

Salt Lake City KUTV Channel 2
Sundays, (Time to be announced.)

VIRGINIA

Norfolk WTAR-TV Channel 3
Petersburg CATV

Tuesdays, (Time to be announced.)

WASHINGTON

Tacoma KTVW-TV Channel 13
Sundays, 2:30 p.m.

WEST VIRGINIA

Charleston WCHS-TV Channel 8
Mon.-Fri., 6:30 a.m.

Huntington WHTN-TV Channel 13
Mondays, 7:30 a.m.

WISCONSIN

Eau Claire WEAU-TV Channel 13
Sundays, 7:30 a.m.

Madison WKOW-TV Channel 27
Wausau WAOW-TV Channel 9

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

CALIFORNIA

San Diego XERB 1090 7:45 p.m.

CENTRAL AND SOUTH AMERICA

Shortwave (Fri.) 9:45 p.m. (E.D.T.)
9.545 MHZ; 11.855 MHZ

MEXICO

Mexico Network XEX 730 9:15 a.m.
(Cities: Mexico City, Leon, Veracruz,
Guadalajara, San Luis Potosi, Saltillo,
Torreon, Monterrey)

PANAMA

Panama City HOQ 1250
Saturdays, 6:00 p.m.

PARAGUAY

Asuncion 970 kc. Thursdays, 8:30 a.m.

PORTUGAL

Porto Miramar Radlo Miramar
782 kc. Thursdays, 9:45 p.m.

PUERTO RICO

Mayaguez WTI 1300 8:00 a.m.

TEXAS

Corpus Christi KCCT 1150 9:30 a.m.

Eagle Pass KEPS 1270

Laredo KVOZ 1490

URUGUAY

Montevideo Rodio El Espectador
810 kc. Saturdays, 1:30 p.m.

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA				IOWA			
Decatur	WMSL	1400	11:15 a.m.	Clinton	KROS	1340	7:15 p.m.
Haleyville	WJBB	1230	12:00 p.m.	KANSAS			
Mobile	WMOO	1550	12:15 p.m.	Goodland	KLOE	730	7:45 a.m.
Sheffield	WSHF	1290	1:30 p.m.	KENTUCKY			
ARIZONA				Bowling Green	WLBj	1410	12:05 p.m.
Phoenix	KMEO	740	8:30 a.m.	Louisville	WAVE	970	8:15 a.m.
ARKANSAS				Newport	WNOP	740	9:10 a.m.
Jonesboro	KBTM	1230	12:05 p.m.	Winchester	WWKY	1380	10:30 a.m.
CALIFORNIA				LOUISIANA			
El Centro	KICO	1490	10:30 a.m.	Shreveport	KCIJ	980	10:45 a.m.
Los Angeles	KBIG	740	10:00 a.m.	MAINE			
Redding	KVCV	600	7:45 a.m.	Bangor	WABI	910	10:30 a.m.
Sacramento	KGMS	1380	8:30 a.m.	MARYLAND			
San Diego	XERB	1090	9:45 a.m.	Ocean City	WETT	1590	12:05 p.m.
San Francisco	KSAY	1010	10:00 a.m.	MICHIGAN			
COLORADO				Detroit	WQTE	560	10:30 a.m.
Fort Collins	KZIX	600	9:00 a.m.	Grand Rapids	WAFT	1480	8:45 a.m.
Montrose	KUBC	580	8:15 a.m.	Saginaw	WSGW	790	10:15 a.m.
CONNECTICUT				MINNESOTA			
Southington	WNTY	990	12:05 p.m.	Minneapolis	KQRS	1440	11:30 a.m.
DELAWARE				MISSISSIPPI			
Wilmington	WTUX	1290	10:15 a.m.	Biloxi	WLOX	1490	12:00 p.m.
FLORIDA				Meridian	WDAL	1330	2:35 p.m.
Lakeland	WWAB	1330	12:05 p.m.	MISSOURI			
Orlando	WTLN	1520	9:45 a.m.	Farmington	KREI	800	9:00 a.m.
Tampa	WFLA	970	9:30 a.m.	Kansas City	KCMO	810	9:45 a.m.
HAWAII				St. Louis	KWK	1380	8:00 a.m.
Kealahou	KKON	790	11:30 a.m.	MONTANA			
IDAHO				Baker	KFLN	960	8:00 a.m.
Boise	KATN	950	10:05 a.m.	Great Falls	KKGF	1310	9:15 a.m.
Coeur d'Arlene	KVNI	1240	9:15 a.m.	Miles City	KATL	1340	9:15 a.m.
Lewiston	KRLC	1350	9:35 a.m.	NEBRASKA			
Payette	KYET	1450	9:05 p.m.	Grand Island	KRG1	1430	10:05 a.m.
Sandpoint	KSPT	1400	10:15 a.m.	NEW JERSEY			
ILLINOIS				Newark	WJRZ	970	8:15 a.m.
Chicago	WEAW	1330	10:00 a.m.	NEW MEXICO			
WEAW(fm)	105	Mondays,	6:00 a.m.	Silver city	KSIL	1340	10:05 a.m.
La Salle	WLPO	1220	9:45 a.m.	NEW YORK			
Rockford	WRRR	1330	8:30 a.m.	Albany	WEEE	1300	9:00 a.m.
West Frankfort	WFRX	1300	9:15 a.m.	Buffalo-Niagara Falls			
INDIANA					WHLD	1270	12:00 noon
Gary-Hammond	WJOB	1230	8:30 a.m.	Kingston	WBAZ	1550	9:45 a.m.
Indianapolis	WIBC	1070	8:00 a.m.	Mineola (Sat.)	WTHE	1520	9:00 a.m.
Muncie	WLBC	1340	8:45 a.m.	New York	WJRZ	970	8:15 a.m.

Radio Broadcast Schedule

NORTH CAROLINA

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

OHIO

Cincinnati WNOP 740 9:10 a.m.
 Cleveland WHK 1420 9:45 a.m.
 Columbus WBNS 1460 10:15 a.m.
 Piqua WPTW 1570 11:30 a.m.
 Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

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

PENNSYLVANIA

Allentown WHOI 1600 10:45 a.m.
 Connellsville WCVI 1340 12:05 p.m.
 Pittsburgh WARO 540 12:00 noon
 Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 9:15 a.m.

TENNESSEE

Clinton WYSH 1380 12:45 p.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
 Pampa KPDN 1340 12:00 p.m.
 Pleasanton KBOP 1380 7:15 a.m.
 San Antonio KMAC 630 12:00 noon
 Shamrock KBYP 1580 10:15 a.m.
 Sherman KRRV 9:10 11:45 a.m.
 Wichita Falls KWFT 620 10:15 a.m.
 Woodville KVLL 1220 8:45 a.m.

UTAH

Logan KBLW 1390 10:06 a.m.
 Ogden KVOG 1490 10:35 a.m.
 Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:05 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
 Centralia-Chehalis

KELA 1470 10:35 a.m.
 Olympia KGY 1240 10:35 a.m.
 Quincy KPOR 1370 10:35 a.m.
 Seattle KAYO 1150 10:30 a.m.
 Spokane KUDY 1280 9:30 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 7:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
 Milwaukee WEMP 1250 8:45 a.m.
 Milwaukee WYLO 540 7:45 a.m.
 Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KVVO 1370 10:05 a.m.
 Sheridan KWYO 1410 12:00 noon

CANADA

Calgary, Alta. CKXL 1140 10:30 a.m.
 Corner Brook, Nfld

CFCB 570 10:30 a.m.
 Dauphin, Man. CKDM 730 10:30 a.m.
 Oshawa, Ont. CKLB 1350 9:45 a.m.
 Portage La Prairie, Man.

CFRY 920 11:15 a.m.
 Prince Albert CKBI 900 10:30 a.m.
 St. Thomas, Ont.

CHLO 1570 10:45 a.m.

VIRGIN ISLANDS

St. Croix WSTX 970 9:00 a.m.

MALDIVE ISLANDS

Radio Maldives 4740 9:00 p.m. Tue

AUSTRALIA

Geelong 3GL, 222m 10:00 a.m.

CYPRUS

Nicosia (Mon.) 602 kc. 10:00 p.m.

