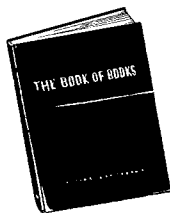


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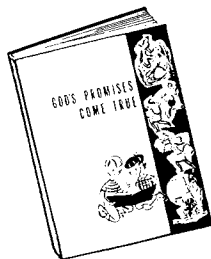


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The Dawn

VOLUME XXXIX

NUMBER 2

FEBRUARY 1971

CONTENTS

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HIGHLIGHTS OF DAWN

Come Ye to the Waters! 2

THE BIBLE ANSWERS TV SCHEDULE 10

"FRANK & ERNEST" RADIO SCHEDULE 12

BIBLE STUDY

Persistence in Prayer 14

Humility Before God 16

Knowing and Doing God's Will 18

Rich Toward God 20

CHRISTIAN LIFE AND DOCTRINE

The Power of the Word of God 22

Consider the Lilies 36

The First Sunday in Lent 40

Weekly Prayer Meeting Texts 39

THE BRITISH SECTION

Divine Planning 43

TALKING THINGS OVER

To Us the Scriptures Clearly Teach 49

ENCOURAGING LETTERS 60

GENERAL CONVENTION BULLETIN

Plan Now to Attend 62

SPEAKERS' APPOINTMENTS

Great Britain 63

United States 63

CONVENTIONS 64

Highlights of **Dawn**

Come Ye to the Waters!

MORE and more these days one hears and reads of the growing financial crisis that threatens the cities of this land. The achievement of balanced budgets becomes ever more difficult and elusive. As a result, the manpower of police and fire departments falls below safe levels. Services to the citizens are curtailed on every hand—garbage collections are skipped, safety and health inspections of buildings, and general municipal housekeeping duties are neglected. Unsightly weeds grow in parks lined with broken, unpainted benches; discarded rubbish disfigures the city streets and highways; abandoned autos affront the eye, while the discharge of untreated or partially treated sewage renders the parks along city waterfronts offensive to the nostrils. Hospitals operate with depleted staffs; museums are closed; the construction of new schools falls far behind schedule; recreation areas for young and old are put under lock and key. At the same time, conditions in the ghettos continue to deteriorate and fester.

The reason for this sorry state of affairs is, of course, the simple fact that the seemingly unmanageable costs of running the cities are increasing faster than their revenues. Municipal employees at every level—executives, office workers, policemen, firemen, teachers, sanitation, transportation and social workers—all demand and get ever higher wages, often striking, or initiating so-called

"job actions"—which are really an unpunishable form of strike—to gain their ends. In the last decade the cost of constructing schools, hospitals, streets, bridges, water supply and other municipal facilities has skyrocketed, while the rise in welfare costs seems to have gotten altogether out of control.

While their costs continue to rise, the beleaguered cities find themselves unable adequately to increase their income. The Federal Government collects nearly two-thirds of all tax revenues, and the state governments impose their taxes on top of that. Thus, the cities find that their sources of raising revenues are limited, relying, in the main, on real estate taxes, sales and business taxes and, in some cities, on limited income taxes. In many areas any increases in these taxes might well produce not more, but lower revenues, for these taxes are already at levels which are forcing some residents and businesses out of the cities into the suburbs and rural areas, and any further increases would surely accelerate this trend. A despairing official recently stated that "the goal of city and local governments today may be summed up in one word—and that word is, survival."

In their frustration, the cities appeal to their state governments for assistance, only to find that the states themselves are faced with very much the same problem, different only in magnitude. New York City, for instance, anticipating a deficit in the current fiscal year of something in the range of \$300-million, turns to the State of New York for help, only to find that the state itself faces a possible \$400-million deficit in the coming year. For the states, like the city governments, are also beset with the like problem of expenditures outstripping revenues. Hopelessly, New York State's Governor Rockefeller recently used such words as "disaster," "bankruptcy," and "revolution" in speaking of the present condition of the nation's cities and states.

And so the states, in turn, appeal to the Federal Government for relief. Since the central government skims off the top so large a proportion of the available revenues, leaving the city and state governments to pick over what is left, these are now demanding that the Federal Government return to them a larger share of the federal take. And the answer the states get to their pleas for assistance from Federal Government must sound unhappily similar to what they themselves have been telling the cities within their borders. Calling attention to the \$10-billion federal deficit of the last fiscal year, a member of the Ways and Means Committee of the United States Congress recently said, "The Federal Government has nothing to share with the states except a federal debt of \$380-billion." The states, of course, do not appreciate that type of sharing.

The Federal government is, indeed, having its own financial troubles. Prospective fiscal surpluses all too often turn into deficits, while the federal debt gets larger and ever larger. The United States Department of Defense is currently spending at the fantastic rate of \$73-billion a year, much of it in Southeast Asia. But it is now being suggested, almost unbelievably, that expenditures of the Department of Housing, Education, and Welfare (HEW) will exceed even those of the Department of Defense before the decade is done. In 1953 HEW disbursements amounted to about \$2-billion for the year; this is no small sum, but it is now estimated that these will approximate \$60-billion for 1971, and these expenditures are multiplying seemingly unchecked. The same unhappy trend is true of the other multitudinous departments of the Federal Government.

Superimposed on this difficulty of rising expenditures is the price and wage inflation that further seriously aggravates the problem, not only for the cities, but also for the State and Federal Governments. When Mr. Nixon took office at the beginning of 1969, he recognized the danger of the growing inflation, and he very soon tightened credit in

a bold effort to bring it under control. A slowing of the economy followed, and unemployment rose; but to the chagrin of the money managers, and contrary to expectations, the price inflation which these measures were calculated to correct, persisted, largely fueled by wage increases wrung out of unhappy employers by the powerful labor unions in excess of any foreseeable increase in productivity per man hour. This type of wage inflation adds to the price inflation.

