

a herald of Christ's presence

THE DAWN

"FAITH COMETH BY
HEARING, AND HEAR-
ING BY THE WORD
OF GOD".

--Romans 10:17

August 1966

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Death of the Gods

"Though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."—I Corinthians 8:5, 6

FOR many years the once revered theological concepts of God have been breaking down under the impact of increasing knowledge, as well as liberal and modern thinking. It has been a long time since artists pictured God as an old man with a beard. Probably few except children ever did think of God in this way. The concepts of God which have been held by most adherents to Christianity have been based upon the creeds of the Dark Ages, and now many professors of theological seminaries are finding it more and more difficult to accept these concepts of God. Some can find no place for such a god in their thinking and in their studies, and they have announced that to them "God is dead."

In reality what this seems to mean to those who have sponsored the expression is that in their moral philosophizing they no longer find a need for the word "God." This suggests that the qualities and characteristics of the God we worship are based upon the things which we believe concerning him. Nor is this out of harmony with the Bible, which reminds us that the true and living God presented in its pages cannot be seen by human eyes, and that all we can know about him is that which we learn through his Word and through his creative works by which we are surrounded.

"Gods Many"

Throughout the ages there have been myriads of gods which

the people have worshiped and served. The vast majority of those who worship gods of one sort or another are not quite satisfied to have them invisible, so they erect images to the gods of their choice. These images, they claim, help them to visualize their gods, hence are a great aid to faith. These images are usually called idols, although there are some who disclaim that they are worshipers of idols, even though they bow down before images.

There were a number of prominent gods worshiped by the heathen nations during Old Testament times, and one of the great sins of God's chosen people Israel was their heedless desire to join in this heathen worship of false gods. The most popular god of those times was Baal. Baal was the supreme male deity of the Phoenician and Canaanitish nations. Their female deity was Ashtoreth. Both names have the peculiarity of being used in the plural. Scholars believe this implies the different modifications and concepts of these deities, which were many.

There can be no doubt of the very high antiquity of the worship of Baal. We find it established among the Moabites and their allies the Midianites in the time of Moses. (Num. 22:41) Through these nations the Israelites were seduced to the worship of this god under the particular form of Baal-Peor.—Num. 25:3-18; Deut. 4:3

The worship of Baal seems to have been conducted with much pomp and ceremony. Temples were erected to him, his images were set up; his altars were very numerous, and were erected in high places. There were priests in great numbers and of various classes, and the worshipers appear to have been arrayed in appropriate robes. The worship was performed by burning incense and offering burnt sacrifices while the officiating priests danced with frantic shouts around the altar and cut themselves with knives to excite the attention of the god.—I Kings 16:32; 18:19-28; II Kings 10:19,22; 11:18; Jer. 7:9; 11:13; 19:5; 32:29

Another prominent god worshiped by the ancient heathen

nations, and sometimes by the Israelites, was Molech. Molech was a fire god and the tutelary deity of the Ammonites. Fire gods appear to have been common to all the Canaanite, Syrian, and Arab tribes, and were worshiped by most inhuman rites. The images of Molech are said to have been hollow and made of brass. A fire burned within, and children were thrown into the arms of this hideous thing and burned to death, in the hope of appeasing its wrath.

In most instances the people conceived these gods to be vengeful and seeking opportunities of venting their wrath upon their subjects. But this concept of deity is entirely foreign to the teachings of the Bible with respect to the true and living God. Human sacrifices were also offered to Baal, and concerning this inhuman practice Jehovah said, "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." (Jer. 19:5) Certainly we can be assured that the loving God of the Bible has never had in mind the idea of torturing his human creatures with fire.

In the New Testament

In the New Testament we are again reminded of the many gods of the heathen world. Paul referred to these in his sermon on Mars' hill. He said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions [marginal translation, 'gods that ye worship'], I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things."—Acts 17:22-25

The most outstanding of all the false gods mentioned in the Bible is Satan, the Devil. Paul described him as "the god of this

world” who “hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.” (II Cor. 4:4) It is because Satan has blinded the minds of the people that the true and living God of the Bible is as yet an “unknown God” to the vast majority of mankind.

Superstition Still Prevails

While the light of the Gospel shining forth from Jesus and his enlightened followers has been a blessing to many individuals throughout the centuries of the present age, the larger portion of mankind is still in heathen darkness, and today almost countless millions do not believe in any god. But those who do not believe in any god are perhaps just as well off as those who are superstitiously bound to a false god.

Since the introduction of Christianity into the world, another false god has been created by human philosophy. This is the god of torture. The false reasoning that created this god began soon after the death of the apostles. Some of the prominent leaders in the church became ensnared in Satan’s original deception that the penalty for sin was not death, believing Satan’s lie, “Thou shalt not surely die.” (Gen. 3:4) They concluded that since no one could die, then that which appeared to be death must be a gateway into another aspect of life; and since the wicked would not be worthy of a happy life after seeming to die, it must be a life of torment.

At first it was conceived, but without authority from the Bible, that this torment could have purifying power in the “souls” of those sinners who experienced it, and that eventually, after a long period of time, they would be holy enough to enter heaven. In this theory the place of torture was called purgatory, a word that is not found in the Bible at all. This concept of God is still very much alive in the minds of millions. There was also invented a place of eternal torture from which there could be no escape.

But as time went on there came the Protestant Reformation, and the Reformers, not able to find anything in the Bible about purgatory, discarded this concept of life after death for sinners. However, they failed to realize further that the Bible does not teach eternal torture. Indeed, God does not torture his human creatures under any circumstances, nor for any period of time. So the Reformers held on to the theory of "hell-fire," which they taught was to last forever. This presented God in a worse light than did the theory of purgatory, for not only would the torture serve no purpose, but it would never end.*

Naturally our minds turn in revolt from the heathen concept of a god who would be pleased to have his worshipers cast their children alive into the flames to be destroyed; but even this hideous concept of a god is not nearly as horrible as the one portrayed in the dogmas of purgatory and eternal torture. It is not surprising that many of our philosophers of today, who are sufficiently liberated from the shackles of superstition to think more freely on this subject, have announced that to them this god is dead. How, indeed, could anyone find a place in his heart for such a god?

Death of Gods Foretold

The Scriptures make it crystal clear that the true and living God of the universe, the Creator of heaven and earth, does not intend to permit false gods to exist forever. They are all to be destroyed including Satan, their instigator and chief. Let us note some of the Bible's prophecies which indicate this. Addressing the worshipers of false gods, the Prophet Jeremiah wrote, "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens."—Jer. 10:11

The Prophet Isaiah wrote, "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low:

*NOTE:—See, "The Truth About Hell," obtainable for ten cents from Dawn Publications, East Rutherford, N. J.

and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. . . . In that day a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and to the bats.”—Isa. 2:17-20

The Prophet Isaiah wrote, “O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. They [the other gods] are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.”—Isa. 26:13, 14

This is a remarkable prophecy. It refers to the time when, according to the Scriptures, the knowledge of the true God shall fill the earth as the waters cover the sea. (Isa. 11:9) Then the people will recognize that they have been deceived by false gods and will acknowledge it. “Other lords beside thee have had dominion over us,” they will confess. And in most instances how cruel that dominion has been! The people have been held in subjection through fear. They have feared torment and other evils. But then they will rejoice to realize that all these “other lords” are dead, destroyed from the people’s minds by the enlightening influences of the kingdom of Christ.

Actually, of course, with the exception of Satan, the false gods which have plagued the people throughout the centuries have never been living gods, except as they have lived in the fear-filled minds of their worshipers. This is true of the torment god, and of other false concepts of the Christian God which have come down to us from the Dark Ages. And, since these false gods exist merely in the minds of the people, when the light of truth shines into the mind, they die.

Satan Also to Be Destroyed

Satan, of course, is a real personality—the fallen Lucifer. The Prophet Isaiah wrote concerning him, “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut

down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.”—
Isa. 14:12-15

The Hebrew word translated “hell” in this passage is **sheol**. It is this same word that is translated “grave” in Ecclesiastes 9:10, which reads, “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” From this text it is clear that **sheol**, here translated “grave,” is a state of unconsciousness. It is the death condition; and for the fallen Lucifer to be brought down to hell, or **sheol**, means that he will be destroyed. This, indeed, will be the death of the greatest of all false gods.

In Revelation 20:1-3 this god is described as “that old serpent, which is the Devil, and Satan.” This passage tells us that during the thousand-year reign of Christ, Satan will be bound, to prevent him from deceiving the nations. And then, in the 10th verse, we are informed that Satan is finally cast into “the lake of fire.” In verse 14 “the lake of fire” is described as “the second death.” Verse 10 speaks of Satan’s being “tormented,” but this is a poor translation. The root meaning of the Greek word here translated “tormented” is “a touchstone”; and the noted professor of Greek, Dr. Strong, shows that it is only by analogy that the thought of torture is derived from it.

What the text really means is that while Satan will be destroyed in the symbolic lake of fire, which is “the second death,” the memory of his nefarious course of opposition to God will continue as a touchstone, or example, of the terrible results of disobedience to God and his righteous laws. The true and loving God of the Bible, while justly destroying those not worthy to live, including Satan, the “god of this world,” is not a God of

torment. He will not torment even the Devil, but will destroy him, thus making an end of the chief of all false gods.

The True and Living God

Through the Prophet Jeremiah, the true and living God said, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." (Jer. 9:23, 24) This great and loving God has not been known by those theologians of our day who proclaim that "God is dead"; so their philosophies do not refer to him, but to the god of the Dark Ages, the god of torment—not the God who delights to exercise lovingkindness in the earth.

Moses wrote, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men." (Ps. 90:1-3) The true and living God of the Bible turned man to destruction through the original sentence of death which came upon our first parents. As a result of this, man has been a dying creature. But this will not be so forever, for, as Moses foretold, the time will come when God will say to the condemned, dying, and dead race, "Return, ye children of men."

In this brief statement of God's plan for the recovery of man from death we are reminded of his love, his justice, his wisdom, and his power. It is these four cardinal attributes of Jehovah's character that reflect his glory. We cannot see God, literally, but as we come to know of his loving plan to provide everlasting life for all the obedient of mankind, we can visualize his glorious character, and thus we can worship him with all our hearts.

Although God sentenced our first parents to death because

they transgressed his law, he still loved them, and loved their progeny upon whom the penalty of death also fell. Jesus said to Nicodemus, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:16, 17

It was God's love that prompted him to send his Son into the world to be the Redeemer and Savior of the people. Through the redemption which is in Christ Jesus we see God's justice operating. God could not set aside the just penalty of death upon the human race unless that penalty was paid by another, and Jesus is the One who took the sinner's place in death. Jesus "poured out his soul unto death." "Yet," as Isaiah wrote, "it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."—Isa. 53:12, 10

"The pleasure of the Lord" is the redemption and recovery of the fallen race from sin and death. Jesus made this possible through his own willing sacrifice on Calvary's cross. He became the propitiation, or satisfaction, for our sins, "and not for ours only, but also for the sins of the whole world." (I John 2:2) Paul wrote that Jesus gave himself a ransom for all, "to be testified [or made known to all] in due time." (I Tim. 2:3-6) In this same passage Paul also explains that it is God's will for all to be saved and to come to a knowledge of the truth.

This is the salvation referred to by Moses as a "return" of the children of men from death. It will be then, that is, during the period of Christ's kingdom, that the vast majority of mankind will have their first real opportunity to know about the love of God through Christ, and to believe in him. Those who then believe will not perish, but will be assured of everlasting life. What a loving provision this is for the suffering world of man-

kind! How it exalts the love of the true God in our minds and in our hearts!

The Kingdom Class

The revelation to the people of the true God of the Bible will take place during the thousand years of Christ's kingdom. Those who then accept the provision of God's love through Christ and obey the laws of the messianic kingdom will be restored to perfection of human life on the earth, and will have the opportunity of living forever. However, those who during the present age have followed faithfully in the footsteps of Jesus will be exalted to heavenly glory with him, and will share in the rulership of his kingdom. It is to these that Jesus said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

It is to these that Jesus also said, "I go to prepare a place for you, . . . and . . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:1-3) In order for these and other promises of the Bible to be fulfilled, the exercise of divine power is essential in the resurrection of the dead. When Jesus was raised from the dead he was highly exalted, symbolically speaking, to the "right hand" of God. Thus, while all things are of the Father, his blessings are dispensed through his beloved and highly exalted Son.