EUROPE - AFRICA - SO. AMERICA

Shortwave (Fri.) 3:15 p.m. (E.D.T.)

15,440 MHZ; 17,845 MHZ

PORTUGUESE EAST AFRICA

Lourenco Marques (Thurs.) 10:15 p.m.

RADIO TOPICS FOR AUGUST

6—"The End of the World"

13—"Jehovah, Creator and Father"

20—"Can the Living

Talk with the Dead?"

27—"The Witch of Endor"

Bible Study

LESSON FOR SEPTEMBER 6

A Way of Peace

MEMORY VERSE: "If it be possible, as much as lieth in you, live peaceably with all men."—Romans 12:18

GENESIS 26:17-29

ALL the Lord's people should "follow peace, and pursue it." This does not mean "peace at any price," but rather a peace which is based on principle. Our memory verse states the matter properly. We should live peaceably with all men so far as possible. But when we say that we should not compromise principle in order to live at peace with others, we should be sure that we are talking about the Lord's principles of righteousness.

The Apostle Paul, writing about the great principle of divine love, says that love "seeketh not her own." (I Cor. 13:5) We can afford to set aside our own preferences, or even our own "rights" in order to have peace with those with whom we are associated, for to do so would not be in violation of divine principle, but merely a giving up of that which we might prefer, or which ordinarily would be ours; and in any case we have covenanted to give our all to the Lord.

We have a very good illustration of this principle in our lesson concerning Isaac and the wells his servants dug to supply their master's flocks with water. In reality Isaac's herdsmen were merely reopening the wells which Abraham's herdsmen dug when he was in this valley years before, so Isaac could well claim these wells as belonging to him.

Isaac's servants found a well of springing water, and at once the "herdsmen of Gerar did strive with Isaac's herdsmen, saying, The water is ours." Isaac did not strive with the other herdsmen, but backed away, allowing them to keep the well with its refreshing water. Appropriately he named the well "Esek; because they strove with him."

Then Isaac's servants "dugged another well" and there was strife over that also, and Isaac named this second well "Sitnah." Again he yielded, and had his servants dig a third well, "and for that they strove not." He called the name of the

third well "Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land."

Isaac followed the principle of divine love, a principle which dictated that love does not seek her own. He could have claimed the first and second well as being his, and a real struggle could have ensued. But he chose not to do this. He realized that there was plenty of room in the land for his herdsmen, as well as for the herdsmen of Gerar, and that it would be much better to spread out so that there would be plenty for all, and they could dwell together in peace rather than to insist on his "rights."

Isaac eventually moved on to Beersheba, in the land of Canaan, "And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake."

Hearing of Isaac's prosperity, and that he had moved to Beersheba, Abimelech, king of Gerar, went to visit him, taking "Ahuzzath one of his friends, and Phichol the chief captain of the army." Naturally Isaac was curious as to why these three notables should visit him.

Abimelech said to Isaac, "We saw certainly that the Lord

was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done nothing unto thee but good, and have sent thee away in peace: thou art now the blessed of the Lord."

Isaac could have given Abimelech an argument on whether or not they had ever harmed him. Had not the herdsmen of Gerar, on two occasions, disputed the right of Isaac's herdsmen to use the water which flowed from the wells of their own digging? But Isaac was a man of peace. He had given in on both of these occasions and allowed the herdsmen of Gerar to take over the wells, and now was no time to argue about the point.

Isaac willingly gave up his rights to the two wells at the time so as to avoid strife, and now that the King of Gerar wanted to enter into a permanent covenant of peace with him he was only too willing to oblige.

QUESTIONS

How did Isaac exemplify Paul's explanation that love "seeketh not her own"?

Is it always possible to live peaceably with all men?

The Peril of Secularism

MEMORY VERSE: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."—Hebrews 12:15, 16

GENESIS 25:21-23, 27-34

ESAU was the eldest son of Isaac, and a twin brother of Jacob. The unusual appearance of the child at his birth originated the name. (Gen. 25: 25) Esau was a thorough "son of the desert" who delighted to roam free, and apparently was impatient with the restraints of civilized or settled life. He married his cousin Mahalath, the daughter of Ishmael, who was the son of Abraham by his Egyptian maid Hagar. Thus Ishmael and Esau can be looked upon as the progenitors of the Arab races.

Esau's mother, Rebecca, like Sarah, the mother of Isaac, was barren until the Lord interceded, and when he did she gave birth to twins. But before Esau's birth the Lord said to Rebecca, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."

Our memory verse speaks of Esau as a "profane person." The record of his life is that he was always more interested in material and temporal good things than in the promises of God pertaining to the future blessing of the world through the seed of Abraham. This explains why he was willing to sell his birthright to his brother Jacob simply to satisfy his temporary hunger.

Jacob, on the other hand, was a man of faith in God, and he had a great esteem for the promises of God; so when the opportunity arose, he was quick to take advantage of it to obtain the birthright.

Biblical historians often miss the real point when writing about Esau and Jacob. For example, Smith's Bible Dictionary, commenting on the transaction of Esau's selling the birthright, says, "An event occurred which exhibited the reckless character of Esau on the one hand, and the selfish, grasping nature of his brother

on the other. There is something revolting in this whole transaction."

What this writer failed to take into consideration is the fact that God's overruling providences were directing in connection with Jacob and Esau. Paul's inspired observation reads quite differently. We quote: "When Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." (Mal. 1:2,3) Paul continues, "What shall we say, then? Is there unrighteousness with God? God forbid."—Rom. 9:10-14

The Greek word translated "hated" in describing God's attitude toward Esau is defined by Professor Strong as "detested," and "by extens. to love less." It is clear that God specially favored Jacob as the one who should have the birth-right, and that he did not appreciate the wild ways of Esau. Jacob, on the other hand, who was favored by his mother, no doubt learned from her of the prophecy concerning him which was given by the Lord before the twins were born, and he

would be shaping his affairs, his life, in keeping therewith.

Esau was also given the name "Edom," and the Edomites were his descendants, that great nation which the Lord said he would raise up unto him. A prophecy in which the "remnant of Edom" is mentioned is of interest. We quote, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this."—Amos 9:11,12

Isaiah 16:5 reads, "In mercy shall the throne be established: and he [the Messiah] shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness." Gabriel said to Mary concerning Jesus, her son-to-be, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David."—Luke 1:32,33

QUESTIONS

How did God overrule in connection with the birth of Jacob and Esau?

Who is the real ruler over the house of Jacob?

A Spiritual Pilgrimage

MEMORY VERSE: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3:3

**GENESIS 27:18-24; 28:11-17
46:1-3**

IN THIS lesson we have the climax of Jacob's efforts to obtain the family birthright. We believe that in this episode Jacob and his mother have been made more blameworthy than the circumstances warrant. Isaac was now old, and without sight, and he wanted to confer the blessing of the birthright upon his favorite son Esau. The mother learned about this, and decided with Jacob to deceive his father in making him think that he was Esau.

In appraising the right and wrong of this act two points are to be kept in mind. The most important of these is the knowledge of Rebecca, the mother, that the Lord's special favor was upon Jacob, and that on her part she may very well have considered that she was merely co-operating with the Lord in doing what she did to help Jacob get the blessing which she was convinced the Lord wanted him to have.

And then there was the fact that Jacob had purchased the birthright from Esau. Actually,

when Isaac told Esau that he wanted to confer this special blessing upon him, Esau should have told his father that he had relinquished his rights to it in favor of Jacob; that he had actually sold his birthright. But he did not do this, and Jacob took the means suggested by his mother to secure that which by right belonged to him. We today might question the method employed by Jacob to get what belonged to him, but there is no record that the Lord condemned him; in fact, subsequently he was very much favored by the Lord.

Naturally Esau was very angry with Jacob when he learned that he had been deprived of his father's blessing, and Jacob found it necessary to leave home hurriedly. He went in the direction of his Uncle Laban's home, and the first night out he had a wonderful experience which confirmed him in the belief that the Lord was truly overruling in his affairs.