Rising prices are always politically unpopular; they are doubly so when coupled with rising unemployment. Even in its less virulent form, inflation works grave hardship not only on governments, but on vast numbers of the poor; and in democratic countries, at least, the poor are also voters. As a result, the Administration, with an eye on the 1972 elections, has been easing credit in the hope of putting the economy back into a rising trend, thus relieving the unemployment problem. This has given rise to fresh fears on the part of some economists that the inflationary trend will not taper off, but will continue its alarming upward spiral.

This inflationary disease is not confined to the United States; it is afflicting most of the Western nations, and parts of the communist world. In mid-December the angry citizens of three cities in Poland staged a demonstration in protest against the imposition by the government of higher prices, during which six people lost their lives, hundreds were injured in battles with the police, and many arrested. The authorities urged the rioters to cease the demonstrations, referring to them openly as "anarchy."

Remembering the two disastrous inflations suffered by Germany following World War I and World War II, one would suppose that that nation above all nations would do all in its power to head off any slightest hint of a repetition of those experiences. But there is something heady about inflation, as least in its early stages; and it seems

that Germany, like the United States, has now decided to blind herself to the dangers of inflation, rather than to risk an unpopular recession and rising unemployment.

But the grave perils inherent in rising inflation trends are not lost on the financial experts of the Western World, many of whom have believed for some time that the rise in wages and prices has been approaching the point where it may get out of control, with disastrous results. The unpalatable prescription of these financial doctors is continued doses of tight money in spite of the ensuing economic slowdown and unemployment that it causes. But since these suggested remedies are politically risky, there would seem to be little hope of expecting statesmanship to overrule political expediency, even here in the United States. Should the inflationary trend continue its upward surge, as seems likely, serious-minded men of the world will not contemplate the possible consequences with indifference.

And it could well be that there is sound scriptural, as well as economic basis for their fears. Notice the words of the Prophet Zephaniah, as he foretells the conditions that will prevail in the world during the day of the Lord: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." —Zeph. 1:14-18

Serious students of the Bible know that the "day of the Lord" here mentioned by the prophet is that period of time at the end of "this present evil world" during which the iniquitous institutions of this world are to be destroyed, prior to the establishment of Christ's thousand-year kingdom. It is here described by the prophet as a day of trouble, distress, and desolation on the land and the inhabitants so awful that their silver and gold will be valueless. It is the day of the Lord's wrath and vengeance upon the nations because of their iniquity.

No doubt there will be many factors which, taken together, will bring the destruction of this present evil world during the day of the Lord to its ultimate terrible climax. Some of these factors may not even be discernible today, as the nuclear bomb was not in existence a short generation ago. But we do know that, because of selfishness, man has not succeeded in living at peace with his fellow man; he has not learned equitably and justly to share earth's rich bounties with his fellows; he has failed to preserve the purity and beauty and the life-sustaining qualities of his divinely arranged, God-given environment. All this is setting nation against nation, race against race, rich against poor, young against old. And now again, because of his single-minded devotion to self, and self-interest, man may well be on the way to adding an additional element to the terrible brew—a chaotic collapse of his financial-economic world—a collapse so complete that it would render money a worthless commodity, as has virtually happened in other historic inflations.

The Prophet Ezekiel also tells of this same dreadful day of the Lord's wrath in graphic language. The entire seventh chapter of his prophecy paints a vivid picture of this awful time, but we will not quote it all. "Behold, the day! Behold, it comes! Your doom has come, injustice has blossomed, pride has budded. Violence has grown up into a rod of wickedness; none of them shall remain, nor their abun-

dance, nor their wealth; neither shall there be pre-eminence among them. The time has come, the day draws near. Let not the buyer rejoice, nor the seller mourn, for wrath is upon all their multitude. For the seller shall not return to what he has sold, while they live. . . . All hands are feeble, and all knees weak as water. They gird themselves with sackcloth and horror covers them; shame is upon all faces, and baldness on all their heads. They cast their silver into the streets, and their gold is like an unclean thing; their silver and gold are not able to deliver them in the day of the wrath of the Lord; they cannot satisfy their hunger or fill their stomachs with it. For it was the stumbling block of their iniquity. . . . According to their way I will do to them, and according to their own judgments I will judge them; and they shall know that I am the Lord.”—Ezek. 7:10-27 RSV

Selfishness, pride, and injustice have been “the stumbling block of their iniquity”; and these are to bring down the Lord’s mighty wrath on the world. So awful will that time be that all will finally be overtaken with remorse and shame. Their money will neither deliver them in the day of the Lord’s wrath, nor will it satisfy their hunger or fill their stomachs. But all will then recognize that the vengeance coming on them is from the Lord, because of their iniquity.

The Lord further confirms the distressful conditions of the day of the Lord through his Prophet Isaiah: “Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low . . . and the Lord alone shall be exalted in that day. And the idols [of wealth] he shall utterly abolish. And they shall go into the

holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold . . . to the moles and to the bats."—Isa. 2:10-20

Man has truly striven to heap up treasures on the earth, making idols of his silver and his gold. But when the Lord "shakes the earth" man will learn the lasting lesson that his life, happiness, and security are not to be found in earthly riches, but in the Lord, who, alone, shall be exalted in that day.

Following the destruction of the selfish systems and social arrangements that make up this present evil world, Christ's kingdom will be established in the earth. In that glorious kingdom there will be no poverty, no fear of inadequate wages or exorbitant prices, no need, indeed, of money; for the Lord will abundantly and freely supply all the needs of man for his well-being, happiness, and everlasting life. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."—Isa. 55:1

And the faithful overcomers of the Gospel Age, the footstep followers of the Lord, the bride of the Lamb, will share in extending that life-giving invitation to all the willing and obedient of the world of mankind, risen from their graves, in those wonderful times of restitution: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17) May thy kingdom soon come, Lord! ☐

AN IMPORTANT WORD

"The Hebrew word **sheol** occurs sixty-five times in the Old Testament Scriptures. It is three times translated **pit**, thirty-one times translated **grave**, and thirty-one times translated **hell**."—The Truth About Hell Booklet

The BIBLE ANSWERS

If day and time are not listed please contact station for information.