And in the plan of God there is another exercise of divine power in the resurrection and exaltation of Jesus' followers. This is described in the Bible as "the first resurrection." (Rev. 20:6) These, together with Christ, will then exert divine power for the restoration of mankind in general to live on the earth as humans. The period during which this is accomplished is described by the Apostle Peter as "times of restitution of all things," and he informs us that this loving feature of the divine plan was foretold by all God's holy prophets since the world began.—Acts 3:19-21

With all false gods destroyed, and the true and living God of creation exalted and worshiped by all mankind, there will come the fulfilment of the Apostle John's prophecy of the time when, as he wrote, "Every creature which is in heaven, and on the earth, . . . and all that are in them" will be saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever."—Rev. 5:13

The "throne" is here used as a symbol of the Creator's sovereignty over his creatures, and the "Lamb" is a symbol of Christ, who gave himself in sacrifice that mankind might be restored to life. How thankful we are that in due time both the Father and the Son will be universally recognized and acclaimed! Then there will be no question as to whether or not God has died, for all will know that the true God lives, and that all false gods have been destroyed. Then the people, enlightened and restored to human perfection, will rejoice to worship and serve the one true God, and in doing so will themselves live forever in peace and in joy.

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WEEKLY PRAYER MEETING TEXTS

AUGUST 4—"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."—II Timothy 2: 24, 25 (Z. '00-14 Hymn 312-A)

AUGUST 11—"Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10 (Z. '04-63 Hymn 272)

AUGUST 18—"Prove all things; hold fast that which is good."—I Thessalonians 5:21 (Z. '03-26 Hymn 296)

AUGUST 25—"We know that, when He shall appear, we shall be like Him: for we shall see Him as He is."—I John 3:2 (Z. '03-151 Hymn 105)

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA				MAINE			
Florence	WOWL-TV	Channel 15		Portland	WCSH-TV	Channel 6	
Sundays,	11:00 a.m.			Sundays, 9:00 a.m.			
ARIZONA				MASSACHUSETTS			
Phoenix	KTVK-TV	Channel 3		Springfield	WHYN-TV	Channel 40	
Sundays,	11:00 a.m.			Sundays,	8:30 a.m.		
ARKANSAS				MICHIGAN			
Little Rock	KTHV-TV	Channel 11		Flint	WJRT-TV	Channel 12	
Sundays,	11:00 a.m.			Saturdays,	8:00 a.m.		
CALIFORNIA				MINNESOTA			
Fresno	KMJ-TV	Channel 24		Alexandria	KCMT-TV	Channel 7	
Sundays,	10:00 a.m.			Alternate Sundays, 7:00 a.m.			
Los Angeles	KMTW-TV	Channel 52		MISSISSIPPI			
Sundays,	8:30 p.m.			Columbus	WCBI-TV	Channel 4	
Los Angeles	KTTV	Channel 11		Sundays,	7:30 a.m.		
Sundays,	7:00 a.m.			Jackson	WJTV-TV	Channel 12	
San Diego	KFMB-TV	Channel 8		(Day and Time to be announced.)			
Sundays,	(Time to be announced)			MISSOURI			
San Francisco	KPIX-TV	Channel 5		Springfield	KYTV	Channel 3	
Sundays,	6:30 a.m.			Sundays, (Time to be announced)			
San Jose	KNTV-TV	Channel 11		NEBRASKA			
Tues, Thurs. Fri.,	8:00 a.m.			Omaha	WOW-TV	Channel 6	
CONNECTICUT				NEW MEXICO			
Hartford	WHCT-TV	Channel 18		Farmington	CATV-TV		
Sundays,	4:30 p.m.			Sundays,	2:00 p.m.		
Waterbury	WATR-TV	Channel 20		NEW YORK			
Mondays,	5:00 p.m.			Albany	WAST-TV		
IDAHO				Wednesdays, 7:30 a.m.			
Idaho Falls	KITV-TV	Channel 8		Binghamton	WBJA-TV	Channel 34	
Sundays,	10:00 a.m.			Sundays,	10:30 a.m.		
ILLINOIS				NORTH CAROLINA			
Moline	WQAD-TV			Highpoint	WGHP-TV		
Sundays,	(Time to be announced.)			Sundays, (Time to be announced)			
INDIANA				OHIO			
Terre Haute	WTHI-TV	Channel 10		Cambridge	WHIZ-TV	Channel 20	
Mar. 20, Apr. 17				Sundays,	9:30 a.m.		
Sundays,	(Time to be announced)			Cincinnati	WCPO-TV	Channel 9	
LOUISIANA				Thursdays, 1:30 a.m.			
Monroe	KTVE-TV						
Sundays,	7:00 a.m.						
New Orleans	WVUE-TV						
Mon., Tues., Wed., Thurs.,	(Time to be announced)						

TV BROADCAST

Columbus WBNS-TV Channel 10
Saturdays, 7:30 a.m.
Coshocton WHIZ-TV Channel 71
Sundays, 9:30 a.m.
Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

OKLAHOMA

Tulsa KVOO-TV Channel 2
Sundays, (Time to be announced)

OREGON

Eugene KEZI-TV
Sundays, 9:30 a.m.

PENNSYLVANIA

Erie WSEE Channel 35
Tuesdays, (Time to be announced.)

Williamsport CATV-TV
Mondays, (Time to be announced.)

SOUTH CAROLINA

Charleston WCSC-TV Channel 5
Sundays, 12:00 p.m.

Greenville WFBC-TV Channel 4
Tuesdays, (Time to be announced.)

SOUTH DAKOTA

Sioux Falls KSOO-TV
Sundays, (Time and channel to be announced.)

TEXAS

El Paso KTSM-TV Channel 9
Sundays, 10:30 a.m.

Monahans KVKM-TV Channel 9
Sundays, 11:00 a.m.

Odessa KOSA-TV Channel 7
Sundays, 10:00 a.m.

San Antonio KWEX-TV
Sundays, 3:15 p.m.

Temple KCEN-TV Channel 6
Sundays, 11:00 a.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 10:00 a.m.
(July 10-Aug. 14)

VIRGINIA

Norfolk WHRO-TV Channel 15
Tuesdays, 8:30 p.m.

Roanoke WRFT-TV
Tuesdays, (Time to be announced.)

WASHINGTON

Yakima KNDO-TV
Sundays, (Time to be announced)

Richland KNDU-TV
Sundays, (Time to be announced)

WEST VIRGINIA

Fairmont WDTV
Sundays, 1:00 p.m.

Huntington WHTN-TV Channel 13
Sundays, 8:00 a.m.

CANADA

Montreal, Que. CBMT-TV
Sundays, (Time to be announced)

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

PARAGUAY

Asuncion
Z. P. 9 Comuneros 970 kc. 10:15 a.m.

PERU

Lima Radio America 7:00 p.m.

URUGUAY

Montevideo Radio Carve
Saturdays, 4:30 p.m.

PHILIPPINES

Davao City DXAW Saturdays, 9:45 p.m.

CALIFORNIA

San Diego XERB 1090 10:00 p.m.

FLORIDA

Miami WMIE 6:45 a.m.
Tampa WSOL 1300
Saturdays, 10:30 a.m.

TEXAS

Brownsville XEO 970 4:15 p.m.
McAllen XEOR 1390 5:00 p.m.
San Antonio KUBO 1310 1:00 p.m.

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA				IOWA			
Decatur	WMSL	1400	10:05 a.m.	Clinton	KROS	1340	7:15 p.m.
Haleyville	WJBB	1230	10:05 a.m.	KANSAS			
ARIZONA				Goodland	KLOE	730	7:45 a.m.
Phoenix	KUEQ	740	8:30 a.m.	KENTUCKY			
ARKANSAS				Bowling Green	WLBJ	1410	12:05 p.m.
Jonesboro	KBTM	1230	12:05 p.m.	Louisville	WAVE	970	8:15 a.m.
CALIFORNIA				Newport	WNOP	740	9:10 a.m.
Chico	KPAY	1060	10:35 a.m.	Winchester	WWKY	1180	10:30 a.m.
El Centro	KICO	1490	10:30 a.m.	MAINE			
Los Angeles	KBIG	740	10:00 a.m.	Bangor	WABI	910	12:00 noon
Needles	KSFE	1340	8:00 a.m.	MASSACHUSETTS			
Redding	KVCV	600	7:45 a.m.	New Bedford	WBSM	1420	1:45 p.m.
Sacramento	KGMS	1380	8:30 a.m.	Orange	WCAT	1390	9:15 a.m.
San Diego	XERB	1090	9:45 a.m.	MICHIGAN			
San Francisco	KSAY	1010	9:45 a.m.	Detroit	WLDM(fm)	95.5	9:00 a.m.
Tulare-Visalia	KOOK	1270	10:35 a.m.	Saginaw	WSGW	790	10:30 a.m.
COLORADO				MINNESOTA			
Fort Collins	KZIX	600	1:00 p.m.	Duluth-Superior	WAKX	1480	12:15 p.m.
Pueblo	KDZA	1230	10:05 a.m.	Minneapolis	KQRS	1440	12:30 p.m.
DELAWARE				MISSISSIPPI			
Wilmington	WTUX	1290	10:15 a.m.	Biloxi	WLOX	1490	12:00 p.m.
FLORIDA				Waynesboro	WABO	990	2:00 p.m.
Tampa	WFLA	970	9:30 a.m.	MISSOURI			
IDAHO				Joplin	WMBH	1450	6:00 p.m.
Lewiston	KRLC	1350	9:35 a.m.	Farmington	KREI	800	9:00 a.m.
ILLINOIS				Kansas City	KCMO	810	9:35 a.m.
Chicago	WEAW	1330	10:00 a.m.	St. Louis	KWK	1380	8:00 a.m.
LaSalle	WLPO	1220	9:45 a.m.	MONTANA			
Rockford	WRRR	1330	8:30 a.m.	Miles City	KATL	1340	9:15 a.m.
West Frankfort	WFRX	1300	9:15 a.m.	NEBRASKA			
INDIANA				Grand Island	KRGI	1430	10:05 a.m.
Gray-Hammond	WJOB	1230	8:30 a.m.	NEW JERSEY			
Indianapolis	WIBC	1070	10:30 a.m.	Newark	WJRZ	970	9:30 a.m.
Muncie	WLBC	1340	8:45 a.m.	NEW MEXICO			
South Bend	WJVA	1580	11:35 a.m.	Silver City	KSIL	1340	10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

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

NORTH CAROLINA

Beaufort	WBMA	1400	9:00	a.m.
Belmont-Charlotte				
	WCGC	1270	12:30	p.m.
Elizabeth City	WGAI	560	1105	a.m.
Leaksville	WLOE	1490	12:05	p.m.

OHIO

Akron-Canton	WHLO	640	7:45	a.m.
Cincinnati	WNOP	740	9:10	a.m.
Columbus	WBNS	1460	10:05	a.m.
Plqua	WPTW	1570	11:30	a.m.
Zanesville	WHIZ	1240	11:45	a.m.

OKLAHOMA

Oklahoma City	WNAD	640	8:10	a.m.
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OREGON

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

PENNSYLVANIA

Allentown	WHOL	1600	10:45	a.m.
Connellsville	WCVI	1340	12:05	p.m.
Pittsburgh	WWVA	1170	9:30	a.m.
Pottstown	WPAZ	1370	8:30	a.m.
Scranton	WSCR	1320	10:00	a.m.
Wilkes-Barre	WBRE	1340	9:00	a.m.

PUERTO RICO

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

Yankton	KYNT	1450	10:05	a.m.
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TENNESSEE

Clinton	WYSH	1380	7:00	a.m.
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TEXAS

Lubbock	KDAV	580	9:45	a.m.
Pampa	KPDN	1340	12:00	p.m.