In this account we are told that Jacob put a stone for his pillows. This could be con-

strued to mean that he used a stone, or stones, on which to place his pillows to keep them off the ground. The traditional view is, however, that Jacob actually used a stone as his pillow. That night Jacob dreamed that he saw "a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."—Gen. 28:12

In the dream he saw that "the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."—vs. 13

Then the Lord assured Jacob of his loving care over him in all his ways, and said that he would bring him back into his own land, "For I will not leave thee, until I have done that which I have spoken to thee of." Jacob awaked out of his sleep. He was understandably afraid, but quickly recovered, and said, "This is none other but the house of God, and this is the gate of heaven."—vs. 15-17

True to his promise, God continued to bless Jacob through-

out the years, and through many difficult circumstances. He was eventually reconciled to his brother Esau, and together they attended the burial of their father Isaac. Jacob reared twelve sons, the next to the youngest being Joseph, who was sold by his brothers into slavery in Egypt.

Years later a famine came to Canaan, and eventually Joseph's brethren had to go down to Egypt for food. There, in time, they learned that Joseph was still alive, and next in power to Pharaoh, the ruler of all Egypt. When Joseph learned from them that his father was still alive he sent for him to come to Egypt to reside, and to bring his household with him. The last three verses of our lesson indicate that Jacob accepted this invitation, and in Egypt, as the prophecy states, the Israelites became a great nation.

We fail to see where our memory verse has any direct relationship to the remainder of the lesson. It is true that all who live and reign with Christ in his kingdom must be exalted to the divine nature—"born again."

QUESTIONS

Did God blame Jacob for the means used to obtain the birth-right?

Where did the Israelites first become a great nation?

A Great Love

MEMORY VERSE: "Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13

GENESIS 44:18-34

TODAY'S lesson is concerned chiefly with Judah, one of the twelve sons of Jacob. All students of the Bible are acquainted with the experience of Joseph in being sold by his brethren into slavery in Egypt. The Lord greatly prospered Joseph in Egypt, and in a time of famine he became the chief food administrator for the nation, and had the authority to sell food to people of other countries who had been afflicted by the great famine which had reduced such a large area to a near-starvation status.

Among those who had traveled to Egypt to purchase food were ten of Joseph's brethren. In his own way Joseph discovered the identity of these men, and from them learned that his father Jacob was still living, and of his younger brother Benjamin who was with him. On a previous visit he had told his brothers that if they came again for food they would have to bring Benjamin with them, else they could not see his face, implying that they would obtain no food.

With difficulty they convinced their aged father to let them take Benjamin with them. But complications developed.

Joseph worked out a ruse by which it appeared that he had the right to demand that Benjamin remain in Egypt as a bondsman. It is at this point that our lesson picks up the narrative, and we find Judah pleading with Joseph, whose identity he did not yet know, to allow Benjamin to return with them to their father. Judah was eloquent in his plea, finally, offering to remain in Egypt himself in the place of Benjamin.

This attitude of Judah seems to have been in keeping with his character. When, years before, the brothers decided to get rid of Joseph Reuben suggested that they drop him into a pit, where he would probably die. But Judah did not agree, and he said unto his brethren, "What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our

flesh." The others agreed to this, and Joseph's life was saved.

And now that this one with such great authority in the land was proposing to keep Benjamin as a bondsman, Judah again came to the rescue, this time at great personal cost to himself. This displayed a great concern for Benjamin, and also for the aged father. It is quite in keeping with the spirit of our memory verse which states that no one has greater love than that which is displayed by a willingness to lay down his life for his friends. So far as Judah was concerned, if Joseph accepted his offer he might well have died in Egypt without seeing his family again.

Certainly there is a valuable lesson in this for the Lord's people today; for those, that is, who are admonished by the Scriptures to lay down their lives for their brethren. Jesus laid down his life for us, and we are invited to walk in his footsteps of self-sacrifice, not only on behalf of our brethren in Christ, but we are to do good unto all as we have opportunity.—Gal. 6:10

In pleading before Joseph for the release of Benjamin, Judah relates to him the difficulty they had to obtain their father's consent to bring him to Egypt. The father spoke of the loss of Joseph, supposing

that he had been slain by beasts, and then added concerning Benjamin, "If ye take this also from me and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave." Judah, agreeing with this, adds, "Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die; and thy servants shall bring down the gray hairs of thy servant our father in sorrow to the grave."

These are enlightening statements of fact, when we realize that the word "grave" in both instances is a translation of the Hebrew word "sheol," the only word in the Old Testament which is translated "hell." In other words, Jacob's gray hairs went to the Bible hell when he died, although he was a righteous man. The explanation is simple. The Bible hell is simply the state of death, of oblivion, and in due time those in hell will be awakened.

QUESTIONS

Relate the circumstances leading up to today's lesson.

In what sense does our memory verse apply?

What is the meaning of the Hebrew word "sheol"?

Christian Life and Doctrine

The Good Works of God's People

"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2:13, 14

THE Scriptures clearly reveal that while the followers of the Master are justified by their faith in the redeeming blood of Christ, this faith must be demonstrated by zealous participation in the good works of the Lord which he has outlined in the Bible for his people of the Gospel Age. These works of self-sacrifice are on behalf of others. Paul sums them up beautifully, saying, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:10

The Lord's "peculiar people" have the wonderful example of Jesus as an inspiration to faithfulness in laying down their lives in the divine cause. The Scriptures inform us that Jesus went about doing good by preaching the Gospel of the kingdom, and illustrating the blessings of the kingdom by the many miracles which he performed. A prophecy concerning Jesus, which is quoted in John 2:17, reads, "I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me."—Ps. 69:8, 9

It was because of Jesus' zeal in the service of his Heavenly Father that he became a hated alien and stranger to the people of his own nation, even to his own family. It was his consuming zeal as the great Lightbearer that finally led to his death on Calvary's cross. Our zeal as the followers of the Master will also lead to persecution, and to being ostracized by the world. Even in this day of liberalism and tolerance the true follower of Jesus will find himself more or less alienated from the world because his aims and viewpoints are out of harmony with those of the world.

The Apostle Peter wrote, "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 Pet. 2:9) The Revised Standard Version, instead of saying that we should "show forth the praises" of the Lord, reads, "that you may declare the wonderful deeds of him." Certainly if we declare the wonderful deeds of the Lord—his great plan of the ages—we will be showing forth his praises.

"A Chosen Generation"

In this wonderful text the Apostle Peter first of all says that the Lord's people of the Gospel Age are a "chosen generation." In chapter 1, verse 2 he explains that we became God's chosen, or elect, people "through sanctification of the Spirit." The sanctifying power of the Holy Spirit is in reality the power of the inspired Word in our lives, even as Jesus prayed, "Sanctify them through thy truth: thy Word is truth."—John 17:17

The "sanctification of the Spirit" is a setting apart to do the holy will of our Heavenly Father. It meant this for Jesus, and it led to his sacrificial death. If the Holy Spirit is truly working in our lives it will likewise lead us in the way of sacrifice, and if we continue faithful this also will

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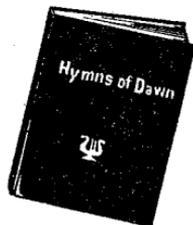
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(Continued from page 31)

lead us into death. It means that we will be planted together in the likeness of Jesus' death. It means that even as it was with Jesus, we also will go about doing good, proclaiming the Gospel of the kingdom, and assuring the people that in God's due time there shall be no more pain, no more death, and that all tears will be wiped away.

"A Royal Priesthood"

In ancient Israel the priests were God's representatives in their work of blessing the people. One of their important functions was the offering of sacrifice. Jesus is our great High Priest, and as underpriests we also have the privilege of offering sacrifice. We do not offer bulls and goats and other animals as the priests of Israel did. Instead, we offer ourselves. Peter wrote, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up . . . sacrifices, acceptable to God by Jesus Christ."—I Pet. 2:5

Paul confirms this statement by Peter, saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) Paul also wrote, "Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3:1

The sacrificial work of the Gospel-Age priests is holy, not because of the priests themselves, according to the flesh, are perfect, but because their sacrifices have been made holy by the blood of Christ. This is why the works of these peculiar people are described as being "good." If we are faithfully following Jesus we will be consumed entirely by these good works. As we have noted, our sacrifices are not of animals, but of ourselves. They are sacrifices which are manifested in doing good unto all men, and especially to the household of faith.