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Dothan WDHN

Mobile WKRG-TV Channel 5

Montgomery WKAB-TV Channel 32
Sundays, 4:30 p.m.

ARIZONA

Phoenix KTVK Channel 3

CALIFORNIA

Fresno KMJ-TV Channel 24
Sundays, 7:30 a.m.

Los Angeles KTTV Channel 11
Sundays, 6:30 a.m.

CONNECTICUT

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

DISTRICT OF COLUMBIA

Washington WFAN-TV Channel 14
Sundays, 5:30 p.m.

FLORIDA

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West Point CATV-TV
Wednesdays, (Time to be announced.)

ILLINOIS

Kankakee CATV

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Terre Haute WTHI-TV Channel 10

KANSAS

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Lafayette KLNI-TV Channel 15
Sundays, 11:00 a.m.
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Mondays, 1:45 a.m.

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MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 8:00 a.m.
Duluth WDSM-TV Channel 6
Walker KNMT-TV Channel 12
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MISSISSIPPI

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

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NEVADA

Henderson KLTC-TV
Sundays, (Time to be announced.)
Las Vegas KSHO-TV Channel 13
Sundays, 10:00 a.m.

NEW JERSEY

Millville CATV

NEW YORK

Binghamton WBJA-TV Channel 34
Suffato WKBW-TV Channel 7
Sundays, 7:30 a.m.
Plattsburgh WPTZ-TV Channel 5
Sundays, (Time to be announced.)

Television Schedule

NORTH CAROLINA

Charlotte WCCB-TV Channel 16
Sundays, 7:30 a.m.

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 8:30 a.m.

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

Coshocton WHIZ-TV Channel 71
Sundays, 8:30 a.m.

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

Louisville WJAN

Zanesville WHIZ-TV Channel 16
Sundays, 8:30 a.m.

PENNSYLVANIA

Meadville CATV

SOUTH CAROLINA

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

North Augusta WRDW-TV

TEXAS

Lubbock KLBK-TV Channel 13

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

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

UTAH

Salt Lake City KSL-TV Channel 5

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

VIRGINIA

Petersburg CATV
Tuesdays, (Time to be announced.)

WASHINGTON

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

WEST VIRGINIA

Bridgeport WDTV
Charleston WCHS-TV Channel 8

Mon.-Fri., 6:30 a.m.

Oak Hill WOAY-TV Channel 4

Parkersburg WTAP-TV Channel 15

WISCONSIN

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

Madison WKOW-TV Channel 27

Wausau WAOW-TV Channel 9

CANADA

Brandon CKX-TV Channels 5, 9, 11
Sundays, 12:15 p.m.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

ARIZONA

Nogales XEHF 1370 kc. 9:00 a.m.

CALIFORNIA

Bakersfield KWAC 1490 kc. 9:45 a.m.

San Diego XERB 1090 7:45 p.m.

TEXAS

San Antonio KUKA 1250 kc. 8:00 a.m.

CENTRAL AND SOUTH AMERICA

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

PANAMA

Panama City HOQ 1250
Saturdays, 8:00 p.m.

PORTUGAL

Porto Miramar Radio Miramar
782 kc. Monday, 6:45 a.m.

URUGUAY

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

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 12:15 p.m.
Haleyville WJBB 1230 12:00 p.m.
Mobile WMOO 1550 12:15 p.m.
Sheffield WSHF 1290 1:30 p.m.

ARIZONA

Phoenix KMEO 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 9:30 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KNEW 910 8:15 a.m.

COLORADO

Fort Collins KZIX 600 9:00 a.m.
Montrose KUBC 580 8:15 a.m.

CONNECTICUT

Southington WNTY 990 12:05 p.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Lakeland WWAB 1330 12:05 p.m.
Orlando WTLN 1520 8:15 a.m.
Tampa WFLA 970 9:30 a.m.

HAWAII

Kealahou KKON 790 11:30 a.m.

IDAHO

Boise KATN 950 10:05 a.m.
Coeur d'Alene KVIN 1240 9:15 a.m.
Lewiston KRLC 1350 9:35 a.m.
Poyette KYET 1450 9:05 p.m.
Sandpoint KCTT 1400 10:15 a.m.

ILLINOIS

Chicago WJJD 1160 10:00 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRP 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Indianapolis WIBC 1070 8:00 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

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

LOUISIANA

Shreveport KCIJ 980 10:45 a.m.

MAINE

Bongor WABI 910 10:30 a.m.

MARYLAND

Ocean City WETT 1590 12:05 p.m.

MICHIGAN

Detroit WQTE 560 10:30 a.m.
Grand Rapids WAFI 1480 8:45 a.m.
Saginaw WSGW 790 10:15 a.m.

MINNESOTA

Minneapolis KQRS 1440 11:30 a.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.
Meridian WDAL 1330 2:35 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KKGf 1310 9:15 a.m.
Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 8:15 a.m.

NEW MEXICO

Silver City KSII 1340 10:05 a.m.

NEW YORK

Ruffalo Niagara Falls
Buffalo WJLD 1270 12:00 noon
Kingston WBA7 1550 9:45 a.m.
Minerals (Sat) WTHF 1520 9:00 a.m.
New York WJW 970 8:15 a.m.
Patchogue WPAC 1580 9:45 a.m.
Rochester WBBF 950 10:00 a.m.

Radio Broadcast Schedule

NORTH CAROLINA

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

OHIO

Cincinnati WNOP 740 9:10 a.m.
Cleveland WHK 1420 8:45 a.m.
Columbus WBNS 1460 10:30 a.m.
Piqua WPTW 1570 11:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

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

PENNSYLVANIA

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

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 9:15 a.m.

TENNESSEE

Clinton WYSH 1380 12:45 p.m.

TEXAS

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

UTAH

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

VIRGINIA

Richmond WLEE 1480 10:05 a.m.