San Antonio	KBOP	1380	7:15	a.m.
Sherman-Dennison	KRRV	910	11:45	a.m.
Wichita Falls	KWFT	620	10:15	a.m.

UTAH

Brigham City	KBUH		12:05	p.m.
Salt Lake City	KSOP	1370	9:30	a.m.

VIRGINIA

Richmond	WLEE	1480	10:10	a.m.
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WASHINGTON

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

WEST VIRGINIA

Wheeling	WWVA	1170	9:30	a.m.
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WISCONSIN

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

WYOMING

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

Christiansted	WIVI	970	9:00	a.m.
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CANADA

Calgary, Alta.	CKXL	1140	9:00	p.m.
Carner Brook, Nfld.	CFCB	570	10:30	a.m.
Dauphin, Man.	CKDM	730	10:30	a.m.
Oshawa	CKLB	1350	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	a.m.
Vancouver	CJOR	600	7:00	a.m.

AUSTRALIA

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

Enugu	ENBC		10:15	a.m.
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RADIO TOPICS FOR AUGUST

7—"Thy Kingdom Come"

21—"Freedom From Fear"

14—"The Spirit of God"

28—"Prepare to Meet Thy God"

LESSON FOR AUGUST 7**God's Way in the Home**

MEMORY VERSE: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."—Ephesians 6:4

EXODUS 20:12

MARK 7:9-13

LUKE 2:51, 52

EPHESIANS 6:1-4

THE first four commandments given to the Israelites through Moses set forth man's duty toward God. These commandments show that God is to be put first, and that he is not to be represented by an idol or an image of any kind. Those who desire to be his people are to be sincere and faithful in their vows of dedication to him, and thus not take his name in vain. They are to rest in the finished work of Christ, thus ceasing from their own works, as God did from his.

The remaining six commandments outline man's duty to his fellow men. The first of these has to do with the child's attitude toward his parents. In this the parents have a sacred responsibility, for the reason that young children need to be taught the Lord's ways, in order that they might be guided righteously through their maturing years and later. It is this that is brought

so beautifully to our attention in our memory verse.

Christian parents can easily say and do things which unnecessarily annoy their children, and thus bring about something less than a cordial atmosphere in the home, perhaps even antagonism. On the other hand, through understanding and kindness, a sense of confidence in the parents on the part of the children should be engendered, which makes them receptive to proper training, religious and otherwise.

While group instruction of children, as in Sunday schools, is good, Christian parents should not shirk their own responsibility to teach their children the precious things of the Word of God. Actually, there is no substitute for home instruction. This means, of course, that parents need to acquaint themselves with the Word of God, else they are not in a position to teach their children. A good book of Bible stories with appropriate exposition of the subject matter is helpful in teaching children. We

can heartily recommend the book "God's Promises Come True."*

The scribes and Pharisees of Jesus' day, by applying certain traditions, sought to release children from their responsibilities to their parents. We do not have these traditions. We have the clear teachings of the Bible, and these tell us that both parents and children should be faithful in their responsibilities to each other, and not seek excuses of any kind to do less than the Lord expects of them.

We have in Jesus a noble example of the proper attitude of a son toward his parents. At the age of twelve Jesus accompanied his parents on one of their pilgrimages to Jerusalem, and when they started on the homeward journey they discovered that he was not with them. Finally they found him in the temple discussing the Scriptures with the doctors of the Law, and asking questions. His mother gently rebuked him for leaving them, to which Jesus replied, "Wist ye not that I must be about my Father's business?"

The "Father" to whom Jesus referred was his Heavenly Father. The incident reveals that undoubtedly his mother, Mary, had told Jesus of his miraculous conception and birth, and instructed him in the Scriptures. He sensed from what he had learned that he

had a special mission to perform, and was consulting the doctors of the Law to learn all he could about that mission and when he should embark on it. One of the regulations of the Law was that priests, or special servants of God, could not enter their ministry until they were thirty years of age. Learning this, Jesus was content to return to Nazareth, where, as our lesson informs us, he was subject to his parents.

What a wonderful religious atmosphere there must have been in that home! Mary noted the unusual qualities of perception Jesus possessed and the mature thoughts he undoubtedly expressed from time to time. She "kept all these sayings in her heart," and continued by precept and example to instruct her miracle son in what Paul later called "the nurture and admonition of the Lord."

QUESTIONS

Should Sunday schools relieve Christian parents of their responsibility for the religious training of their children?

What outstanding example do we have in the Bible of the proper home relationship of parents and child? Give details.

*Obtainable from Dawn Bible Students Association, East Rutherford, New Jersey, at \$2.00.

Respect for Human Life

MEMORY VERSE: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."—I John 3:15

EXODUS 20:13

MATTHEW 5:21-24; 43, 44

I JOHN 3:15-18; 4:20, 21

"THOU shalt not kill" is a commandment the meaning of which is quite clear. Those who try to justify the taking of human life in war cite the cases in which God directed the Israelites to destroy life. The point in these cases is that the Creator, who was the original creator of life, is the only one who has the right to take it away, and those whom he authorized to destroy life were simply acting as his agents.

There has been no situation among humans comparable to that which existed between God and his chosen people Israel. No other ruler or government has ever had the authority to act or speak for God, nor has God directed them as he directed in the affairs of Israel. With the exception of those who are wilful sinners, those whom God destroys will be restored to life by divine power, so that their sleep in death is similar to the sleep of those whom a physician renders unconscious for a time in order that he might operate on them. The physician is justified in this

because he is in a position to restore consciousness—at least, his work is done with this in mind.

God's penalty for sin brought death upon the entire human family, and in the outworking of his plan to restore life through Christ he has seen fit to hasten the dying process in some instances, particularly in the case of Israel's enemies. But this was done with his larger purpose in mind to restore those lives during the reign of Christ, when provision will be made for their enlightenment and restoration to perfection and permanency of life.

Jesus and the apostles of the New Testament magnified the requirements of the Law. (Matt. 5:17, 18) Jesus implied that anyone becoming angry with his brother was violating the spirit of the commandment, "Thou shalt not kill." (Matt. 5:21, 22) Our Common Version adds to "angry with his brother" the words "without a cause," but these words are not in older manuscripts. And we can see why, for many would justify their hating of others under the pretext that they did have a cause.

Jesus explained that anyone who says to another, "Thou fool, shall be in danger of hell fire." The Diaglott translation reads, "Whoever shall say, Apostate wretch! will be obnoxious to the burning of Gehenna." "Gehenna" is the important word here. It is the Greek word that is translated "hell in this text, as it reads in the Common Version. It describes a valley just outside the ancient city of Jerusalem where the refuse of the city was burned. Corpses of Jews considered unworthy of a resurrection were sometimes cast into the fire of Gehenna. It is a symbol of destruction, not of torment.

In the Christian outlook there is no place for hate. Jesus emphasized that, instead of hating our enemies, we must love them and be willing at all times to do them good. In this way we will truly be the children of our Heavenly Father, who causes the sun to shine and the rain to fall on the just and on the unjust.—Matt. 5:43-48

John wrote that a Christian who hates his brother is a murderer (because hate is the basis for murder), and that no murderer has eternal life abiding in him. Thus does John agree with Jesus in his emphasis on the terrible sin of hate. Most Christians may feel that they have no inclination to hate, but nevertheless all should be on guard, for the slightest animosity could easily grow into hate. David expressed this subtle approach of

BIBLE STUDY

presumptuous sins when he wrote, "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."—Ps. 19:12, 13

Hate destroys life, but love is willing to give life to aid others. The greatest example we have of this is Jesus, who in his love laid down his life for the whole world. The wording in our Common Version unfortunately suggests that God laid down his life. But it will be noted that the words "of God" (which are omitted in both the Revised Version and the Diaglott) are in italics, indicating they have been added by the translators. True, God also loved the world, and he gave his Son Jesus to die that we might live; but it was the Son, not the Father, who actually died on the cross.

John further explains that one cannot love God and hate his brother at the same time. This is a further admonition to keep our hearts cleansed from the impurity of hate, lest in addition to the sin of hate itself, we make ourselves hypocrites. Truly it behooves every follower of the Master to be on guard.

QUESTIONS

Are there any circumstances under which a Christian may take human life?

Explain how Jesus and the apostles amplified the command, "Thou shalt not kill."

Personal Purity

MEMORY VERSE: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Philippians 4:8

EXODUS 20:14

MATTHEW 5:27, 28

JOHN 8:3-11

THE Seventh Commandment prohibits adultery, and Jesus magnified this commandment by explaining that "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." In explaining that God does not place temptation before his people, James added, "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—James 1:13-15

James' reference is to sin in general, which is the transgression of divine law, and he carries the thought through to the final result of continuous and persistent sin, which leads to death. In this we are reminded of the importance of our thoughts in relation to the will of God. It is one of the many lessons in the Bible which emphasizes that failure to guard our thoughts might easily lead to impurity of mind and

heart, and thus to the alienation of God's favor.

In our memory verse Paul presents a positive method of keeping our minds pure and in harmony with the will of God. This method is to keep our minds filled with that which is good, and when we do this there will be no room for the evil thoughts. And Paul presents a broad spectrum of holy thoughts which, if we keep our minds filled with them, will be a wonderful safeguard against the entering of evil thoughts.

First, there are the things which are "true." Untruths are never edifying. We are to think upon the things which are honest, not the dishonest. In all these things our "thinking" implies the desire to practice. We are to think on the things that are just, not the unjust. How this should help to regulate the lives of all who would serve the Lord acceptably! Micah wrote that the Lord's people are to "do justly"; that is, practice the Golden Rule.

"Whatsoever things are pure," Paul adds. We are never to dwell

upon the impure things with which we are surrounded, in the sense of contemplating their practice in our own lives. This includes purity of thought, purity of word, and purity of life. We may not be able to hinder impure thoughts temporarily entering our minds, but we should not harbor them, or permit ourselves to be influenced by them.

"Whatsoever things are lovely." Being true, honest, just, and pure contributes to loveliness. And how much there is that is "lovely" with which we can fill our minds! There are the lovely things of the Word of God; and the Lord's people with whom we enjoy sweet fellowship possess lovely traits of character about which we can think, and which we can try to emulate. Our Heavenly Father and our Lord Jesus Christ are superb in their loveliness. There is almost no limit to the things which are "lovely."

And there are the things which are "of good report." It is worse than a waste of time to think about the things that are not of good report. This excludes our thinking about slanderous gossip but when we hear good reports about the brethren, or about the work of God and the manner in which he is blessing his people, we are encouraged as we think about them.

"If there be any virtue, and if there be any praise," in the things which bid for our attention, then we can think upon

them, with the assurance that we will be blessed thereby. Truly, a mind that is filled with such holy thoughts as Paul thus brings to our attention will be fortified against all the encroachments of the world, the flesh, and the Devil.

The account of the woman brought to Jesus with the accusation that she was caught in adultery may be of doubtful authenticity, since it is not found in a number of the older Greek manuscripts. The statement, "He that is without sin among you, let him first cast a stone at her," certainly emphasizes that all are sinners to greater or less degrees and in need of mercy. The important feature of this portion of the lesson is the revelation of Jesus' attitude of mercy.

And mercy is displayed toward us by our Heavenly Father every day of our Christian lives, for which we should be thankful. True, the blood of Christ cleanses us from all sin, and this is an operation of justice; but God's love and mercy provided the Redeemer, and this attitude is displayed in all his dealings with us; and Jesus was like him.

QUESTIONS

How did Jesus magnify the Seventh Commandment?

Give some of the details of Paul's formula for holy thinking.

What part does mercy play in the divine plan?

Honesty in All Things

MEMORY VERSE: "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."—Ephesians 4:28

EXODUS 20:15
AMOS 8:4, 5
MARK 12:38-40
TITUS 2:7-10

THE Eighth Commandment is simply stated and direct—"Thou shalt not steal." Christians who are following in the footsteps of Jesus and thus laying down their lives for others should not need to be told not to steal. However, in our memory verse we find the Apostle Paul admonishing the brethren at Ephesus not to steal—"Let him that stole steal no more," he wrote. In the case of the Ephesian brethren, however, Paul saw a need for this admonition.