These good works of sacrifice are chiefly in making known the glad tidings of the kingdom, although no faithful Christian will turn aside from rendering temporal aid to a brother in Christ when he sees that a real need exists. Concerning the work of proclaiming the Gospel of the kingdom, the Daily Manna comment for April 30 is to the point. It reads:

“The very object of being called into the light is that we may let it shine. If we do not let it shine we are unworthy of it, and the treasure will be taken away and we will be left in darkness. If indeed we have received the light and have consecrated ourselves fully to God, let us ask ourselves, What am I doing to show forth the praises of him who hath called me out of darkness? Am I going forth with these tidings to my neighbors near and far? Can I truly affirm that I am:

“All for Jesus, all for Jesus—

All my being's ransomed powers;

All my thoughts, and words, and doings,

All my days and all my hours”?

“An Holy Nation”

Peter also says that we are a “holy nation,” or holy people. Basic to all the qualities of the followers of the Master is their holiness. As we have seen, they are holy because they have been redeemed by the blood of Christ, and have their fleshly imperfections covered by the robe of Christ's righteousness. God told the Israelites that if they obeyed his Law they would be a “holy nation” unto him. We quote: “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation.”—Exod. 19:5, 6

This language is similar to that used by Peter concerning the royal priesthood and holy nation of the Gospel

Age. The vast majority of the ancient Israelites failed to inherit the wonderful promise made to them because they were not faithful to the Lord and to his Law, and this serves as a warning to us of the Gospel Age of the vital importance of being faithful to the terms of our calling, for the promises made to us are even more far-reaching in that they include the hope of the divine nature. They are "exceeding great and precious promises."—II Pet. 1:4

Jesus said of the holy nation, or people, of which we are a part, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:14-16

"A Peculiar People"

While our good works are done on behalf of others, primarily they are to glorify the Lord. Peter suggests this in his statement that we are "peculiar people; that . . . [we] should show forth the praises of him who hath called . . . [us] out of darkness into his marvelous light." (I Pet. 2:9) When the King James Version of the Bible was translated the word "peculiar" did not have the connotation often given to it today; namely, to be odd.

In our text (Titus 2:14) the word "peculiar" is translated from a Greek word meaning "special." We are a special people, a people zealous of good works. Not many throughout the centuries since the creation and fall have been zealous for good works. Selfishness has dominated most of the world's activities, so the fact that the Lord's people are zealous for good works in itself makes them a very special people. However, they are special in that they have been called by God and invited to be partners with him and with his beloved Son in the outworking of his great plan of salvation.

In Peter's statement that we are a peculiar people he uses a Greek word which means "purchased." They are purchased at a very high price, even the precious blood of Christ, and this makes them a very special people indeed—a people set apart by God to be the light of the world, to be witnesses for Jesus and for the Word of God; and later, when the kingdom is established, to be associated with Jesus as priests and kings for the blessing of all the families of the earth. "Happy Zion, what a favored lot is thine."

The King James Version reads that we are a peculiar, or purchased people, to "show forth the praises of him who hath called . . . [us] out of darkness into his marvelous light." The marginal translation uses the word "virtues" rather than "praises." How marvelous are the virtues of our Heavenly Father! There are his cardinal attributes, Wisdom, Justice, Love, and Power, and all the other truly praiseworthy virtues which are associated with these.

And how can we show forth these virtues of our just and loving God? Simply by making known the harmony and beauty of his glorious plan of salvation. We can proclaim his mighty and loving works—not only those already accomplished, but those also which he reveals to us as being his future accomplishments, even the resurrection of the dead, and the giving to all mankind the opportunity, through Jesus, to obey and live.

We can also testify concerning God's virtues in the marvelous manner in which, through the power of his Holy Spirit, he is dealing with us—how he guides, corrects, and strengthens us in our every time of need. What a privilege to tell of his loving-kindness which is shed abroad in our lives. Truly our God is a great God, and the high-sounding praises of his virtues should be upon our lips at all times.

One of the great facts of God's loving-kindness toward us is that he has called us "out of darkness into his marvel-

ous light." How dark is the darkness in the world today, and how few there are who have been favored with the light of truth—the truth concerning God's plan. We are enjoying this light of truth, not because of our own intelligence or wisdom, but because the Lord has called us to himself, through Jesus, and has opened the eyes and ears of our understanding so that we might know the mysteries of God.

To grasp the reality of this is to be filled with consuming zeal to participate as fully as possible in those "good works" of which all the people of God are truly zealous. No sacrifice will be too great, no labor too tiring, as we press on in the doing of these "good works" of the Lord. And how wonderful it is to realize that while at present the world shows little or no appreciation of the message, the time will come when a knowledge of his glory will fill the whole earth as the waters cover the sea.—Isa. 11:9

Our Own Salvation

Another aspect of our work for which we should also be zealous is mentioned by Paul in Philippians 2:12, 13. We quote: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." We are to "do good unto all men," "especially unto them who are of the household of faith," (Gal. 6:10) and besides, our being co-workers together with the Lord involves working out our own salvation.

How do we work out our own salvation? It is by obedience to the Word of God, zealously applying all its instruction as guides in our consecrated lives. Working out our own salvation does not mean a lessening of our zeal and activity as witnesses for Jesus and for the Word of God.

We do not need to take time off from doing good unto all men in order to "work on" ourselves." There is no time when the truth and its spirit exerts a more powerful influence in our lives than when we are using it faithfully in our efforts to bless others.

Working out our own salvation is simply a matter of applying the great precepts of the truth which we witness to others to our own hearts and lives. Laying down our lives in the ministry of the truth is God's principal way of preparing us for the "great salvation," and of proving our worthiness of it. This does not imply the necessity always of explaining the truth personally to others. We may well be participating in this united service of the Lord's people through our faithfulness and zeal in caring for the needs of the home and family. We should do all things to the glory of the Lord, and when we do we are working out our own salvation.

Paul explains that as we work out our own salvation, God works in us "to will and to do of his good pleasure." (Phil. 2:13) Every aspect of our relationship with God and his service would be a failure but for his grace and help in every time of need. We should be laying down our lives for one another, and we should be faithfully bearing witness to the truth, but all our efforts would lead but to failure were it not for the fact that it was the Lord who began the good work in us, and who gives us the assurance that he will continue to work in us.

How wonderful it is to know that none of God's promises fail! Because we know that this is true we can forge ahead in the doing of his will, knowing that he will guide us by his Spirit, and by his Spirit strengthen us for every task his will outlines for us. May the hope of glory at the end of the way stimulate us to greater faithfulness, as zealously we pursue that to which we have been called.



Lest Ye Be Weary and Faint

THE Apostle Paul wrote, "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." (Heb. 12:3) Probably one of the outstanding reasons the Lord's people are constantly in danger of becoming weary and faint in their minds and hearts is that they are neither understood nor appreciated by the world, and, as a matter of fact, are oftentimes misrepresented. The great realities of Jesus' life were contradicted by his enemies, yet he bore up patiently until the end, and died loving those who put him to death. To be looked upon and represented as wrong when we know that we are right, is a severe test; and only through faith in the glorious outcome of the life of sacrifice are we able to continue on without becoming weary.

So far as the flesh is concerned, the Lord's people are faulty, and frequently give just cause for opposition from others. We have no worthwhile reputation and no specially meritorious traits of character by which to commend ourselves to those with whom we come in contact. But with Jesus it was different. He was perfect—"holy, harmless, undefiled, separate from sinners." (Heb. 7:26) Yet his nobility and perfection were denied by the sinners who contradicted him, and he was put to death as a malefactor. All of this he endured without weariness and without fainting. What an example!

Now we are to "consider" him, to look upon him as a pattern and guide in our lives. We are to realize that as he was, so are we in this world; that is, strangers and

aliens. The Master himself said, "If the world hate you, ye know that it hated me before it hated you." (John 15:18) The world hated Jesus without a just cause. May we strive to live so that any hatred of the world toward us will be, so far as possible, also without cause.