WASHINGTON

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

KELA 1470 10:35 a.m.
Olympia KGY 1240 10:35 a.m.
Quincy KPOR 1370 10:35 a.m.
Seattle KAYO 1150 10:30 a.m.
Spokane KUDY 1280 9:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
Milwaukee WEMP 1250 8:45 a.m.
Milwaukee WNUW-FM 99.1 7:15 a.m.
Milwaukee WYLO 540 7:45 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

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

CANADA

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

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

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

CHLO 1570 10:45 a.m.

VIRGIN ISLANDS

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

MALDIVE ISLANDS

Radio Maldives 4740 9:00 p.m. Tue

AUSTRALIA

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

CYPRUS

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

EUROPE - AFRICA - SO. AMERICA

Shortwave (Fri.) 3:15 p.m. (E.D.T.)
15,440 MHZ; 17,845 MHZ

PORTUGUESE EAST AFRICA

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

RADIO TOPICS FOR FEBRUARY

7—"God's Remedy for a
Suffering World"
14—"The Judgment Day"

21—"When the World Ends"
28—"What Can a
Man Believe"

Bible Study

LESSON FOR FEBRUARY 7

Persistence in Prayer

MEMORY VERSE: "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Luke 11:10

LUKE 11:11-13

GOD is the great King, or Ruler of the universe: all-wise and all-powerful; but in this lesson on prayer Jesus presents him as our Heavenly Father who is willing and happy to give good gifts to his children. A natural father, so far as he deems it wise, will give to his children the things for which they ask. No proper parent will substitute evil things, or things of no value, for the good things desired by his children; and this is true of our Heavenly Father.

This lesson on prayer is for the special benefit of the Lord's consecrated people. Indeed, all the admonitions of the New Testament are directed toward this class. They were not written for the benefit of anyone who might, in a time of trouble, decide to seek the Lord for help. Thus, in applying the lesson of prayer here set forth, Jesus said, "If ye then, being

evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" No worldly person, nor an unbeliever, would petition the Heavenly Father for the Holy Spirit. But Jesus' faithful followers do pray for an infilling of the Spirit, and all that this implies of spiritual blessings.

Indeed, the chief burden of every true Christian's prayer will be for spiritual blessings—divine guidance in doing God's will; strength to endure the trials which God in his wisdom and love might deem to be good for them as new creatures in Christ Jesus; and a greater fruitage of the Holy Spirit, which is love, joy, peace, kindness, etc. Praying for the Holy Spirit implies all these spiritual blessings which can be ours only if we are filled with the Spirit.

LUKE 18:1-8

The Parable of the Importunate Widow sets forth another important fact concerning Christian prayers. The intent of the parable is expressed in verse 1, which reads, "He spake a parable unto them to this end, that men [that is, Christians] ought always to pray, and not to faint."

The parable speaks of a judge "which feared not God, neither regarded man." "And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary." But the judge ignored the widow for a while, and then concluded that "because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

We are not to take from this that our Heavenly Father becomes wearied over the prayers of his consecrated people. This is not the lesson of the parable. It is, rather, that we should be constant and persistent in prayer; knowing that if our prayers are in harmony with our Heavenly Father's will they will be answered in his due time, and when it is best for us.

Verse 7 reads, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" God does "bear long" with his people. He does not

become weary of their pleadings and answer their prayers just to be rid of them as did the "judge, which feared not God, neither regarded man." God listens patiently and lovingly, until the time his wisdom decides it is best for a prayer to be answered, and then he sets in motion the necessary agencies to bring about the answer.

Verse 8 reads, "I tell you that he [God] will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" The speedy answer here mentioned might well seem to be long-delayed to the one who is praying, but not so to God. But even though God has been answering the prayers of his faithful people throughout the age, it has not seemed so to the less faithful, and many of these have lost faith, so that at the time of Christ's return there is little true faith left in the earth.

It is true, as stated in our memory verse, that every consecrated seeker after God's blessings is rewarded. God has always supplied their spiritual needs.

QUESTIONS

For what do consecrated Christians mostly pray?

What is the main lesson taught in the Parable of the Importunate Widow?

Humility Before God

MEMORY VERSE: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

—Luke 14:11

LUKE 14:7-11

THE lesson of humility before God is clearly set forth in our memory verse. The same thought is also eloquently expressed by the Apostle Peter, who wrote, "All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Pet. 5:5,6

The parable of the two men at the marriage feast—one taking a seat in the "highest room" and later being humiliated by being asked to step down; and the other taking a seat in the "lowest room" and then being asked to move up to a more honorable position—well illustrates the principle outlined in the memory verse. We have an outstanding example of this in the case of Lucifer (the Devil) who exalted himself and eventually will be humbled and destroyed, in contrast with Jesus, who humbled himself and was

highly exalted to the divine nature and to the throne of God.

The Prophet Isaiah wrote concerning Lucifer, "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."—Isa. 14:12-14

In contrast with this spirit of self-exaltation how beautiful is the humility of Jesus as described by the Apostle Paul: "Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought not by robbery [corrected translation] to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion

as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:5-11

LUKE 18:9-14

In this parable the lesson of humility before God is forcefully set forth by the contrasting attitudes of the Pharisee and the publican. The Pharisees were religious leaders in Israel, and the publicans were looked upon as outside of God's favor. Many of them collected taxes for the Roman government, and to the Israelites this made them traitors to God's people.

The parable states that the Pharisee "prayed thus with himself." He assured himself of his own righteousness, and his superiority over the publican who also had gone up to the temple to pray. There has always been much of this type of praying, but we can be sure that God pays little or no attention.

The publican had the right attitude—the attitude of humility before God. He stood "afar

off" and "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." This man knew he was a sinner and was unworthy of God's blessings. He knew that the only basis upon which he could be blessed by God was that mercy would be shown him. This publican was the type to whom the ministry of John the Baptist appealed, who, when the way was pointed out to them, repented.