This was at a time when Gentile converts were coming into the Early Church, and many of these had had no religious training comparable to Christian standards. Stealing, with some of these, may well have been a way of life, so Paul instructed them not to continue this practice, but rather to work for a living, thus providing for themselves and also

to be in a position to give to those in need.

Stealing takes many forms. The Prophet Amos warned the Israelites against the result of cheating in their business dealings. He accuses some of them of making the "ephah small, and the shekel great, and falsifying the balances by deceit." Perhaps those guilty of these unfair business methods did not realize that it was a violation of the commandment, "Thou shalt not steal." It would seem that the basic cause for most of Israel's sins was lack of faith in God.

There was a small minority who did maintain their faith in the true God. Paul mentions many of these in the 11th chapter of Hebrews. But the majority, it would seem, did not have a great deal of faith, and therefore the requirements of the Law were of little consequence to them. We have a similar situation throughout the world today. Because more and more of the people are losing faith in God, their moral

standards are breaking down. This is evidenced in the increasing crime rate, and in the petty thievery in the form of shoplifting that is so prevalent almost everywhere.

The attitude and practices of the scribes and Pharisees in Jesus' day are other examples of breaking the commandment, "Thou shalt not steal." Jesus said that these religious rulers devoured widows' houses, and at the same time made a pretense of their holiness by long prayers on the streets to be seen of men. These religious rulers may have had some jurisdictional care over the property of widows, as administrators of their estates. In any event they took advantage of those they were expected to help and thus betrayed their trust.

Slavery was quite the accepted thing in the days of the Early Church, and among the believers were both masters and slaves. Slaves at that time, and always, might easily conceive that they were being unjustly held and exploited by their masters and thus feel they would be justified in getting from them as much as possible, even resorting to stealing.

But Paul made it clear that Christian slaves were to be obedient to their masters and endeavor to please them well in all things. They were not to indulge in "purloining," but to show good fidelity. Thus, as Paul ex-

plained to Titus, these Christian slaves would "adorn the doctrine of God in all things."

It is interesting to note that Paul did not attempt to change the status quo of the social arrangements as they then existed. He knew that God's time for giving justice to all would be during the thousand-year reign of Christ, and that the chief aim of the Christian meanwhile was to prove worthy of living and reigning with Christ in that kingdom.

However, in addition to exhorting the Christian slaves of his day to be obedient to their masters, Paul likewise admonished Christian masters to treat their slaves kindly and with consideration. Thus they also would exemplify that the Spirit of God in their hearts had changed their lives, and this would be to the glory of God. Now we are in a transition period leading into the new day of freedom for all, and we rejoice to see the world being aroused against the evils of slavery and inequality.

QUESTIONS

Do followers of the Master need to be exhorted not to steal?

How did some in Israel steal from their fellows?

How did the scribes and Pharisees break the Eighth Commandment?

Explain Paul's reference to slaves.

THE CREATOR'S GRAND DESIGN

Article VIII

The Resurrected and Exalted Jesus

**"To whom also He showed himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—
Acts 1:3**

WHEN Jesus was taken away from his disciples and cruelly put to death on the cross, they were bewildered. They believed that he was the One sent by God to establish a government which would release Israel from her yoke of bondage and spread its influence throughout all the earth. They believed that he was the great King of promise who was to sit upon the throne of David to extend blessings of peace, health, and life to the people of all nations. They believed that he was the Seed of Abraham who was destined to bless all the families of the earth. How could Jesus be and do these things, now that he had been put to death?

But the disciples were not to be kept in suspense for too long, for on the "the third day" God raised his beloved Son from the dead. The two Marys were the first to know about this. They were early at Jesus' tomb toward the close of the Sabbath and were surprised to find that the stone had been "rolled . . . from the door" and that an angel was sitting upon it. The countenance of the angel "was like lightning, and his raiment white as snow." This angel said to the women, "I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay."—
Matt. 28:1-6

"Go quickly, and tell his disciples that he is risen from the

dead," continued the angel, "and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." (vs. 7) The Marys were filled with mixed feelings of fear and joy as they "did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."—vss. 8-10

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped: but some doubted." (vss. 16, 17) It was here in a Galilean mountain that Jesus announced to the eleven, "All power is given unto me in heaven and in earth." (vs. 18) While Jesus was with his disciples in the flesh he did not possess "all power." From the human standpoint he seemed to lack power to overthrow the governments of this world and establish the long-promised kingdom of Christ. This was one reason so few were able to believe that he was the King of promise.

But now Jesus announced definitely that he possessed all power in heaven and in earth. In the performance of his miracles prior to his resurrection Jesus invoked the power of his Heavenly Father, and now that power had been given to him to use in the carrying out of the Father's design. Among the first uses of this "all power" were his several appearances to his disciples before he returned to his Father in heaven. One of his first appearances was to Mary. She "saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away, Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master."—John 20:14-16

Power Exercised

When Jesus was crucified his clothing was divided among the Roman soldiers on guard, and lots were cast for his seamless robe. He was wrapped in "linen clothes" for burial. Now he

suddenly appeared to Mary dressed as a gardener. She did not recognize his features. Not until he spoke her name in the old familiar manner to which she was accustomed did she realize that it was her Master. Whence came the clothes of a gardener? The only answer is that the "all power" which Jesus possessed included an ability to create. He also used this power to assume a body in which he could appear to and communicate with Mary.

Then there was the experience of the two disciples who, while on the way to Emmaus, were joined by the resurrected Jesus. But they did not recognize him. Not until he asked the blessing at the evening meal did they realize who their journeying companion had been; then he vanished from their sight. It was evidently his familiar way of asking the blessing upon the meal that revealed his identity to them. Here, then, was a different-appearing body, and different clothing. Here, also, was the ability to "vanish out of their sight."—Luke 24:13-31

Doubting Thomas

But Thomas doubted. He said that he would not believe that Jesus had been raised from the dead unless he could see the nail prints in his hands and feet and the spear wound in his side. Eight days later, while they were gathered in a room with the doors closed, Jesus suddenly appeared in their midst. He addressed Thomas, inviting him to examine his hands and feet and to thrust his hand into the wound in his side. Thomas was thereby convinced that Jesus had been raised from the dead.

But how did Jesus know that Thomas doubted? He was nowhere in sight when those doubts were expressed. And there were no nail prints in Jesus' hands and feet when Mary thought he was the gardener, or when the two disciples journeying to Emmaus thought he was a stranger in Israel. John explains this demonstration to Thomas, saying, "Many other signs truly did Jesus in the presence of his disciples." (John 20:30) This was a "sign," a demonstration, designed to meet a need. It was not Jesus' real body which Thomas saw, for Jesus had given his fleshly body for the life of the world. This was not Jesus' resurrected body any more than was the body of the gardener seen by Mary,

or of the stranger with whom the two disciples conversed on the way to Emmaus. These were demonstrations, or "proofs," of his resurrection which the now all-powerful Jesus could present to his disciples.

Born Again

During his earthly ministry Jesus had explained to Nicodemus, a ruler of the Jews, that "except a man be born again, he cannot see the kingdom of God." (John 3:3) Here Jesus is referring to the position of rulership in the kingdom of God, not to those who will be blessed as subjects of that kingdom. Nicodemus asked, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (vs. 4) Jesus then explained that he referred to a birth of the Spirit, saying, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—vs. 6

Jesus had been born into the world a fleshly being. It was by being born of a woman that he was "made flesh for the suffering of death." But to Nicodemus he mentioned another "birth," a birth of the Spirit, and the great change it would bring to one's experience and ability. He said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (vs. 8) The wind is both invisible and powerful. It moves about unseen by human eyes, its presence being recognized by various manifestations of its strength, such as the swaying trees, and the mountainous waves of the ocean.

By this illustration Jesus taught that one born of the Spirit would be invisible to human eyes, yet possess mighty power. And now Jesus was "born of the Spirit." That is why he could be present with his disciples without their realizing he was in their midst. That is why he could create a different body each time he appeared to them. That is why he could vanish from their sight as he did after asking the blessing upon the evening meal in Emmaus.

The Apostle Peter explains this point further, saying, "Christ also hath once suffered for sins, the Just for the unjust, . . .

being put to death in the flesh, but quickened by the Spirit." (I Pet. 3:18) The Revised Version reads, "in the Spirit." Jesus was put to death in the flesh and made alive in the Spirit, no longer a fleshly being, but "born" of the Spirit, and as the Scriptures reveal, to the very highest plane of spiritual life—the divine. It was to this highly exalted Jesus that "all power" had been given "in heaven and in earth."

His Titles

The Apostle John wrote, "The Father sent the Son to be the Savior of the world." (I John 4:14) Much is involved in saving the world from the thralldom of sin and death. In one of the prophecies of Jesus' birth a number of titles are given to him, and these titles suggest the wide scope of the work to be accomplished by him in addition to laying down his life as the world's Redeemer. This prophecy reads: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counselor [R. S. Version], The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."—Isa. 9:6, 7

"Wonderful Counselor"

In the Hebrew text the word translated "Counselor" means "to advise." Who could be better fitted to give advice to the people than Jesus? In chapter 11 Isaiah writes further concerning Jesus, saying, "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and he shall not judge after the sight of the eyes, neither reprove after the hearing of his ears."—vss. 2, 3

The brightest minds of the world marvel at the wisdom displayed by Jesus and the splendor of his ethical and moral teachings. What profound "advice" is given in his Sermon on the Mount! What keenness of perception is manifested in his encounters with his enemies, and in answering the questions of his friends! The chief priests and Pharisees sent officers to bring

Jesus to them, but they returned without him, explaining, "Never man spake like this man."—John 7:46

All these qualities of wisdom, perception, kindness and understanding were possessed by the man Jesus. How much they have all been enhanced in the highly exalted Jesus, to whom has been given "all power"! Truly, a wonderful Counselor he will be to all mankind who, under his beneficent rulership, learn to put their trust in him!

"The Mighty God"

Isaiah informs us that Jesus would also be "The Mighty God." The Hebrew word here translated "God" simply means "strength," and is applied in the Bible to any deity, even to human princes and rulers. The name Jehovah, on the other hand, is applied exclusively to the Almighty God, the Creator of heaven and earth.

That Jesus is a "Mighty God" is apparent from all the scriptural testimony concerning him since he was raised from the dead and highly exalted to the right hand of the Majesty on high. Even during his pre-human existence as the Logos, or representative of Jehovah, he was a mighty god, and now he is exalted far above the nature and position he enjoyed with his Father before he was "made flesh." How appropriate, then, that one of his titles should be "The Mighty God."

Jesus said that it is the Heavenly Father's desire that "all men should honor the Son, even as they honor the Father." (John 5:23) In Hebrews 1:6 we learn that all the angels have been commanded to worship the Son. In the 8th and 9th verses of this same chapter, prophecies are quoted from the Old Testament concerning the highly exalted Jesus which read, "Thy throne, O God, is forever and forever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God [Jehovah], hath anointed thee with the oil of gladness above thy fellows."

"The Everlasting Father"

Another title Isaiah applies to Jesus in the prophecy of his birth and its purpose is "The Everlasting Father." (Isa. 9:6)

The literal meaning of the word "father" is one who has begotten a child. Implied, therefore, is the thought of lifegiver. Jesus will be the Lifegiver to the world during the thousand years of his reign. "The hour is coming," Jesus said, "when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25) Jesus will give life by restoring the dead to life. "Marvel not at this," Jesus further said, "for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth."—John 5:28, 29

In Isaiah 53:8-10 we are informed that although Jesus was "cut off out of the land of the living," with "none to declare his generation," yet he shall "see his seed"; that is, his offspring; and that offspring will be the whole world of mankind, awakened from the sleep of death. The willing and obedient will be restored to perfection and enabled to live everlastingly. Thus Jesus will not only be a Lifegiver, but to all who pass the tests of that time he will give everlasting life, and thus he will be "The Everlasting Father."