If we give others just cause to hate and contradict us it because we are not following Jesus, but meddling, perhaps in things that are not, or should not, be our concern. But if we suffer as Jesus suffered—without a cause—then we have whereof to be thankful. In this event we can look to the Heavenly Father, the great source of comfort and strength, in confidence that he will help us to bear the contradictions which his love and wisdom permit to come upon us, for he knoweth the way that we take, and when he has tried us we shall come forth as gold.—Job 23:10

Paul admonished, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." (Gal. 6:9) If we are utilizing all of our energies in well-doing, both in the development of the Christian graces in our own hearts and also in our endeavors to bless others, we can depend upon divine succor in proportion to our needs. This will enable us to go forward courageously without fainting and without becoming weary, no matter how formidable may be the foes that heap "contradictions" upon us in an effort to beat our courage down.

Regardless of the fierce opposition against us, we must, as followers of the Master, continue in the narrow way. Never should we render anything but good in return for evil. We should "do good unto all men" as we have opportunity, and "especially unto them who are of the household of faith." (Gal. 6:10) Our doing good must be kept up consistently unto the very end of the way if we hope to be among those who "in due season shall reap" if they "faint not."

To render good for evil is one of the vital tests of true discipleship, the doing of which, in the name of the Master, will be one of the factors in winning the divine approval and a place with Jesus in the glorious kingdom of blessing soon to be established. To render good for evil is to be like God. His plan of salvation is a revelation of the extent to which this quality of love is displayed by him toward rebellious man. How important, then, that those whom he purposes to use in the blessed work of reconciling the world to himself should prove that at heart, and at the cost of their very lives, they are irrevocably committed to the task of exemplifying this principle because they have learned that it is the divine will for them and because they know that it is right.

Of the Master it is said that he endured the cross and despised the shame "for the joy that was set before him." (Heb. 12:2) We also have a joy set before us—the joy of reaping, in due time, if we faint not. We hope to reap a place with Jesus in the kingdom, and with him to share the work of further demonstrating the love of the Father by dispensing to the dying world those lifegiving blessings arranged for them in the divine plan, and provided for them by the death of Jesus.

In the contradiction of sinners against Jesus they cried, "He hath saved others; let him save himself." (Luke 23:35) How little did they know that through his death he was purchasing the opportunity of salvation for them and for all mankind. Thus his enduring of the contradiction results in the greatest possible blessing to those who did the contradicting. It will be so in our experience if we follow the Master all the way into death—going down in apparent defeat, but actually in glorious victory.



The British Section

Laying Up Heavenly Treasure

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

—Matthew 6:19-21

THIS admonition by Jesus is very plainly stated. As disciples of Christ we are not to lay up treasures on earth, but we are to lay up treasures in heaven. Jesus gave a very wise reason for this advice. He said that on earth "moth and rust doth corrupt" treasures which are stored away, and "thieves break through and steal." But in heaven it

is different. There "moth and rust doth not corrupt," and thieves do not break through and steal.

The worldly-wise like to scatter their investments. They trust that thus a loss may be compensated for by a gain. We who follow Christ, and are laying up treasures in heaven, cannot scatter our investments. We cannot, with safety, lay up some treasures on earth, and some in heaven. We can only put our treasure into one of two places. Either we are laying up treasure on earth or in heaven.

The first step towards laying up treasure in heaven is a full and complete consecration of ourselves to do the will of God. Sometimes we see a notice displayed which reads, "This business is under an entirely new management." That is the kind of notice we hang in our hearts at consecration. Hitherto we served self; henceforth we serve God. Hitherto we did our own will; henceforth we do God's will.

Hitherto we laid up treasure in heaven. Hitherto we managed our own lives; henceforth our lives are to be managed by the Lord.

This first step of consecration is emphasized for us in our Lord's dealings with that rich young man who, as stated in Matthew 19:16-22, "came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but One, God: but if thou wilt enter into life, keep the commandments. He said unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man said unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."

"What lack I yet?" asked this young man. In his reply Jesus, in effect, said, Young man, you have made a wrong investment. Follow me, and lay up for yourself treasure in heaven, not treasure upon earth. The young man went away sorrowful, for he had great possessions. If we have responded to the gracious invitation of Jesus to deny self, take up our cross daily and follow him, the earth is now our workhouse, and heaven is our storehouse. Our chief business here is to lay up treasure there.

Love of God

Part of the treasure we are laying up for ourselves in heaven is the love which we have for our Heavenly Father and the Lord Jesus. Paul wrote, "The Lord direct your hearts into the love of God." (II Thess. 3:15) How thankful we all are, having been directed into the love and appreciation of God, that we know him as a God of justice, wisdom, love, and power; that he is the Author of the great plan of salvation; that he is about to open his hand and satisfy the desire of every living thing; that the Lord Jesus is the Heavenly Father's ac-

tive and willing agent in the carrying out of this great plan of redemption; the One who was rich, but who for our sakes became poor.

Because of the love which we now have for our Heavenly Father and the Lord Jesus, and because we are thus laying up for ourselves this treasure in heaven, we shall not be entirely strangers when, having made our calling and election sure, we are ushered into their presence. May our consecrated hearts be more and more directed into the love of God, and into the love of the Lord Jesus, for this is indeed a heavenly treasure.

Think of the meeting of Paul and Silas beyond the veil! After receiving their resurrection change, do you not think that they went over their labors together in the service of the truth? They probably recalled their experience in Philippi resulting from the faithful proclamation of the truth, when, after receiving many stripes, they were made fast in the stocks, and at midnight held a prayer and praise service.

How sweet it is, even in the days of our earthly pil-

grimage, to meet, and with rejoicing go over those times of companionship which we have spent together in the service of the truth. Such is but a foretaste of what it will be when we meet beyond the veil. Neither moth nor rust can corrupt such treasured relationships, neither can thieves break through and steal them from us.

Doing Good

Another part of the treasure we are laying up for ourselves in heaven is the communion, or common union, we have together as brothers and sisters in the Lord. Sometimes this communion is had by the written word; sometimes by the spoken word. The Bible says, "But to do good and to communicate forget not: for with such sacrifices God is well pleased."—Heb. 13:16

Again, "Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit, that may

abound to your account.” (Phil. 4:15-17) What treasure in heaven those dear brethren at Philippi were laying up for themselves as they communicated with the beloved Apostle Paul while he was a prisoner in Rome!

Regarding the spoken word, we have the well-known and well-beloved verse in Malachi 3:16: “Then they that feared [reverenced] the Lord spake often one to another: . . . and a book of remembrance was written before him for them that feared [reverenced] the Lord, and that thought upon his name.” Do you not think that to have our names written in God’s book of remembrance is a part of the treasure we are laying up for ourselves in heaven? Let us, then, not forsake the assembling of ourselves together, whether it be at conventions, in the ecclesia, or in our homes. Let us think upon, and talk about, our Heavenly Father, the Lord Jesus and the precious truth, for by so doing we are laying up for ourselves treasure in heaven.

Confessing the Lord

Another part of this treasure is the confession we make

of the Lord and his Word. How the Lord’s terms of discipleship do sift and test our very innermost thoughts. Let us hear him, as he says “Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God.”—Luke 12:8, 9

In the same Gospel we read these words of the Master: “For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father’s, and of the holy angels.” (Luke 9:26) Let us examine ourselves to be sure that we are not ashamed of the Lord and his words. “Am I a soldier of the cross, a follower of the Lamb? And shall I fear to own his cause, or blush to speak his name?”

Jesus said, “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven.” (Matt. 5:11, 12) To endure such things for his

sake means we are laying up for ourselves treasure in heaven.

Be assured that reviling and persecution will come to all those who have the courage of their convictions. We need to examine ourselves continually, lest to any extent we keep our light under a "bushel"—and there is quite an assortment of "bushels." It cannot be long, when, if faithful, we shall be glorified with our Lord. Those who now treat us unkindly because they are blinded and misled by the Devil will then bow their hearts before us as the anointed of the Lord. Yes, great will be our reward, our treasure, not here on earth, but there in heaven.

Interim Dividends

In business concerns, periodic accounts are prepared, and, on the basis of the profit made for the period, an interim dividend is paid to the shareholders on the money invested by them. When at the end of the year final accounts are prepared, and the actual profit for the year ascertained, a final dividend is paid to the shareholders.