In the parable Jesus said, "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (vs. 14) The word "justified" as used here with respect to the publican does not have the same connotation as when it describes the life-justification of the consecrated followers of the Master, which is possible only through the merit of the shed blood of Christ. It is simply telling us that this man's humility and repentance was pleasing to God.

QUESTIONS

How was the principle of humility exemplified by Jesus in contrast with the spirit of Lucifer?

How is the lesson of humility before God taught by the Parable of the Pharisee and the Publican?

Knowing and Doing God's Will

MEMORY VERSE: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matthew 7:21

MATTHEW 7:21-27

BRIEFLY the will of God for his people of the present age is that they be fully devoted to him, at the cost of self-sacrifice even unto death. It is this that was expressed by Jesus when he said to his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) To these Jesus said, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

Our memory verse indicates the possibility of there being those who claim to be doing God's will upon the basis of the great works in which they are active, but discover that their claims do not stand up under divine scrutiny. It is not those who merely profess loyalty to the Lord who are pleasing to him, but those who actually know and do the will of the Heavenly Father.

This portion of today's Scripture lesson is the closing of Jesus' Sermon on the Mount. In this sermon the Master sets

forth many of the details involved in a life of faithfulness to the Lord and to his cause. A summary of these details is presented in the beginning of the sermon in what are known as the Beatitudes.—Matt. 5:3-12

The Lord's people are to be "poor in spirit"; that is, humble, recognizing their own unworthiness, and that only through the worthy merit of Jesus' shed blood can their imperfect works be acceptable to the Lord.

They are to "mourn" sympathetically for others, and be on the alert, through the glorious Gospel of the kingdom, to comfort others. Thus shall they be comforted themselves. It was this spirit of sympathy for others that was so well displayed by Jesus, and we are to be like him.

We are to be meek; that is, teachable. Those who are proud of heart are not in a position to really know the will of God, much less do it.

We are to "hunger and thirst after righteousness." This suggests a genuine and sincere de-

sire to know God and to be in harmony with his righteous laws.

The Lord's people are to be merciful. A failure to be merciful towards others is to indicate that we do not have an appreciation of our own great need of mercy from the Lord.

We are to be pure in heart. Because of adamic imperfection we cannot always be absolutely pure in thought, word, and deed, but we can be pure in heart, and it is this purity of heart for which the Lord is looking in those who are sincerely endeavoring to know and do his will.

The Lord's people are also to be peacemakers. They are to radiate peace and good will at all times; and besides, they are to proclaim the Gospel of peace, explaining that all true believers can have peace with God through our Lord Jesus Christ.

And we are to be so faithful in bearing witness to the truth of the kingdom that it will result in persecution and ostracism.

Jesus indicated that those who possess these qualities of character are the "salt of the earth," and the "light of the world." (Matt. 5:13-15) A very basic element of doing God's will is to be faithful in proclaiming the Gospel of the kingdom. It is thus that we are witnesses for Jesus.

MATTHEW 21:28-32

In this parable the two "sons" mentioned seem to represent two groups of Israelites—the publicans and sinners, and the Pharisees. It is Jesus' reference to the ministry of John the Baptist (vs. 32) that suggests this understanding. The publicans and sinners made no special profession of doing God's will, but it was to these that John's ministry specially appealed, and many of them became his disciples.

It was the same in the case of Jesus. His ministry appealed largely to the same class, and it was from these for the most part that his little band of faithful followers were recruited. The scribes and Pharisees, on the other hand, made great professions of loyalty to God. It was these who said, in the language of the parable, "I go, sir," thus professing obedience, but they did not carry through with their profession. The publicans and sinners, on the other hand said, "I will not," but at least some of them afterward did enter into the work of the vineyard.

QUESTIONS

What is God's will for Christians?

Who is represented by the two "sons" of the parable cited in our lesson? Explain.

Rich Toward God

MEMORY VERSE: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

—Matthew 6:33

LUKE 12:13-21

JESUS did not grant the request of the man who asked him to intercede with his brother and persuade him to divide the family inheritance with him. In the first place, Jesus was not in this sort of business, and besides, he perceived that the one making the request was covetous, and said to those listening, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."—vs. 15

Then follows the parable of the man whose ground yielded so abundantly that he did not have sufficient storage space for the produce. So the man decided, as the parable states, that "I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods." (vs. 18) He mused that then he would be able to say to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."—vs. 19

The man of this parable was evidently a professed servant of the Lord, but he reached his decision without taking into consideration the Lord's will in the matter. It was a decision based upon his own desire for security, comfort, and happiness. He did not consider that the Lord, in his goodness, had provided the extra produce, and that therefore he should seek his will in how it should be used.

Naturally the Lord was not pleased with this man's decision and attitude, and said to him, "Thou fool, this night thy soul [life] shall be required of thee: then whose shall those things be, which thou hast provided?" (vs. 20) Jesus' observation in the parable is, "So is he that layeth up treasure for himself, and is not rich toward God."—vs. 21

While covetousness is dealt with in the opening verses of our lesson, this parable is directed more particularly against the sin of using too much of one's worldly goods for the security and comfort of self.

rather than devoting more to the Lord and putting one's trust in him so far as earthly needs are concerned. This thought is pointed up by the context in which the parable appears.

Immediately following the parable we find Jesus saying, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment." (vss. 22, 23) In other words, Jesus is saying that his followers should not take selfish thought for their lives as did the man of the parable.

As long as we are in the flesh some thought has to be taken for the legitimate needs of the flesh, but we are not to concentrate all our energies on laying up treasures on earth. As our memory verse admonishes, we are to seek first the kingdom of God, with the assurance that the Lord is abundantly able to take care of our earthly needs as, in his way, we co-operate with him to this end.

The kingdom of God will be made up of rulers and subjects. The faithful footstep followers of the Master are promised a share with Jesus in the rulership phase of that kingdom, and it is this that Jesus refers to when he admonishes us to seek first the kingdom of God.