And what an encouraging fact this is! Life is precious to all normal persons. During the present century the average length of human life has greatly increased, and medical science is encouraging people to believe that it will continue to increase. This is accepted as good news. Now many are looking forward to living a hundred years. But God's provision is far better; for through Christ, "The Everlasting Father," it will soon be possible to keep on living forever. It was to make this possible that Jesus gave his flesh, his humanity, for the life of the world; and now, highly exalted to the divine nature, The Everlasting Father will, in his kingdom now near, be making the blessings of eternal human life available to all for whom he died.

"The Prince of Peace"

"The Prince of Peace" is perhaps the best known of all the titles which the Bible assigns to Jesus. (Isa. 9:6) Although this title was not used by the angel who announced the birth of Jesus to the shepherds on the Judean hills, the chorus of the heavenly host praising God and saying "peace on earth" has been a con-

tinuous reminder of it. Ordinarily we think of peace in contrast with war, and we know that as a result of the rulership of Christ war will be abolished—"They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Micah 4:3

But, as "The Prince of Peace," Jesus will do much more for mankind than abolish war and instruct the people in the arts and advantages of peace. He will also establish peace between God and men. When our first parents transgressed God's law and were sentenced to death, divine favor was withdrawn from them. Sin and selfishness began to rule in the hearts of men. This led to bitterness and hatred toward one another—in families, in communities, within nations, and among nations. This has resulted in bloodshed, murder, and on the national level, war.

Basic to this prevalence of strife among men has been their alienation from God. They have been in rebellion against him and his laws of righteousness and love. When God sent his Son to be the Redeemer and Savior of the world it was an expression of his good will, an evidence that he was taking the first step toward re-establishing a peaceful relationship between himself and his errant human creation.

In Romans 5:1, Paul uses the expression "peace with God" to describe the blessed relationship that exists between God and those who now, by faith, accept Christ and become his disciples. Very few during the present age have risen above their superstitions and their fears, and by faith entered into this blessed relationship of "peace with God." Contradictions and confusion concerning God and his wonderful plan of salvation have hindered the vast majority from finding him, even though they may have sought him.

This does not mean that God's plan of salvation through Christ has failed. It simply indicates that the time in that plan for the enlightenment of the people has not yet come. It will be during the thousand-year reign of Christ that this will be accomplished.

(Continued on page 34)

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It will be then that the earth will "be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9) It will be then that the "veil" of superstition pertaining to God will be removed, permitting the people to understand his loving plan for their eternal happiness, and it will be upon the basis of an understanding of and obedience to this plan that Jesus will establish peace between mankind and the Heavenly Father.

Closely associated with the title "Prince of Peace" is the title "Mediator," a title Paul uses in one of his explanations of the redeeming work of Christ. We quote: "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—I Tim. 2:3-6

A mediator is one who makes peace by assisting those who are estranged to reach an understanding. Thus will Jesus serve as "The Prince of Peace" in establishing peace between God and men. But let no one suppose that the necessity for this arises from vindictiveness on the part of God toward his erring human creatures, for it was God who provided Jesus to be the Mediator. This is why Paul refers to the Heavenly Father as "God our Savior." God is the Author of the great plan of human salvation, and Jesus is the One who carries out that plan. Jesus is the Redeemer and Deliverer of mankind from sin and death.

And truly Jesus is a Savior, and a great One, who, in giving his humanity for the life of the world, prepared the way for the reconciliation of the people to his Heavenly Father. It will be during the thousand years of his reign as "King of kings and Lord of lords" that he will deliver from death those for whom he died, enlighten them, and give them an opportunity to accept the provisions of divine grace, obey the laws of his kingdom, and live forever. The exalted Jesus will, of course, have associates in the great future work of recovery and reconciliation. These we will discuss as we continue this series of articles.

In Season and Out of Season

THE Apostle Paul wrote to Timothy, saying, "Preach the Word; be instant in season, out of season." (II Tim. 4:2) God's will for all footstep followers of the Master is that they lay down their lives in the service of the truth, witnessing to the world, and building one another up in our most holy faith. This phase of the divine will for the Christian should not be considered incidental. It is something which is commanded in the Word of God, and whatever comes to us as a command from God should not be considered of secondary importance.

This divine commission is binding upon us at all times—"in season, out of season." We should be willing and ready to preach the Word whether or not the time, place, and circumstances may be convenient to us. When we see indications that it is a seasonable time for those to whom we are given the opportunity to testify the Gospel of the kingdom, we should let our light shine.

However, we would make a great mistake if we assumed that God's commands and exhortations to faithfulness in bearing witness to the truth constitute the whole of the divine will for us. God does, indeed, want us to lay down our lives in his service, but he expects us to make that sacrifice in harmony with the rules and regulations which he has given us in his Word. If we fail to heed these we will be like those of whom the Master speaks when he says that some would come to him claiming that they had done many wonderful works in his name, but that he would recognize neither them nor their work. Jesus makes it plain that because these did not serve in harmony with the divine will they were in reality workers of iniquity.

Properly Equipped

In order to be an acceptable ambassador of the Lord

there are certain qualifications which the Christian must meet. He must, for example, repent of his sins and accept Jesus as his Redeemer and Savior. Then he must present himself in full consecration to the Lord to do his will. This means that he has renounced his own will, and in thus doing has become a member of the body of Christ, accepting Jesus as his Head.

Taking these steps, and being reconciled to God through Christ, the follower of the Master must then make every effort to bring his daily thoughts and words and deeds into harmony with the divine Word. This standard of righteousness is so high that it includes even the love of our enemies and a desire and effort to do them good.

In II Corinthians 6:4-13 the Apostle Paul outlines many of the important points of Christian practice essential to our being approved ambassadors of the Lord. He says that we should endeavor in all things to approve ourselves as the ministers of God, which, according to the Greek translation, means to constitute or establish ourselves as his servants. (See Diaglott and Dr. Strong)

Then Paul proceeds to outline some of these "all things." Among them are patience, purity, knowledge, long-suffering, kindness, being filled with the Holy Spirit, having on the armor of righteousness, and humility which will enable us to serve faithfully even though unknown, and which will keep us balanced although well known.

Paul also speaks of the importance of love, which is the sum of all the Christian graces. He warns us against being unequally yoked together with unbelievers. He stresses the importance of being kept free from the worship of false gods. Paul shows that all of these points are important in order that our ministry be not blamed. These are the qualifications for our service, but by themselves they do not constitute our service.

Preach the Word

Among the qualifications for service mentioned by Paul is the possession of knowledge. This means a knowledge of the truth,

and through the truth, a knowledge of God. Paul emphasizes that if our ministry of the truth is to be pleasing to the Lord it must be in harmony with God's plan. Knowledge of the Word in connection with our ministry is fundamentally important, because our message must be in harmony with God and a true representation of his plan. Otherwise, while we might be laying down our lives in a ministry, it would not be a ministry of the divine Word, but would be proclaiming the theories and guesses of men.

In Philippians 2:16 the Apostle Paul speaks of "holding forth the Word of life." This suggests that if we are truly preaching the Word we are holding forth a hope of life to those who hear. To present a message of this kind properly implies the necessity of explaining all the great fundamentals of the divine plan—the creation, the fall of man into sin and death, the redemptive work that is accomplished through the death and resurrection of Jesus, the hope of the high calling of the present age, and the hope of restitution for the world in the next age. All of these features of the divine plan are involved in the hope of life set forth in the Gospel.

The dispensational features of the Gospel also have a part in an acceptable ministry. It is our privilege now not only to proclaim a hope of future life in "the times of restitution of all things," but also to assure our hearers that this hope is soon to be realized. Today the people are realizing more and more that human wisdom is utterly failing to find a solution for the world's problems; hence many want to know whether there is a God who is interested in human affairs, and who proposes to help the human race out of its dilemma. It is at this time, therefore, that we have the privilege of obeying the commission of Isaiah 61:1-3 by comforting those who mourn.

"In Season"

Proclaiming "the day of vengeance" now, and comforting "all who mourn" is very much "in season." While many are asking why the world is in its present dilemma, the vast majority are disinclined to consider viewpoints which emanate from the Word

of God; so it is not an easy time to proclaim the Gospel. But this does not mean that we should not make the effort. The divine will in connection with bearing witness to the truth should never be determined upon the basis of how easy or how difficult it may be. If we let our light shine only when it is convenient or easy for us to do so, the probability is that we will not let it shine at all. Paul says that we should hold forth the Word of life "in the midst of a crooked and perverse nation." (Phil. 2:15) Here is an important point. Human reason would be inclined to decide that today the people have become so perverse and wicked that there is no use to let our light shine; but this is not the way Paul reasoned. It is the perverseness and wickedness on the part of the people in general that make the witness work important. In this respect conditions in the world are much the same today as they were in Noah's day; yet he continued to be a "preacher of righteousness." When sin no longer exists in the world, the witness work will be unnecessary. Then no one will need to say to his neighbor, "Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."—Jer. 31:34

World's Conversion Future

It is true that we should not expect to convert the world at the present time. This is to be accomplished through the future work of the kingdom. However, our advance knowledge of the apparently meagre results of present witness work should not deter us from doing all we can to let our light shine. Our experience has shown that "one here, and one there" have been blessed by the rays of light which have shone out as a result of our sacrifices. We believe that this will continue to be so until the very end of the church's experiences this side the veil.

The Lord may not reveal to us the encouraging results of our efforts, and we may not know the extent to which the truth we have proclaimed has reached into the hearts and lives of others; but this should not be of particular concern to us. Our sacrifices should not be made with the object of seeing great results, or of

receiving present rewards. They should be made upon the basis of faith, and because we know it is the Lord's will.

Our fallen flesh shrinks from sacrifice, and is constantly seeking excuses for not letting our light shine. Just as Satan quoted the Scriptures in an effort to tempt Jesus to leave the pathway of sacrifice, so the Bible is sometimes quoted to us now for the same purpose. One text sometimes misused for this purpose is Jesus' admonition not to cast our "pearls before swine." (Matt. 7:6) The thought is expressed that because the world is so wicked, so swine-like, we should not preach the truth, as it will not be appreciated, and may even lead to persecution.

However, Jesus never refrained from preaching the truth in order to avoid persecution. The darkness hates the light and will persecute the light-bearers. To cast our pearls before swine is evidently quite a different matter from letting our light shine out in a darkened world. We should not attempt to force the truth upon those who do not care to hear it; neither should we spend time and effort trying to interest individuals who are in violent opposition to the truth. We are simply to "sow beside all waters," and when we note a response on the part of one here and there, we are to make further sacrifices in order to help these know the way of the Lord more perfectly.

How We May Serve

It is a matter of concern to many of the consecrated as to just how they can serve the interests of the truth. Ways and means of letting the light shine are much more numerous now than they were in the days of the Early Church. Back in those apostolic times most of the brethren were limited to whatever personal contacts they could make. This, after all, is a very important means of letting our light shine—probably more so than almost any other means at our disposal. It is limited, however, in the number of people it reaches. Today, this personal method of proclaiming the Gospel can be greatly augmented by the use of the printed page.

There are many times in our comings and goings that a card

or a tract, a booklet or a book can be left behind for others to read. The printed page can be used to good effect to supplement the spoken word. For those who have the time, the printed page, in card or tract, or booklet or book form can be taken from door to door. Many today are rejoicing in the truth because some consecrated saint of God left a piece of literature where it was found and read by them.

The General Service

Then there are the more general and co-operative efforts to make known the glad tidings, such as public meetings, the radio and television witness, and literature booths at fairs. These are also efforts in which all may have a share in one way or another. And what blessings result to each individual who faithfully does his part in these co-operative efforts! It is a human weakness to let others shoulder responsibilities which we could help to assume ourselves. But this should not be so among the consecrated people of God.