According to the words of the Master in John 4:36, our

labor in the Lord is not in vain, either in the present or in the future. We have a present inheritance, an interim dividend, and we have also a future inheritance, a final dividend. The Master's words are, "He that reapeth, receiveth wages"; a present inheritance, an interim dividend; "and gathereth fruit unto life eternal," a future inheritance, a final dividend.

Even our smallest service is sure to be blessed and owned by our loving Lord and by our Heavenly Father. We have the statement in Hebrews 6:10: "For God is not unrighteous to forget your work and labor of love." Every word we speak, every act we do, in his name and for his sake, becomes a part of that treasure we are laying up for ourselves in heaven. Even so small a service as the giving of a cup of water to a disciple of Jesus, because you belong to him, will be rewarded. Yes, such will be drawing dividends when this present evil order of things will have become a complete wreck, never to be salvaged.

Let us note the following scriptural phrases referring to the final dividend which

awaits those who have laid up treasures in heaven. "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." (Matt. 25:21) "Beloved, now are we the sons of God, and 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) "To him that overcometh will I grant to sit with me in my

throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

May we repeat that as disciples of Jesus, who have denied self, taken up our cross daily, and are following the Lamb whithersoever he goeth, earth is now our workhouse, heaven is now our storehouse. Our chief business here is to lay up treasure there.

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Talking Things Over

Our Oneness in Christ

ONE of the fundamental teachings of the Bible with respect to the followers of the Master is that the Heavenly Father desires that they be at one with each other, with all recognizing the Headship of Christ. Jesus said to his disciples, "One is your Master, even Christ; and all ye are brethren." (Matt. 23:8) The word "brethren" implies a family relationship, and the ideal state of every well constituted family is one of harmony and co-operation. Concerning the household of faith the psalmist wrote, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Ps. 133:1

Jesus prayed earnestly on behalf of his disciples, saying, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me."—John 17:17-21

Here the Master stresses that the basis of unity among the brethren is to be at one with the Father, and with him. Those who are wholly at one with the Father and with his beloved Son will of necessity be at one with each other. Jesus was at one with his Father because he sanctified

himself through the truth, the truth of the divine plan revealing to him the Father's will, and he was determined to do that will regardless of what the cost might be; and the cost was high, even the giving of his life on the cross.

And Jesus prayed that we might also be sanctified by the truth, the same truth which sanctified him, which was the truth of his Heavenly Father's plan for the redemption and salvation of the world of mankind from sin and death. We are brought into harmony with the Father through this truth. Our oneness with the Father and the Son is therefore based upon it, which means that our oneness with each other is likewise based upon the truth.

What Is Truth?

In this connection the question naturally arises as to what is truth. When Jesus prayed for the sanctification of his followers by the truth he added, "Thy word is truth." In Jesus' day the Old Testament Scriptures were the Word of God. Now, in the Lord's providence, we have the New Testament, which serves in such a wonderful way to interpret the Old Testament, particularly its great truths pertaining to the divine plan.

There is much in the Bible, especially in the Old Testament, which is historical, and while there are valuable lessons for us in the historical features of the Bible, it was not directly through history that God spoke to his people of olden times, nor do his vital messages to us come through history. Paul wrote, "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son."—Heb. 1:1, R.S.V.

Through the illumination given to the prophetic messages by the Son, God is still speaking to us through the prophets, but so important is Jesus' position in this arrangement that the apostle emphasizes that it is the Son

who is speaking. To appreciate this we might ask ourselves how much we would know today about the plans and purposes of God if it were not for the ministry of Jesus and the apostles whom he specially trained and enlightened by the gift of the Holy Spirit. We would have those beautiful specimens of literary grandeur contained in the Old Testament, and we would have all the other material of the Old Testament, but would know nothing of what any of it means in terms of the divine plan of the ages. The prophets themselves did not understand the meaning of much which they wrote, and neither would we unless God had spoken to us through his Son.

What the Scriptures Clearly Teach

Each month on the outside back cover of *The Dawn* is published a list of items under the heading, "To Us the Scriptures Clearly Teach." These items represent some of the fundamental teachings of the Bible, and we recommend a careful study of them, together with the Scripture texts cited in their support. The ransom sacrifice of our Lord and Savior Jesus Christ for the sins of both the church and the world is the hub, so to speak, around which all the fundamental doctrines of the divine plan are clustered.

One of the evidences that any teaching of the Bible is fundamental is that it can be abundantly supported by plain statements of the Word of God. There are many interesting and, we might say, fill-in views and interpretations, that are a certain measure of help to us which are based either on interpretation or deduction. Each follower of the Master should recognize, however, that these should not be made a test of fellowship or of co-operation in the ministry.

What constitutes the penalty for sin is another fundamental doctrine of the divine plan. The Apostle Paul wrote, "The wages of sin is death," and this is so clearly

stated that it would seem impossible for anyone to hold any other view. However, there are those who claim that Paul did not mean death as we know it, but simply a separation from God, to be endured in a place of eternal torture. But this distortion of truth works havoc to the entire divine plan of redemption and recovery from sin and death.

God created man to live on the earth as a human, and he created the earth to be an everlasting home for man. (Gen. 1:27, 28; Isa. 45:18) These truths are also among the basic doctrines of the divine plan, and to ignore them leads to confusion in the study of the Bible. It is true also that God has provided a heavenly home and reward for the faithful footstep followers of the Master, but this provision has been made so that these might be associated with Jesus in the future work of blessing all the families of the earth, as promised in the covenant which God made with father Abraham. It is not God's plan to exalt the entire human race to a heavenly home.

The First and Second Advents

David wrote, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the Son of man, that thou visitest him?" (Ps. 8:3, 4) This is a reference to Christ's visit to earth as the representative of his Heavenly Father. This prophecy is fulfilled in the first and second advents of Jesus, and the simple truths of the Bible pertaining to these great events in the plan of God are fundamental to the Christian because of their sanctifying power in his life.

Jesus' work at his first advent was to select his apostles and give them a certain amount of training for their ministry, and to lay down his life for the sins of the world. He was raised from the dead a powerful divine being; poured out the Holy Spirit upon his waiting disciples at

Pentecost, and assured them that he would return. The Scriptures clearly teach that the work of his second presence would be, first of all, to serve his household, his faithful watchers, with "meat in due season," and to conduct a work of harvest. As "Michael", he was to destroy Satan's social order through a great "time of trouble." Christ was also to set up his kingdom through which, after the "time of trouble," he would bless all the families of the earth during "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

This latter work of Christ's second presence will entail the complete enlightenment of the people, and in this aspect of Christ's kingdom work Jesus is identified as "that prophet" promised by God through Moses. In this connection Peter explains, "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) This is the death penalty being inflicted upon the incorrigibly wicked, this truth being another of the fundamental doctrines of the divine plan.

These are some of the divine plan doctrines which exercise a sanctifying power in our lives. Those whose hearts have been truly touched by these great truths should have no difficulty in enjoying a oneness of spirit, of purpose, and of co-operation in the ministry of the Gospel; that "Gospel of Christ" of which Paul said he was not ashamed, and which he declared is "the power of God unto salvation." Paul also refers to this divine purpose as "the Gospel of God" which he had foretold by the holy prophets. It is the great theme song of the Bible which reached such a glorious climax at the time of Jesus' birth when the angels sang, "Glory to God in the highest."

In Due Time

The expression "in due time" is used a number of times

in the Scriptures, and in connection with important events in the divine plan. The expression "fulness of times" was used in connection with the first advent of Jesus. Paul explained that the great truth pertaining to the death of Jesus as man's Redeemer would be testified to all "in due time."—I Tim. 2:3-6

Just before Jesus left his disciples to return to the heavenly courts they asked him, "Wilt thou at this time restore again the kingdom to Israel?" To this Jesus replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:6, 7) Without doubt the Heavenly Father has "times and seasons" for every detail of his plan, and as his people need this knowledge, it is given to them. To the disciples Jesus explained that the great work of being his witnesses throughout the earth was spread out before them, implying that they could not expect the establishment of the kingdom until this work had been accomplished.

We are not to understand, however, that while the disciples at the first advent were not given a knowledge of "the times and seasons" of the divine plan, the disciples at the second advent would have these "times and seasons" all revealed to them. We have been blessed with a great deal of understanding of the "due time" aspects of the divine plan, but the Father is still holding the completeness of this knowledge in his his own power, and there is much we would like to know about it which has not yet been revealed to us. For example, we would like to know when the church will be completed, and the kingdom fully established, but this knowledge is still being withheld by the Father.