MATTHEW 6:19-21

This admonition to lay up treasures in heaven, rather than on the earth, is very much in harmony with the remainder of the lesson. In Jesus' dialog with the rich young ruler we are given a good insight into how to lay up treasures in heaven. (Matt. 19:16-21) This young man asked Jesus what he could do to inherit eternal life. Although eternal earthly life has been provided through the redemption which is in Christ Jesus for the human race in general, it was not the due time at Jesus' first advent for this life to be available to the people.

But Jesus talked with the man nevertheless, and finally said to him that if he would sell all that he had and give to the poor, and become one of his faithful followers, he would have treasure in heaven. Much is involved in this statement of giving all that one has to the poor, but the general lesson is clear, being the fact that by sacrificing earthly riches and advantages in the service of Christ one lays up treasure in heaven. It is as simple as that!

QUESTIONS

What is the sin of covetousness?

In what sense should we give no thought for the things of this life?

How do we lay up treasure in heaven?

Christian Life and Doctrine

The Power of the Word of God

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isaiah 55:8-11

THE words of fallen men often fail of their intended purpose, but never the words of God. Speaking through the Prophet Isaiah, the Lord said, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. 46:9, 10

To us the Word of God which reveals his plans and purposes toward his human creation is the Bible; and we have the assurance that the Bible is God's complete revelation to us in so far as we need his guide lines. Paul wrote to Timothy, "Stand by the truths you have learned and are assured of. Remember from whom you learned them; re-

member that from early childhood you have been familiar with the sacred writings which have power to make you wise and lead you to salvation through faith in Christ Jesus. Every inspired scripture has its use for teaching the truth and refuting error, or for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind.”—II Tim. 3:14-17, New English Bible

Turning back to the first chapter of the Bible, we find examples of the accomplishments of the Word of God: “And God said, Let there be light: and there was light.” (Gen. 1:3) “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters: . . . and it was so.” (Gen. 1:6) “And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so.” (vs. 9) “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.” (vs. 11) “And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.” (vss. 14, 15) “And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so.”—vs. 24

Man was the crowning feature of God’s earthly creation: “So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”—vss. 27, 28

How meaningful is the expression "it was so" which appears in connection with God's command with respect to the various aspects of the work of preparing the earth to be man's everlasting home. We do not know, nor could we understand concerning all the agencies the great Creator employed in the accomplishment of his purposes with respect to this work. All we know is that it was accomplished to the satisfaction of God and in keeping with his Word. And just as at that time his Word did not return unto him void, but accomplished his good purposes, so it has been in connection with every aspect of his plan, and continues to be, even to the working out of his holy purposes in the lives of those who are dedicated to the doing of his will.

Human Failure

But this has not yet been so with mankind in general. Because of disobedience man became imperfect, and selfish, and even those things which he was commissioned to do by his Creator have come far short of being accomplished in keeping with the Creator's will. Man was commissioned to multiply and fill the earth, and while billions of his offspring have been born into the world, they have all been sinful and dying, and if man had been left to his own devices, the human race might well have become extinct.

But God, through his love, provided a Redeemer for man, even his own beloved Son, and all will eventually have a full opportunity to believe on the Son, and those who do will not perish. (John 3:16) Thus the purpose of God concerning his human creatures will be carried out; his Word will not return unto him void—not because of man's wisdom, but by the wisdom and power of God.

Man was also commanded to "subdue" the earth—meaning, evidently, to bring it under his control so that it would provide food and clothing for the increasing population.

Through the centuries some progress was made along this line, but coming into "the time of the end" in which we are now living, and into the industrial age, man is awakening to the stark fact that through the misuse of the earth's resources the air, water, and land are becoming so rapidly polluted that man's very existence on the earth is threatened. We can rest assured, however, that although man is failing in his efforts to subdue the earth, the Lord's Word with respect to this will not return unto him void; that in his own time and way the earth will be subdued, for he created it not in vain, he formed it to be inhabited.

God's Plan

God knew from the beginning that man would fail with respect to his part in filling and subduing the earth, so he began to put his own plan into operation, and he has revealed this plan to his servants here on earth through the many promises and prophecies we find set forth in his written Word. To Abraham God said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. 12:1-3

Abraham was a man of great faith in God and in his promises, and he obeyed his Creator. Paul wrote concerning him, "By faith Abraham, when he was called of God to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."—Heb. 11:8-10

Abraham obeyed God even to the extent of showing his willingness to offer his beloved son Isaac in sacrifice. It was then that God confirmed his promise to him by his oath. We quote: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:16-18

A Faith Seed

When we read these wonderful promises of God concerning his purpose to bless all the families of the earth through the "Seed" of Abraham, it is important to keep in mind that there are two aspects of the seed. There is the seed that does the blessing according to the divine purpose, and then there is the seed which is blessed. The Scriptures reveal that both these seeds are made up, not only of the natural seed of Abraham, but of Gentiles as well. Also that none, not even the natural descendants of Abraham, will continue to be his seed except upon the conditions of faith and obedience.

-Paul wrote concerning this, saying, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be."—Rom. 4:16-18

The faith and obedience of Abraham serve as a wonderful example to all the Lord's people, and in keeping with the Scriptures, a reminder that if we wish to enjoy the Lord's blessing, and to inherit the promises made to us, we also must through faith be obedient to the Lord and to the conditions he attaches to the promises. When God said, "Let there be light, and there was light," he brought into action all those creative forces necessary to accomplish his will. And now he is working through the hearts and minds of his people who, by responding to his directives, become the instruments by which his plan of redemption and recovery for the human race is being carried out.

The Apostle Paul identifies the blesser seed of Abraham in Galatians 3:8, 16, 27-29. Verse 8 reads, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." Verse 16 reads, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." And then, in verses 26-29 Paul explains further: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Joint-Heirs with Christ

There is no misunderstanding Paul's identification of the blesser seed of Abraham, that seed through which all the families of the earth are to be blessed. Primarily it is Jesus, and therefore how appropriate it was that when Jesus was born the angel should refer to him as "a Savior, which is Christ the Lord." (Luke 2:10) Throughout the age

millions have thrilled over this proclamation of the angel, yet few indeed have realized that the work of saving and blessing the world could not begin until those who are baptized into Christ, and thus "put on Christ," are all gathered out from the world and united with Jesus as his "bride," and exalted to heavenly glory with him. Few indeed have realized that these also "are heirs according to the promise" made to Abraham.