One of the scriptural illustrations of light-bearing is Gideon's little company of three hundred who broke their vessels to let the light shine out. According to ancient custom, only the captains of an army carried lights at night. When the Midianites saw three hundred lights flickering on the hillside, they assumed that Israel's army was tremendously large, and they became terror-stricken at the thought of engaging them in conflict. This was part of the Lord's strategy by which the Midianites were defeated.

There is a good lesson here for us! It is that each one of the consecrated should, in a sense, be a leader; that is, he should feel an individual responsibility for the Lord's work. But this does not mean that each of us should go a different way and not co-operate with others. The Gideonites were not free to do this. They were under the strict command of Gideon, and acted in accordance with his commands. So, today, we are under the direct command of the Lord, and we have no liberty of action outside of his commands; but we do have an individual responsibility of faithfulness to those commands. Those who did not

wish to go all the way with Gideon were given the liberty to turn back. That is the freedom we had as we counted the cost of the way of sacrifice. But, now, as Paul wrote, "We are not of them that draw back."—Heb. 10:38,39

We are to be individualists only in the sense of realizing our own responsibilities, and of being zealously on the alert to use faithfully every opportunity we can find to sacrifice our all in the service of the Lord. However, we are all brethren in Christ, members of his body, hence our activities must be governed by that which is in the best interest of the body as a whole. There is a scripturally outlined arrangement for the church, and as individuals we should find our liberty within the framework of this arrangement. This often means the subordination of our personal preferences to the expressed wishes of the ecclesia. Blessed are we if we can learn thus to co-operate with God's people, even though at times it may mean the humbling of ourselves before them!

In Every Way

Thus, though it may be that the time and manner of service offered may be "out of season" for us, if it is "in season" for the ecclesia, we should gladly and humbly co-operate whenever and wherever we may have the opportunity. If it be the opportunity of distributing tracts, we will use it. If it be follow-up work, we will gladly do that also. If it be to serve as an elder or a deacon, we will accept that service in humility before God.

If it should be a financial service we have the opportunity of performing, then we should do what we can, no matter how small or how large the amount may be. We will enter enthusiastically into all these privileges, knowing that we are doing so as members of a world-wide church upon which rests the divine commission to preach the Word, and thus to be "the light of the world."

The Isolated Also

It may be that we are isolated, hence not members of an ecclesia. In this case perhaps there is all the greater need to

sense our individual responsibilities before God. Where a few can meet and work together they help to keep each other encouraged. Several coals of fire, when together, will continue to burn, but if separated they will die out the more quickly. So, as individual "coals," isolated from others of like precious faith, we will need much prayer and a strong faith to keep alive spiritually. And there is no better help along this line than to keep actively interested in bearing witness to the truth.

Even though we may spend a lifetime trying to interest our friends and neighbors in the truth and yet fail, we should not be discouraged. As we keep trying, the glorious message of the kingdom is kept alive in our own hearts, and this, after all, is the really important thing. The commission to proclaim the Gospel is given to all the consecrated, and whatever is accomplished by our preaching is under the direction of the Lord—he "giveth the increase."—I Cor. 3:7

The Scriptures reveal that the work of preaching the kingdom message during the entire Gospel Age finally results in the bride's making herself ready to be united in marriage with the Lamb. (Rev. 19:7) All our sacrifices along this line are, therefore, on behalf of the brethren, and not for the converting of the world. The world receives a witness, indeed, but primarily, the brethren are reached and built up in our most holy faith. It was through the self-sacrificing efforts of others that we ourselves were reached and our hearts made glad. Now it is our privilege to lay down our lives for the brethren, some of whom are already with us, while there are others yet to be reached. Let us then be faithful "in season, out of season"—faithful even unto death.

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Contrary to Nature

THE coming of the Messiah was an event in the plan of God to which all God-fearing Israelites looked forward with high hope and fond anticipation. When Jesus, the promised Messiah, did come, the vast majority of the little nation of Israel were not prepared to accept him, although a remnant of them did. John wrote, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God."—John 1:11, 12

It was not until after Pentecost, and through the enlightenment of the Holy Spirit, that the followers of the Master learned that Jesus was to have a group of people associated with him as a messianic company. Paul illustrated it this way: "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 [Messiah]."—I Cor. 12:12

At first the Gospel was proclaimed exclusively to those of the nation of Israel. Jesus instructed his disciples not to go to the Gentiles, nor to the Samaritans; and he confined his own ministry to "the lost sheep of the house of Israel." (Matt. 10:6) This meant that the Early Church, beginning with Pentecost, and for a short time thereafter, was made up exclusively of believing Israelites. This situation did not continue, for in due time, through the providences of the Lord, the Gospel was preached to Gentiles, and then many of the congregations became mixed.

The promise of a coming Deliverer, a messianic "Seed," was made to Abraham and was reiterated to his descendants from generation to generation. Jacob, the grandson of Abraham, had his name changed to Israel, and this name was given to the entire nation. The name means "prevailed with God," and it was

based on Jacob's earnest and prevailing prayer at the time he was about to meet his brother Esau, from whom he had fled for his life many years before.

The entire nation of Israel professed to be God's people, and he acknowledged them as such, saying, "You only have I known, of all the families of the earth." (Amos 3:2) But from generation to generation the majority of the Israelites were not pleasing to God and did not prevail with him. This was true at the time Jesus came, and the test upon that generation was whether or not they would accept Jesus as the promised Messiah.

How Many?

As we have seen, prior to Pentecost even the faithful Israelites supposed that Jesus alone would constitute the Messiah. But since the plan of God calls for a messianic company who together, under the headship of Jesus, will rule and bless the world in fulfilment of God's promise to Abraham, the question naturally arises as to how many there will be in this group, which Paul describes as "the body of Christ."

We know that it will not be a large company—not even by comparison with the little nation of Israel—for Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) But in Revelation 14:1 we are given what seems clearly to be the exact number of this "little flock." In this text Jesus is spoken of as a "Lamb"—reminding us of his work of sacrifice—now exalted on Mount Zion; and the text states that there are with him "an hundred forty and four thousand, having his Father's name written in their foreheads." In verse 4 we read that "these are they which follow the Lamb whithersoever he goeth."

In the divine arrangement all these would have been selected from among the natural descendants of Abraham, but not enough of these responded to the Gospel when the opportunity was given to them. It was then that God turned to the Gentiles, "to take out of them a people for his name." (Acts 15:14) How-

ever, the Scriptures identify the entire messianic company as Israelites. This identification is given in Revelation 7:2-8. Here we are told that "twelve thousand" are sealed from each of the twelve tribes of Israel, which makes up the total of one hundred and forty-four thousand.

Many students of the Bible have concluded from this that the entire company of the "sealed" ones is composed of the natural descendants of Abraham. However, other Scriptures reveal that this is not the case. The 11th chapter of Romans emphasizes this point. As we have seen, to begin with, the opportunity of following Christ and becoming a part of his messianic company was given exclusively to the nation of Israel. But soon after Pentecost this situation changed, and in the 11th chapter of Romans Paul explains what this change implied for the unbelieving Israelites and for the Gentile believers who then began to come into the church.

Opening this chapter, Paul asks, "I say then, Hath God cast away his people? God forbid. For I am also an Israelite, of the seed of Abraham, of the tribe of Benjamin." (vs. 1) Paul then explains that just as in Elijah's day, so at that time, there was a "remnant according to the election of grace," who had prevailed with God because they had accepted Jesus as their Messiah. These were the ones referred to by John who, based on their belief, had been given the authority to become the sons of God—John 1:11, 12

The Olive Tree

In Paul's further discussion of the Israelites' relationship to the promises of God he likens them to branches of an olive tree. The "olive tree" was not cast aside because some of its "branches" were cut off. Instead, Gentiles were grafted into the tree to take the places of the broken-off branches.—vss. 17-24

In this lesson Paul speaks of the Gentiles as being "wild" branches. In some Mediterranean countries the desired varieties of cultivated olives are grafted onto wild olive trees which grow

on the hillsides. When this is done, the cultivated olive branches do not take on the nature of the wild tree to which they are grafted, but simply derive their nourishment from that tree, enabling them to bear the cultivated fruit for which they were developed.

But Paul explains that the grafting of the Gentile branches into the Israelitish olive tree was contrary to nature. In nature, the cultivated is grafted onto the wild; but here was a case of the wild being grafted onto the natural, or cultivated "tree." Besides, in nature, the branch that is grafted bears, not the type of fruit grown by the tree to which it is grafted, but its own, the cultivated fruit. But in the illustration the "wild" branches do not remain wild, but are changed into the nature of the tree to which they are grafted.

This is a wonderful illustration, teaching that the entire Christ company is looked upon by God as Israelitish. In the beginning of the development of this "little flock," all were from the natural seed of Abraham. And it could be that there were representatives among these from all twelve tribes of natural Israel. James wrote, in the two opening verses of his epistle, of "the twelve tribes which are scattered abroad," sending them greetings and referring to them as "my brethren."

In the divine viewpoint this same tribal division is maintained and applied to the Gentile "branches," which, "contrary to nature," are grafted into the Israelitish olive tree to make up the foreordained number of those who will be with Jesus on Mount Sion, and who will live and reign with him. Thus we see that by taking all the scriptures into consideration it becomes evident that there will be many Gentiles in the "little flock" who "follow the Lamb whithersoever he goeth." but that the Lord looks upon them as Israelites, because, contrary to nature, they are transformed by the nutriment of the "natural" olive tree, the root of which is the Abrahamic promise.



Dispensational Truth

"Let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father."—I John 2:24, R. V.

IT is most important that the main features of the message which we heard from the beginning of our enlightenment by present truth should remain in us, because after our justification and spirit-begetting, our preparation for the kingdom is accomplished to a large extent by the sanctifying influence of the truth. The Apostle Paul reminds us that the heavenly inheritance is an "inheritance" of all those that are sanctified. (Acts 20:32) The two agencies the Father has arranged to bring about this sanctification are the Word and the Spirit of God—through belief of the Truth and sanctification of the Spirit. (John 17:17; II Thess. 2:13) "Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip."—Heb. 2:1

In the days of the Early Church, once the canon of Scripture was complete, it is probable that the majority of the brethren had little more enlightenment than an understanding of "the first principles of the anointed." (Heb. 6:1, see R. V.) But these first principles were sufficient for them at that time and could no doubt be described as "meat in due season." They are also described as the "foundation" of our faith. Let us notice six of these principles as mentioned in Hebrews 6:1, 2.

Repentance from Dead Works

At our Lord's first advent the first thing the remnant in Israel needed to see was what is here referred to as repentance from the dead works of the Law. In other words, to hope for justification in the sight of God by the works of the Law was an impossible way of securing divine favour during the Christian dispensation, then about to begin.

Good works on the part of those out of harmony with God are likened to "filthy rags" (Isa. 64:6), rather than "the righteousness of God which is by faith of Jesus Christ," with which the Lord's saints are clothed. (Rom.

3:22; I Cor. 1:30) In referring to the first principles of the Gospel, the Scriptures here properly open with this fundamental doctrine, "Repentance from dead works." Efforts to come to God by means of good works are futile; they can never commend the individual to his Creator as far as the special call of the Gospel Age is concerned.

Faith Toward God

Faith toward God is a faith in those things he has been pleased to reveal since the coming of Jesus—a faith in Jesus as the ransom sacrifice, and our justification; a faith that works by love, and obedience to the best of one's ability.

"The Doctrine of Baptisms"

This relates specially to the teaching concerning (1) the baptism of the Holy Spirit, and (2) what it means to be baptised into Christ's death.

The "Laying On of Hands"

In the days of the apostles the Holy Spirit was imparted by the "laying on" of the apostles' hands. (Acts 8:17, 18) The reference here therefore relates to the receiving of the Holy Spirit.

The "Resurrection of the Dead"

This refers to the Scripture teaching as to how and why there is to be a resurrection of

the dead, "both of the just and of the unjust," based on Jesus' ransom provision, to be followed, as the context here points out, by

The Age-lasting Judgment (See Diaglott)

The Gospel Age is the judgment or trial day of the church, and the Millennial Age is the day when God will judge the world in righteousness, giving them a righteous judgment, or trial for life.