And it is interesting in this connection to observe that while Jesus was doubtless guided by the time features of the divine plan which applied to his first visit and its work, he did not use this knowledge to convince others of his

Messiahship. When John the Baptist sent messengers to Jesus to inquire if he was the Messiah for whom they had been looking, Jesus' reply to John was a rehearsal of the mighty works which were being accomplished—the healing of the sick, the raising of the dead, and the preaching of the Gospel to the poor. No time feature of the divine plan was used by Jesus to convince John concerning Jesus.

The same time feature of the plan which pointed out when the Messiah could be expected, also mentioned the confirmation of the covenant with Israel for a certain time. (Dan. 9:24-27) The full end of this prophetic seventy weeks marked the time when the Gospel was to go to the Gentiles, but there is nothing in the record to indicate that when this time came Peter was moved by it to visit Cornelius, the first Gentile convert. Instead, God gave him a special vision, and Cornelius also, that the two might be brought together, and the work among the Gentiles started.

Sir Isaac Newton once expressed the thought that the time prophecies of the Bible were given to increase the faith of the Lord's people in the wonderful manner in which they saw them fulfilled; and doubtless this is indeed one of the blessed purposes served by them. Certainly the confirmation of the "Gentile Times" prophecy through the events of 1914 and since has been a great source of encouragement to thousands of the Lord's people. But it would seem that the chronology and time prophecies of the Bible are not set forth clearly enough in the sacred Word to be considered fundamental truths. One of the last expressions made by "that faithful and wise servant" concerning the importance of chronology in the divine plan reads:

"Whether you or we have the date correct we must all agree that the signs of the times as we read them indicate clearly that the Master is nigh . . . and that his kingdom is soon due to begin to take control. This means

that, whether within one year or within ten or twenty years, the things which we are expecting will surely be accomplished. The church will be gathered, the Messianic reign of righteousness will begin, preceded, as foretold, by the great time of trouble.

“The general facts are much more valuable and important than merely the day or the year respecting these facts. . . . Suffer not any dispute over a day or a year to break the most precious bond of love which binds us to the Lord and to all who are truly his. Be specially careful on this point when the subject of discussion is one respecting which we have no positive knowledge. The rupture of fellowship may sometimes be necessary, when we ‘contend earnestly for the faith once delivered unto the saints’—faith in the divine plan, in the Redeemer, in the efficacy of his death, etc. These matters are positively stated in the Bible—not left to deduction, as is the case of chronology and all matters based upon chronology.”—
R. 5348

Along similar lines we would like to present a further admonition by Brother Russell, which is:

“We urge, moreover, that a knowledge of the times and seasons connected with the divine plan of the ages is helpful, encouraging and inspiring. Nevertheless, such knowledge is not of itself the Gospel. If every date of the chronology and every prophecy were blotted out, we should still be joyful in the Lord, and should still rejoice in his glorious Gospel, of which Jesus and his great sacrifice constitutes the center, and our promised participation with him as his members in the blessing of all the families of the earth constitutes the circumference. This is the good tidings of God’s grace in Christ—whether the completion of the church shall be accomplished before 1914 or not. Let us preach the message of God’s grace, and let our hearts be stimulated with God’s Message through the prophets, to the effect that the blessing is nigh at hand. Let our moderation be manifested to all, and let the fact that we know only in part and under-

stand only in part help to keep us humble and moderate in word and deed and thought. Thus we shall best serve the interests of our Master and his cause, and be most in harmony with the teachings of his Word.”—R. 5249

The Unity of the Spirit

There is no way to be at one in Christ except to be in harmony with the Word—that infallible Word of God which has reached us through the ministry of the Holy Spirit. One of the Bible’s illustrations of our oneness in Christ is the human body, the head of the body picturing Christ, and his followers being the other members. Paul wrote, “For as the body is one, and hath many members, and all the members of that one body, being many are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”—I Cor. 12:12, 13

What chaos there would be in the natural body if some or all of its various members paid little or no attention to the directions of the head! And so it would be in the body of Christ. The true unity of the Spirit, our full oneness in Christ, is attained as the various members endeavor to be governed by the will of the Head. True oneness in Christ is not possible simply by endeavoring to please one another. The will of the Head is the true guide to unity—that sweet oneness, that blessedness which is enjoyed by brethren who dwell together and are obedient to the Head.

Paul wrote, “With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.” (Eph. 4:2, 3) Followers of the Master should and will be kindly disposed toward one another, but the “unity of the Spirit” is much more than a kindly feeling toward our brethren. It is that unity of purpose, that great objective

which is outlined in the Bible for those who have entered into a covenant with the Lord by sacrifice.

This unity can be obtained by those who otherwise would have no common goal in life. It was so of those to whom Paul addressed this admonition. Some of these were Jews, some were Gentiles, but under the drawing power of God through the influence of his Holy Spirit these had been brought together in Christ, and now they were admonished to maintain this oneness, for it was what God wanted them to do, the will of God being revealed to them by the Holy Spirit through the ministration of Jesus and the apostles, and other servants in the church.

And, as we have already noted, this unity of the Spirit was and is solidly based on fundamental doctrines of the divine plan. Paul mentions some of the important of these: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. 4:5, 6) What marvelous aspects of the truth Paul thus brings to our attention; and to explore these in all their various connections we find essentially all the precious doctrines coming to mind. And these, in their entirety, are the great foundations of our oneness in Christ.

Unity of the Faith

Paul speaks of the different servants the Lord provided for the church—inspired and uninspired—and tells us that these are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait

to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”
—Eph. 4:12-15

Growing up into Christ in all things includes increased enthusiasm for making known the glorious plan of salvation of which he is the center. Our oneness in Christ includes the spirit of co-operation in this glorious ministry. How wonderful it is to enjoy this blest fellowship in the service of the Lord and the ministration of the truth.

“We who know that the King of glory and his blessed kingdom are the only remedy for the wrongs and woes of man should be pointing the groaning creation to this kingdom, rather than to the poultices of their own contriving which can do no real good. Tell them the meaning of present world-wide conditions, and how, beyond the troubles now overspreading the world will come the glorious times of restitution foretold by all the holy prophets since the world began. Tell them that the death of Jesus was the redemption price for the entire race of Adam, and that his return is for the purpose not only of delivering his church, but to bind Satan and set free all his captives, including all who are in the graves, giving all who will an opportunity to come into the liberty of sons of God, under the terms of the New Covenant, soon to be established.”—R. 5917



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Hungry for the Word

Dear Sirs: I have received four issues of The Dawn Magazine, and cannot tell you how much I have enjoyed reading them. I am so hungry for spiritual food. I have gone to church all my life but I have never really learned anything much about the Bible, and I am really anxious to read the words of Jesus. Bless you in all your work.—Ohio

Same Gospel Message

Dear Brethren of The Dawn: Greetings of Christian love. I am enclosing my check for you to use in the Lord's work where you need it the most. We surely are enjoying The Dawn these days—we think it is wonderful, and look forward to receiving it each month. It has the same message that has been proclaimed by all of the

Master's faithful followers—Jesus Christ and him crucified, for the redemption of every member of Adam's race, to be testified to each member of the race in God's due time. Yours in the one hope.—Kansas

Gets the Answers

Dear "Frank and Ernest": Greetings in the name of our wonderful Redeemer, the Lord Jesus. I have been listening to your program, and have been wonderfully blessed. Usually I listen to it while I am getting ready for church. This program is a very helpful one because sometimes I am not clear on certain points and when I listen to your discussion I get the answers. I am vice-president of our church's young people's class, and we are having Bible studies. Sometimes your explanation of things helps us during our studies. I will continue to pray for you, and request your prayers.—West Indies

Cannot Doubt Word

I am an ardent listener to your program. You will probably think this rather odd for me to feel this way, as I am a Catholic, but everything you say in the program is backed

up by the Scriptures. So whether we are Catholics, Protestants, or Jews, none of us can doubt the Word of God when he speaks to us through the Scriptures. Many, many thanks.—Ohio