And just as Jesus became the Redeemer and Savior of the world of mankind through faith in his Father's plan, and obedience to that plan, so we become joint-heirs with him through our faith and obedience. We are immersed, or buried, into his sacrificial death. This whole company are shown in symbol on Mount Zion with the "Lamb." They are identified as the children of God by the fact that the Lamb's Father's name is in their foreheads. Identifying these further, the statement is recorded, "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."—Rev. 14:1, 4

"These are they which follow the lamb" the Revelator wrote. There is no other way to reach Mount Zion, and there to be with the Lamb, except to follow him, to walk as he walked, and that is in the way of sacrifice. Psalm 40:7, 8 states prophetically of Jesus, the Lamb, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." The "volume of the book" is the Old Testament, the Word of God as it had been provided at the time of our Lord's first advent, and in this prophecy we find Jesus declaring his dedication to doing the things which this "Book" had foretold for his guidance.

Guided by the Word

Yes, Jesus was guided by the Word of God—that Word which is destined to accomplish the good pleasure of the

Creator, the Word which will not return unto him void. The words which Jesus spoke were not his own, but the Father's, and the works which he did were the Father's works. These led him in the way of sacrifice, a sacrifice which was not completed until on the cross he said, "It is finished." And, all those who ultimately share his heavenly home and glory will be the ones who have faithfully followed him.

Sanctified by the Word

In his prayer in the Upper Room the night before he was crucified Jesus said of his followers, "I have given them Thy word." And again, "Sanctify them by thy truth, thy word is truth. As thou has sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." (John 17:14, 17-19) Sanctification means a setting apart to the holy will and purpose of the Heavenly Father, and here Jesus indicates that this is accomplished through the power of the Word of God.

And what is the ultimate purpose of this in the divine plan? In this prayer in the Upper Room Jesus also said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:20, 21) What an intimate and precious oneness is being accomplished by the power of the Word and prayer, between the Lamb and those who follow him!

This is a oneness which will become a reality in the full sense only when the true followers of the Master have been united with him in glory. Throughout the age the professed followers of the Master have, generally speaking, been shamefully divided, and in no small way this has been the result of failing to give proper attention and

obedience to the sanctifying power of God's Word. Opinions, philosophies, human traditions, and differences in interpretation of scripture have divided the Lord's people; but the greater the reverence for the Word of God, and obedience to its precepts, the sweeter and richer has been the unity among the brethren. And "how good and pleasant it is for brethren to dwell together in unity."—Ps. 133:1-3

In Jesus' prayer he indicated that one of the results of the unity which will eventually come about among the Lord's elect people of the Gospel will be that the world may believe. (John 17:21) John 3:16 reads, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." As Jesus shows in his prayer, the world will become believers in him as a result of the oneness brought about between Jesus and his followers through the sanctifying power of the Word of truth.

This, of course, will not be in the present Gospel Age, but in the Millennial Age, when Christ and his followers, brought forth from death in the first resurrection, will be instruments of the Creator in the enlightenment and blessing of all the families of the earth. That will also be the world's judgment day; that day in which the "books" of divine revelation will be opened for the enlightenment and guidance of those who then become believers. (Rev. 20:12) And just as God's Word for the present age will not return unto him void, but ultimately will accomplish his grand design for the Lamb and his followers, so it will be true of his will and Word for that future kingdom period, when a knowledge of the Lord will be caused to fill the whole earth as the waters cover the sea.—Isa. 11:9

The Power of the Word

God's Word is powerful in the hearts and lives of those who with humble submission yield to its influence. It is

our spiritual food; it is a cleansing power in our lives; it is the light of life; it is the armor of righteousness which protects us from our enemies—the world, the flesh, and the Devil—enabling us to fight the good fight of faith. Hebrews 4:12 reads, “For the word of God is alive and active. It cuts more keenly than any two-edged sword, piercing as far as the place where life and spirit, joints and marrow, divide. It sifts the purposes and thoughts of the heart.”—New English Bible

The searching and revealing power of the Word of God in our lives depends upon our wholehearted surrender to its influences. We can resist its power through a selfish determination to have our own way, and to cling to our own interpretation of what the Word of God really means, especially as it applies to our individual relationship to God. On the other hand, if humbly we seek the Lord's guidance, and pray that he cleanse us from all opposition to the purifying and directing power of the Word, it will surely accomplish the divine purpose in us.

God's Word may fail to make us suitable “for the inheritance of the saints in light,” but if it does it will be our fault, not a failure of the Word of God; for in the carrying out of his purposes God does not coerce his people, but seeks, and ultimately exalts, only those who humbly submit to his will. Peter wrote, “Humble yourselves, therefore, under the mighty hand of God, and he will exalt you in due time.”—I Pet. 5:6

New Heavens and New Earth

Just as God is selecting and preparing his people of the Gospel Age for their high position in the spiritual rulership phase of the messianic kingdom, so it was through the power of his Word that he directed and prepared the Ancient Worthy class to be the human representatives of this heavenly rulership. These two aspects of the kingdom

(Continued on page 34)

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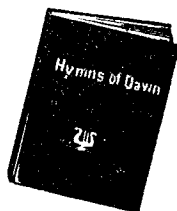
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(Continued from page 31)

are symbolized as the "new heavens and a new earth, wherein dwelleth righteousness."—II Pet. 3:13

In Isaiah 51:16 we read that the instrument God has used and continues to use in the lives of those who will participate in these two phases of the kingdom is his Word. We quote, "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." Just as the literal heavens and earth were brought into being through agencies which responded to the Word of God, so it is with respect to "the new heavens and new earth."