It will be noticed, doubtless, that the foregoing six "first" principles contain the fundamental doctrines underlying the whole plan of God for both the church and the world. Although these are spoken of in the Scriptures as "first" principles, it will be seen how imperfectly they have been understood, and some of them not understood at all, even by the majority of professed Christians today. This is in accord with what the apostle indicated would be the case throughout the history of the Christian church.

Paul points out that after the death of the apostles there would come a great falling away from the faith: for instance, he says in I Timothy 4:1, "The Spirit says expressly, that in later times some shall fall away from the faith [the pure faith once delivered unto the saints], giving

heed to seducing spirits and doctrines of devils." (R. V.) With some, even the things they have heard from the beginning do not remain in them. They let slip much of what they have heard but only in a measure understood. Indeed, such darkness descended upon the church after about the fifth century A. D., at the time when there began what has been called by many "the Papal Millennium," when error and darkness reigned almost supreme.

With the Reformation there began a gradual restoration of some of the fundamental truths of the Gospel which had been lost by the majority. During the nineteenth century it began to be seen by many that the doctrine of the second coming of Christ—in spite of being so prominent in the New Testament—was being very little touched upon in Christian circles.

Others were beginning to see that the harvest comes at the end of the age (Matt. 13:39, see R. V., margin, and Diaglott), a period which ripens the "wheat," the "children of the kingdom," and, by resurrection change, gathers them into the heavenly garner. They were beginning to discern also that the last two of the six "first" principles mentioned in

Hebrews 6:1, 2; that is, the "resurrection of the dead" and the "age-lasting judgment," (see Diaglott), had been sadly misunderstood, few seeing that the ransom for all, which—our Lord Jesus gave, is that which makes possible a resurrection of the dead, both of the just and of the unjust (Acts 24:15); that "the dead in Christ shall rise first" (1 Thess. 4:16), and that the vast hosts of the unjustified, condemned in Adam, redeemed through Christ, will come forth to an "age-lasting judgment," or trial for life, under the favourable conditions of Christ's kingdom.

In addition to the far-reaching benefits of Christ's death to the world during the time of the kingdom, a great deal of light (sanctifying truth) has also been made known to the faithful among the Lord's people concerning the second coming of Messiah and the "signs" of his "presence." These signs were given in response to the query of the disciples: "What shall be the sign of thy presence and of the end of the age?"—Matthew 24:3, Diaglott. See "Behold Your King" (a Dawn publication)



BRITISH SPEAKERS' APPOINTMENTS

	A. BOYCE		
Letchford	Aug. 14	Dublin	5, 7
		Gorticar	8, 10
		Londonderry	11, 14
		E. T. NADAL	
Dewsbury	Sept. 11	Liverpool	Sept. 4
		W. F. READER	
Lincoln	Aug. 7	Letchford	Sept. 11
Belfast	Sept. 3, 4		

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FIVEPENNY BOOKLETS—Day of Judgment; Divine Healing; Peace Through Christ's Kingdom; Life After Death; Reincarnation versus Resurrection; Spiritualism; Jesus, the World's Saviour; Hope for a Fear-Filled World; Father, Son, and Holy Spirit; Armageddon; Does God Answer Prayer?; Your Adversary the Devil; The Light of the World; The Church; Born of the Spirit; What Can a Man Believe?; The Blood of Atonement.

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PORTRUSH CONVENTION

May 28 to 30, 1966

THERE was at one time a very grave element of doubt as to whether or not the Portrush Convention could be held this year, because of the Seamen's strike in Great Britain. This virtually paralyzed seagoing traffic, and made it impossible for the friends from England to cross to Ireland except by air. However, quite a number were able to make the transfer to air travel, and the convention was held according to plan, with an attendance of about half the usual number. What was lacking in numbers seemed to be made up in the fervent love and spiritual devotion of those who were able to attend, all realizing that it was, in the Lord's providence, their privilege to bring tithes of prayer, praise, and ministry to the "banqueting house" for others to share and enjoy.

Our very dear Irish brethren had made their usual thorough and generous preparations for the comfort and blessing of their convention guests, and we were all glad to see such a representative gathering despite the travel difficulties. It was a great joy to have with us our dear Brother Pantel Hatgis from the United States, who was making a stop-off on his way to Greece, in order to serve the friends in Ireland and Great Britain. Brother Hatgis is well known to many over here, and his ministry and personal fellowship were a wonderful blessing to all. We were shown pictures of the great work which is being done in Greece in the face of bitter opposition from clergy, and we rejoiced as our dear brother told us of the faithfulness of the Lord's dear people in that part of the harvest field.

Other friends from far afield included Brother and Sister

Belush from the U. S. A., Brother Hollinger from Canada, and his niece from South Africa, who was traveling with him. This cosmopolitan element gave added blessing to our fellowship, and we were delighted indeed to have the testimonies and very helpful fellowship of these dear ones as evidence, if such were needed, of the "tie that binds our hearts in Christian love."

A Word of Welcome

As is customary at the Portrush Convention, the proceedings commenced with tea together in the convention hotel where the meetings were to be held. This was followed by a short address of welcome by Brother Tom Lang of the Londonderry class, which is mainly responsible for organising and sponsoring the convention. Brother Lang referred to the difficulty of traveling by reason of the seamen's strike, and expressed the pleasure of the Irish brethren that so many had been able to attend, by the Lord's grace and provision, in spite of these obstacles. After quoting the well-known words of Psalm 122, "I was glad when they said unto me, Let us go into the house of the Lord," he said, "God speaks to us through his Word, and makes clear his will and purpose concerning those who have made a covenant with me by sacrifice." It is of these that he says, "Gather my saints together unto me," and it is for us to follow our Father's leading, yielding ourselves to him as he calls us together to bless us in fellowship. "We appreciate your presence here," said Brother Lang, "and we pray that we may all be richly blessed by our gathering together in this convention."

Brother Lang then read a number of messages of greeting which had been received from all parts of the world, stating that many more had been received, and these would be read to the brethren later in the programme as time permitted.

"What Time I Am Afraid"

The first discourse was based upon the words of Psalm 56:3, "What time I am afraid, I will trust in Thee," and it pointed out that while fear seemed to be hardly a good rallying cry for a convention, yet there was much about fear which made it

invaluable as an instructive medium in our spiritual lives. David was not denying the existence of fear; he was presenting the answer to it: when I am afraid, I will trust in Thee. He was a many-sided character, "a man after God's own heart," and yet so prone to failure. The story of Uriah the Hittite and his wife brought vividly to light a flaw in David's character.

He should have been afraid to murder Uriah, but his carnal desires stifled his conscience, and it was not until God sent Nathan to pronounce the terrible indictment, "Thou art the man," that David saw the enormity of his transgression. He had forgotten God's all-seeing eye, and in this there is a lesson for us, to the effect that we, like David, should fear to harbour that which we cannot hide from our Father's gaze. These experiences from the life of David present lessons for us all at this end of the age, with fear rampant in a world "utterly broken down, clean dissolved." We, too, must find the answer to fear, not in false confidence and mock heroics, but in simple trust: "What time I am afraid, I will trust in Thee." "Perfect love casteth out fear . . . for God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."—II Tim. 1:7

The Law of the Spirit of Life

The sessions arranged for Sunday, May 29, opened with the reading of the manna for the day, and discussion of the text and comment. This was followed by an address on Romans 8:2: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Philosophy, said the speaker, had failed to give the answer to man's problem of suffering and death. The remedy could be found in the "ransom for all, to be testified in due time." Law signifies a rule of action, a course along which power operates. (Rom. 7:22, 23) If we are attuned to the law of sin, a particular power influences us; if attuned to the law of repentance, followed by conversion, another power operates. This rule of action is expressed in the words, "The wages of sin is death," whereas if any be "in Christ" he is a new creature, free from the law of sin and death.

For us the way of life must be through the spirit of life in Christ Jesus. We reach this standard of freedom from sin and death when we come into Christ: "There is therefore now no condemnation to them which are in Christ Jesus." It is vitally important that we be "in" Christ; that we walk not after the flesh, but after the Spirit, for "if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."—Rom. 8:13, 1 4

"The Servant of Jesus Christ"

Our next discourse was in the nature of a study in Jude, which brought out some interesting facets of character in this apostle, who describes himself as "the servant of Jesus Christ," a far more honourable title than any which the world could bestow! Really Jude was describing himself as the "slave" of Jesus Christ, and the same term could be applied to all those who are sanctified by God, and preserved in Christ Jesus, and called. To such Jude very lovingly writes, "Mercy unto you, and peace, and love, be multiplied." One who is called in Christ Jesus must be merciful to his brethren; he must "follow peace with all men"; he must keep himself in the love of God, who will extend everlasting life only to those who walk in his love.

So Jude warns his beloved brethren (verse 3) to earnestly contend for the faith; to steadfastly hold to the doctrines of truth, such as the ransom for all, and similar vital features of God's great plan. There were certain ungodly men among them, who turned the Word of God into looseness, and even denied the Heavenly Father and our Lord. The brethren were to be on guard against these perverse doctrines. So Jude reminds us of the punishment which befell Israel, Sodom, and the angels which kept not their first estate, because of unfaithfulness. These "dreamers" defile the flesh, despise dominion, and speak evil of dignities, which, in our day, might well include as "dignities" the Lord's people, criticised and despised by those who, Jude says, "speak evil of those things which they know not." Let us not be "clouds without water." We, as the Lord's people, are vessels to carry the water of truth; we should have plenty of

water in our clouds. So Jude exhorts to faithfulness those who are beloved, despite the mockers who would endeavour to weaken and destroy their faith. They are not alone, but are kept in the love of God, beholding his glory even now, and looking in faith and hope for the glory which is to come.

Testimony Meeting

A full Sunday afternoon session from 3 to 4:30 was devoted to prayer, praise, and testimony, and further messages of greeting were read at this meeting. Many testimonies of loving appreciation for the Lord's goodness and mercies were given, and prayer and praise had their part in a full and most helpful session which gave many an opportunity to participate. The testimonies of the friends from abroad, in which they told something of their experiences relative to their home classes, were especially appreciated, and all felt the appropriateness of Psalm 145, which the chairman brought to our notice as a basis for testimony and thanksgiving: "Every day will I bless Thee; and I will praise Thy name for ever and ever."

"The Messenger Boy to the King's Son"

The first part of the Sunday evening session was devoted to a discourse by one of our Irish brethren, in which the love and affection between David and Jonathan was most beautifully portrayed. Basing his remarks on I Samuel 20:17-23 and 35-40, the brother pointed out that three great men were here presented: Saul, Jonathan, and David. But there was another character here with whom it was proposed to deal—the "little lad," and he played a very important part in the episode set forth in this chapter. Jonathan had openly confessed his love for David, who had been driven from the king's presence, and was in danger of his life at Saul's hands. So we who have received Jesus into our hearts are driven out because of our love for him.

But the particular lesson drawn from this narrative was bound up with the "little lad." He was unknown to his master, to whom he was devoted. We are not even told his name, but we are impressed by his faithfulness. He did not know the purpose for

which he was sent to gather the arrows, but he obeyed his master in every detail. So we, as humble servants of our Lord, should be content to be unknown, of no importance, like the "little lad," saying with Samuel, "Speak, Lord, for thy servant heareth," as we run to do his will.

The lad had to wait for his master to shoot the arrows, and to tell him where to find them. We, too, must wait upon the Lord, and heed his words, even when he says, "Is not the arrow beyond thee?" Every move of the lad was watched by his master; every step of the child of God is under the eye of the Lord. "So run that ye may obtain." Jonathan shot the arrows and measured the distance; the lad obeyed. Our Lord directs our lives and overrules our experiences; he will not permit us to be tried above that which we are able to bear, but will, with the temptation, provide a way of escape.—I Cor. 10:13

"The Signs of His Presence"

The closing discourse for Sunday evening was given by Brother Hatgis, who spoke on the signs of our Lord's first and second presence. The drama of the ages was presented from Eden to the present time; and at this end of the age we, as the Lord's people, are participants in this great drama which must continue until, at the end of the Millennium, the Lord hands over the kingdom to the Father. Meanwhile, as the Apostle Paul says in I Corinthians 4:9, "we are made a spectacle [theater] unto the world, and to angels."