A Constant Listener

Dear Brethren: Greetings to each of you. I would like to assure you of my continued prayers for each of you. May the Lord continue to guide and direct all that you do. I ask that you please remember me in your prayers. I am a constant listener to your program, which I hear each Sunday

morning. Your program has been a real blessing to me. I hope to receive the book, "The Creator's Grand Design," for which I am enclosing one dollar.—Texas

Understands Better

The Bible Answers: Please send me your free booklets, "God's Plan," and "Hope Beyond the Grave." I shall appreciate getting these booklets. I am reading and studying the ones I have received, and I understand so much better the many things I had not understood before.—Mississippi

—oOo—

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Speakers' Appointments

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

SAM BAKER		Buffalo, N. Y.	16
New York, N. Y.	Sept. 5-7	Lockport, N. Y.	17
		Pittsburgh, Pa.	19, 20
G. M. JEUCK		Greenfield, Ohio	21
New Haven, Conn.	Sept. 20	Cincinnati, Ohio	22
Waterbury, Conn.	20	St. Joseph, Mo.	25
		Kansas City, Mo.	27
G. O. JEUCK		Grand Island, Nebr.	29
Richmond, Va.	Sept. 1		
Norfolk, Va.	2	GEORGE PASSIOS	
Baltimore, Md.	3	Paterson, N. J.	Sept. 27
New York, N. Y.	5-7		
Allentown, Pa.	8	HARRY PASSIOS	
Pittsburgh, Pa.	9	Langley, B. C.	Sept. 1
Toledo, Ohio	10	Vancouver, B. C.	2
Pontiac, Mich.	11	Seattle, Wash.	5-7
Detroit, Mich.	13	Bremerton, Wash.	8
Jackson, Mich.	14	Portland, Oreg.	9
Grand Rapids, Mich.	16, 17	The Dalles, Oreg.	10
Cincinnati, Ohio	20	Boise, Idaho	13
Nashville, Tenn.	21	Chico, Calif.	16
Birmingham, Ala.	22	Sacramento, Calif.	17
Louisville, Ala.	23	Antioch, Calif.	18
		San Francisco, Calif.	20
A. H. KRUMPOLT		Palo Alto, Calif.	21
Allentown, Pa.	Sept. 20	Fresno, Calif.	22
		San Luis Obispo, Calif.	23
M. C. MITCHELL		Bakersfield, Calif.	24
Sayville, N. Y.	Sept. 13	Los Angeles, Calif.	27
		San Diego, Calif.	28
KENNETH M. NAIL			
Rutherford, N. J.	Sept. 2	E. K. PENROSE	
New York, N. Y.	5-7	Granite Falls, N. C.	Sept. 1
New Haven, Conn.	8	Lynchburg, Va.	3
Hartford, Conn.	9	New York, N. Y.	5-7
Agawam, Mass.	10	Rochester, N. Y.	9
Boston, Mass.	13	Buffalo, N. Y.	10
Rochester, N. Y.	15	Lockport, N. Y.	11

Toronto, Ont.	13	RICHARD SURACI	
London, Ont.	14	New London, Conn.	Sept. 20
Chatham, Ont.	15		
Toledo, Ohio	16	STEPHEN SURACI	
Pittsburgh, Pa.	27	Hartford, Conn.	Sept. 13
West Newton, Pa.	28		
Allentown, Pa.	29	H. J. TIEMEYER	
New Haven, Conn.	30	Catawissa, Pa.	Sept. 13
LEO POST		C. R. WEIDA	
Baltimore, Md.	Sept. 13	New York, N. Y.	Sept. 5-7
Philadelphia, Pa.	13	York, Pa.	27

BRITISH SPEAKERS' APPOINTMENTS

C. A. CORNELL		E. T. NADAL	
Dewsbury	(Sat.) Sept. 26	Latchford	(Sat.) Oct. 17
Latchford	27	Dewsbury	W. F. READER (Sat.) Oct. 17

Weekly Prayer Meeting Texts

SEPTEMBER 3—"I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."—Hosea 6:6 (Z. '03-220 Hymn 154)

SEPTEMBER 10—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."—

Ephesians 4:29 (Z. '99-70 Hymn 312 A)

SEPTEMBER 17—"Christ in you, the hope of glory."—Colossians 1:27 (Z. '03-375 Hymn 21)

SEPTEMBER 24—"I keep my body under, and bring it into subjection, lest . . . I myself should be a castaway."—I Corinthians 9:27 (Z. '03-425 Hymn K)

Conventions

JACKSON, MICH., Sept. 5-7—YMCA, 127 W. Wesley St. Mrs. Ray Lumley, 2531 Ashton Rd.

NEW YORK, N. Y., Sept. 5-7—Waldorf-Astoria Hotel, 50th St. and Park Ave. Mr. G. M. Jeuck, 81 Blauvelt Road, Nanuet, N. Y.

SAN DIEGO, CALIF., Sept. 5-7—Aztec Center, San Diego State College, 5402 College Ave. Mrs. Gilbert L. Rice, 4005 Olympic St.

SEATTLE, WASH., Sept. 5-7—Norway Center, 300 Third Ave. W. Miss Mary Stevens, 2317½ N. 45th St., Apt. 15.

MINNEAPOLIS, MINN., Sept. 6—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

COLUMBUS, OHIO, Sept. 13—N. W. Gardens, Independence Hall, N. W. Blvd. & N. Star Rd. Mrs. Lois Smith, 4294 Ellery Drive.

PONTIAC, MICH., Sept. 13—YWCA, 269 W. Huron St. Mrs. Ora C. Lockwood, 110 South Blvd. W., Rochester, Mich.

ANTIOCH, CALIF., Sept. 19, 20—I.D.E.S. Hall, Tenth St. by City Park. Mrs. Rose Knockaert, 3832 Larkspur Drive, Concord, Calif.

PITTSBURGH, PA., Sept. 19, 20—Bellevue YMCA, North Borough Branch, 629 Lincoln Ave. Mr. Carl S. Boughton, 126 Slater Drive.

ST. LOUIS, MO., Sept. 19, 20—Gateway Hotel, Ninth and Washington Ave. Mrs. D. E. Prutzman, 2035 Jannette Drive.

CINCINNATI, OHIO, Sept. 20—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Edith M. Harp, 3908 S. Madison Ave.

COLUMBUS, IND., Sept. 20—Everroad Medical Center, Carpenter Union Hall, 2760 25th St. Mrs. David Chastain, R. R. 1.

MINNEAPOLIS, MINN., Sept. 20—IOGT Hall, 2922 Cedar Ave. Mrs. Edna Durand, 4016 16th Ave. S.

CHICAGO, ILL., Sept. 27—Masonic Temple, 5352 W. Chicago Ave. Mr. Leonard Jezuit, 10742 S. Talman Ave.

DETROIT, MICH., Sept. 27—Northwest Branch YWCA, 25940 Grand River. Mr. Charles Chupa, 5666 Belmont St., Dearborn Heights, Mich.

BUFFALO, N. Y., Oct. 3, 4—Sweet-home Masonic Hall, 641 Sweethome Rd., Amherst, N. Y. Mr. Allon Mac Alister, 37 Clifford Hts., Amherst, N. Y.

GRAND RAPIDS, MICH., Oct. 3, 4—Walker Junior High School, 4252 Three Mile Rd., N. W. Mrs. Bernard Fuerst, 804 Conger St., N. E.

AGAWAM, MASS., Oct. 4—Benjamin Phelps School, Corner Main & School Sts. Mrs. Leslie W. Hindle, Route 1, Box 127, Depot St., Broad Brook, Conn.

POTTSTOWN, PA., Oct. 11—YWCA, 315 King St. Mr. Byron S. Van Horn, 1101 N. Evans St.

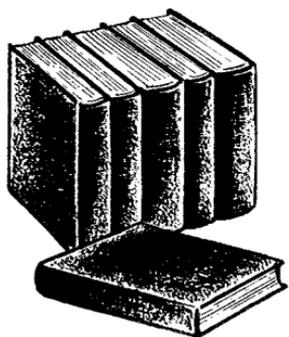
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To us the SCRIPTURES CLEARLY TEACH...

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 willfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35