Spectators, said Brother Hatgis, do not necessarily understand all that is taking place, or the reasons for it, but the players have their script to guide them. The Bible is our script, and in it we see that our Lord came to redeem at his first advent, and to restore at his second. One of the signs at his first advent was that provided by the "wise men," who asked, "Where is He that is born King of the Jews?" Another was the prophecy of Daniel (9:26, 27) relating to the seventy weeks during which Messiah was to be "cut off." How did the scribes and Pharisees fail to understand that? "Ye do err," our Lord said, "not knowing the

Scriptures.” (Matt. 22:29) Even John the Baptist, although he knew our Lord’s mission, asked, “Art Thou He?”—Luke 7:19

So with the second presence, the signs were clearly manifested. Our Lord had come forth to serve his people with meat in due season. The great truths made clear to us through the ministry of Brother Russell were a sign; the return of the Jews to Palestine was a sign; the gathering of the saints to God, out of Babylon, was a sign. (Ps. 50:5) Our duty is clearly shown by the Apostle Peter when he says, in II Peter 3:11, “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.”

“Earth’s Great Jubilee”

The last day of the convention opened with a discourse devoted to an examination of Israel’s jubilees as typifying mankind’s liberation from death and sin, and their restoration to life and liberty in the millennial kingdom. The joyful sound of the priestly trumpets proclaimed to the people of Israel the year of jubilee. So the Lord’s people now are privileged to proclaim earth’s great jubilee of jubilees, in which everlasting joy and gladness will take the place of the bondage and oppression which now prevail.

This will be a crowning feature of God’s great plan of salvation. It was pointed out that the jubilee blessings were not for the priests, who had no inheritance in the land—a fitting picture of the church, justified through the merit of her Lord, and sacrificing her justified human life that she might share with him in the great work of lifting up the world when, as kings and priests, she would reign with him for the blessing of all the families of the earth.

“The Blessedness of Waiting”

Under the above title we were guided by our next speaker in a most helpful survey of prophetic Scripture as applied to our own experiences, and to our earnest desire and longing for the fulfilment of those things which had been shown to the prophet in vision, the meaning of which he was told would be “closed up

and sealed till the time of the end." (Dan. 12:9) Our Lord said to his disciples, "It is not for you [now] to know the times or the seasons."—Acts 1:7

The time would come, however, when knowledge of these things would be granted, and the injunction was given to watch and be ready for that revelation. "Though it tarry, wait for it; because it will surely come, it will not tarry." (Hab. 2:3) We know of the fulfilment of time features very largely by signs—Michael shall stand up; knowledge shall be increased; there shall be running to and fro, and the great unfolding of truth through the ministry of Brother Russell and those who laboured with him in the harvest field. The Early Church did not know these things, neither did the Lord's people in the Middle Ages, nor at the time of the Reformation. They were revealed to faithful watchers as they became due. The symbolic days of Daniel's prophecy became clear, while the gradual development of the true and counterfeit churches during the Gospel Age was seen in the unfolding truths of Revelation, which could not be understood until the due time for their fulfilment, and the importance of our Lord's second presence, with its attendant truths concerning the gathering of the church and the marriage of the Lamb, was stressed. An understanding of dispensational truth is essential to a full realisation of God's great purpose concerning ourselves and the world. Let us rejoice in the many blessings we have received in these last days, and may we be faithful to our heavenly calling.

"The Inheritance of the New Creation"

The last discourse of the convention was given by Brother Hatgis, on the subject of our inheritance. Basing his thoughts on Ephesians 1:10-14, and illustrating his remarks with a chart of the universe, Brother Hatgis carried our minds into the realms of space, and demonstrated by facts and figures, with the aid of his chart, many of the wonders of science and astronomy which so accurately corroborate the Scriptures, and confirm God's marvelous designs. When we consider what great things God

can do, how it should strengthen our faith in his dealings with us and with all mankind!

A scientist was quoted as saying, "If there is a limit to the size of the universe, no one has yet found it." This, we were told, is "your inheritance and mine, if we are faithful." He knows the stars by name (Ps. 147:4); how much more does our Heavenly Father care for us! The whole universe, animate and inanimate, is his servant, and it is this which, with our Lord, we are to inherit if faithful. "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isa. 62:3

And So to the Conclusion

After Brother Hatgis' stirring discourse, an hour of prayer, praise, and testimony gave the friends an opportunity to express their thanks and appreciation for all the Lord had done for them during this 1966 Portrush Convention. Although fewer in number, we had been very richly blessed in fellowship and ministry of the Word, and many were the expressions of praise and thanksgiving to our gracious Heavenly Father who had brought us together, with our dear Lord, and poured upon us the riches of his grace in so great measure. As is usual at Portrush, the convention was terminated with the singing of the hymn which has become known as "the Portrush Anthem":

"How blessed, how glorious,
How joyful to feel
The love everlasting,
Of sonship a seal;
The love that is perfect,
The love that is pure,
That we may with patience
All things well endure."

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be sympathetic, be courteous, not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."—I Pet. 3:8, 9

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"Dear Friends: I cannot tell you how greatly your booklets have inspired me to a greater faith than I ever thought possible. I had always been very religious, but after my husband's death I found myself plunged into the deepest depth of despair. I wondered, like others, why he who had been so good had to be cut down so early in life, while others who are wicked beyond description continue to live. Had it not been for your message of hope, I might even now be cursing the powers that be instead of giving thanks for your timely message. Now I find my faith waxing ever stronger. At last I have new hope and new courage."—Ohio

Eyes Opened

"Dear Friends: I feel like you are my friends, and very close friends! I watch your wonderful program every Sunday, and love it. My eyes have been opened to many things."—Ohio

Awakening in the Morning

"Dear Sirs: I am enjoying your program on television. I have always believed in life after death, and today's program was, I am sure, a great comfort to all who saw it. It was good to learn that death, after all, is just like going to sleep, and that there will be an awakening 'in the morning.'"—Florida

Has Accepted the Truth

"The Bible Answers, Dear Brethren: I have been watching your program on television. Words fail me to express my appreciation for this program. I am a subscriber to The Dawn, and also have many of your books. I thank God that I have come in contact with your teachings of the Bible, and have accepted them. My prayer is that you shall continue to be blessed by God."—West Virginia

So Glad

"Dear Sirs: I have listened to your program for many Sundays, and I have enjoyed it very much. Today's subject was one of the best I have heard. It was about hell. Hell has been used for so long to frighten people into believing in God and in Christ, and it is good to feel that someone is finally letting the truth about hell be known."—Washington

Helped to Understand

"Dear Sirs: Please send me a copy of the booklet, 'Life After Death.' I watched your TV program program to-night, and it helped me to a better understanding of death than anything I have ever before heard or seen. I only wish there were more programs like it. May God bless and keep you."—Ohio

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.

<p>O. D. DEIFER Catawissa, Pa. Aug. 21</p> <p>PANTEL HATGIS Patras, Greece Aug. 1 Peloponnesos, Sparta, Kalamata, etc., Greece Aug. 8-21</p> <p>G. M. JEUCK New London, Conn. Aug. 21</p> <p>G. O. JEUCK Jacksonville, Fla. Aug. 14 Hendersonville, N. C. 15 Charlotte, N. C. 16 Greensboro, N. C. 17 Richmond, Va. 18 Washington, D. C. 19 Pittsburgh, Pa. 21 Lockport, N. Y. 22</p>	<p>A. H. KRUMPOLT Hartford, Conn. Aug. 14</p> <p>L. P. LOOMIS Allentown, Pa. Aug. 14</p> <p>J. J. MAC AULAY Bloomington, Ind. July 30- Aug. 4 New Albany, Ind. Aug. 6, 7 St. Louis, Mo. 9, 10 St. Joseph, Mo. 12 Kansas City, Mo. 13, 14 Topeka, Kans. 15 Grand Island, Nebr. 17, 18 Laramie, Wyo. 19 Denver, Colo. 20, 21 Salt Lake City, Utah 24 Clarkston, Wash. 26 Spokane, Wash. 27, 28 Wenatchee, Wash. 30</p>	<p>ADAM MISKAWITZ St. Louis Mo. Aug. 21 Kansas City, Mo. 22 Grand Island, Nebr. 23 Denver, Colo. 24, 25 Salt Lake City, Utah 26 San Francisco, Calif. 28</p> <p>M. C. MITCHELL Baltimore, Md. Aug. 21 Philadelphia, Pa. 21</p> <p>LEO POST Poterson, N. J. Aug. 21</p> <p>C. A. SMITH New Haven, Conn. Aug. 14 Waterbury, Conn. 14</p> <p>RICHARD SURACI Wallingford, Conn. Aug. 7</p> <p>C. R. WEIDA Gettysburg, Pa. Aug. 20 York, Pa. 21</p>
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The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

<p>MIKE BALKO Duquesne, Pa. Aug. 14</p> <p>WALTER Blicharz Adrian, Mich. Aug. 21</p> <p>EDGAR BUCKLEY Pontiac, Mich. Aug. 21</p> <p>C. M. CHUPA Saginaw, Mich. Aug. 7</p> <p>RALPH GAUNT Saginaw, Mich. Aug. 28</p>	<p>CARL HAGENSICK Beloit, Wis. Aug. 7</p> <p>ARTHUR JEZUIT Saginaw, Mich. Aug. 21</p> <p>HARRY PASSIOS Duquesne, Pa. Aug. 7 E. Liverpool, Ohio 14</p> <p>RAY RAWSON London, Ont. Aug. 14 Chatham, Ont. 21</p>	<p>ALBERT SHEPPELBAUM Milwaukee, Wis. Aug. 7</p> <p>GEORGE TABAC Covert, Mich. Aug. 7</p> <p>JOHN TRZYNA Gary, Ind. Aug. 21</p> <p>HOWARD YOUNG Steubenville, Ohio Aug. 14 Connellsville, Pa. 21 Monessen, Pa. 28</p>
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CONVENTIONS

MINNEAPOLIS, MINN., Aug. 7—2601 Fillmore St., N. E. Mrs. C. R. Newham 678 40th Ave., N. E.

SILOAM TEX., Aug. 12-14—Mrs. E. D. Westfall, Route One, Box 142, Dublin, Tex.

CHICAGO, ILL., Aug. 28—Central Masonic Temple, 912 N. LaSalle St. Mr. Gene Jezuit, 4500 S. Kedvale Ave.

DETROIT, MICH. Aug. 28—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Frank Niemczak, 18937 Murray Hill.

MINNEAPOLIS, MINN., Sept. 3-5—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowicz, 224 S. Fifth St., Delano, Minn.

NEW YORK, N. Y., Sept. 3-5—Waldorf-Astoria Hotel, 50th St. and Park Ave. Mr. G. M. Jeuck, 81 Blauvelt Road, Nonuet, N. Y.

SAGINAW, MICH., Sept. 3-5—YWCA Bldg., 615 S. Jefferson. Mrs. Walter V. Ogan, P. O. Box 665, Bay City, Mich.

SAN DIEGO, CALIF., Sept. 3-5—Temple Beth Israel, 2512 Third Ave. Mrs. Gilbert L. Rice, 4005 Olympic St.

SEATTLE, WASH., Sept. 3-5—Norway Center, 300 Third Ave. W. Mrs. John R. Keith, 22515 95th Place W., Edmonds, Wash.

COLUMBUS, OHIO, Sept. 11—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

BUFFALO, N. Y., Oct. 1, 2

PIQUA, OHIO, Oct. 2

ST. LOUIS, MO., Oct. 8, 9

WACO, TEXAS, Oct. 15, 16

CLEVELAND, OHIO, Oct. 16

CARLSBAD, N. MEX., Oct. 22, 23

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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:—1 Cor. 3:13-17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That awaiting the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "select 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. 15:5-5

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." "It is due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

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

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed.—Acts 3:19-20; Isaiah 35