True, the Bible as we know it today—the written Word of God—was not possessed in ancient times. Prior to the giving of the Law, God's Word was relayed to his servants largely through the instrumentality of angels. With the writings of Moses, and later the other prophets, this method gradually changed. The main point is that the Lord accomplished that feature of the divine plan for that period through the power of his Word, based upon the obedience of those to whom it was directed. Thus, by his Word, he laid the foundations of the new earth, and is still planting the heavens. And we can be sure that these purposes of God's Word will not return unto him void.

In this prophecy the Lord says that he would put his words in the mouths of his people. Other scriptures indicate clearly that his Word must also reach the heart in order to be effective in the life of the consecrated servants of God, but we think that in this instance we have an indication that the Lord wants us to participate in communicating his Word, that its power in our lives is dependent upon how faithful we are in proclaiming it to others. The Scriptures make it abundantly clear that this is the Lord's will for his people. We are to be faithful in holding forth the Word of life.

It is also through his Word that God says to the Zion class, "Thou art my people." This function of the Word is referred to in the New Testament as the "witness" of the Spirit. Paul wrote, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together."—Rom. 8:16, 17

This assurance of divine sonship is a necessary encouragement to give us strength to continue following the Lamb in his pathway of suffering. But how glorious the end will be if we continue on faithfully! It will mean being glorified together with him, and this will assure us a share with him in that great promised work of blessing all the families of the earth. When that work is fully accomplished, then all the willing and obedient will know that God's Word did not return unto him void.

Yes, the people will know then that the Word of God, made sure by the mighty power of the Creator, did not need the carnal weapons of man in order to accomplish the divine purpose of blessing all nations. May we even now lay hold upon this great truth and put our trust more fully in the Word of God, that Word which has never failed, nor can fail. If at any time through the years of our pilgrimage our expectations may fail, let us remember that in such an event they were not based upon the Word of God, for he is always faithful; and may we, with increasing faith and hope, rejoice in the glorious fact that God's Word does not return unto him void, that in his own due time and way he will accomplish that which he pleases, and that his Word will prosper in the things whereto he sends it. □

THE PLACE TO START

"He who would endeavor to purify himself, to cleanse his conduct, must, to be successful, begin as the Scriptures begin, with the heart."—Volume 6

Consider the Lilies

JESUS said to his disciples, "Consider the lilies." (Matt. 6:28) In many ways, through his Word, God calls our attention to the importance of thinking, of considering, of meditating. But it is important that we think along proper lines, and that our thoughts be guided by the inspired Word of God. The Bible itself gives us many clues to proper thought channels, which, if followed, will lead us nearer to the Lord and to victory in carrying out our covenant of consecration. One of these is the exhortation to consider, to think about, the lilies.

But what is it about the lilies that we are to consider? Doubtless many profitable lessons might be learned by "considering" the lilies and other flowers of the field. Their beauty reflects the wisdom and skill of God in design and his love in exercising them. Who can gaze upon these gorgeous created things without standing astonished with wonder at the abilities of the Creator? This should inspire in the Christian's heart an increased desire and determination to be like God and to please him more and more as the days go by. But while this and other helpful lessons may be derived from considering the lilies, it is highly important that we note the particular point which the Master had in mind when, in his Sermon on the Mount he urged, "Consider the lilies."

In more detail Jesus said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin." They grow so gloriously that "Solomon in all his glory was not arrayed like one of these." (Matt. 6:28, 29) Failing to

note the point of this lesson, some have concluded that the Master is here teaching that Christian activity and service are not necessary to Christian growth. This misconception of the passage, like many other misconceptions of biblical truth, is based upon the observation of only a part of what the Master said. This is a wrong and very misleading method of studying the Bible. It is entirely possible for a Christian to formulate ideas and then cleverly select certain phrases and partial texts of Scripture that seem to fit in with and substantiate these ideas. Satan is on the alert to misdirect us along this line, and because "the heart is deceitful above all things, and desperately wicked," it is very easy for any of us to deceive ourselves. —Jer. 17:9

Most times, deception is made possible because of a more or less latent desire to take our sacrifice off the altar. The thought that Christian growth is possible apart from Christian sacrifice and activity is appealing to the flesh, and Satan is quick to supply the seeming scriptural proof to support such a position: "Consider the lilies . . . how they grow; they toil not, neither do they spin." How consoling to the flesh is the wrong application of these words by the Master!

The real thought of the text is just the opposite to this one, which evidently originated in the nominal church. The lesson begins in the 19th verse of the chapter, where the Master says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, . . . for where your treasure is, there will your heart be also." Then, in following up this admonition, Jesus relates the importance of the "single eye," which, as he explains, means that our interests and affections must not be divided: for "we cannot serve God and mammon."

Jesus then explains that we should take no thought for the morrow, but rather, in carrying out the terms of our covenant of consecration, should sacrifice all in seeking "first the kingdom of God," in full assurance of the fact that just as God cares for the sparrow, and just as he causes the lily to grow without the lily's help, so he will take care of our earthly needs without our giving them anxious concern. Yes, the Master wants his followers to be wholeheartedly devoted to the business of sacrificing earthly interests. He wants them to realize that they cannot serve God and mammon.

A little later, as shown in the 10th chapter of Matthew, we find the Master making the practical application of the spirit of full devotion to him. In this chapter we are told of his sending his disciples into the ministry—to labor, to toil, to work for him. He instructs them not to give consideration to their temporal needs by taking extra supplies of clothing, money, and other things. The evident purpose of these instructions was to bring home to the disciples the vital fact that, having enlisted in the Lord's service, there must not be any halfway attitude about it. Everything of an earthly character must be made subservient to the one business of serving the Lord. In this devoting of everything to the one end of service in the interests of the divine kingdom they were to consider that, so far as their temporal needs were concerned, God would provide them, even as he provided for the growth of the lilies.

Thus seen, if we consider the real lesson of the lilies, as Jesus intended us to observe it, we will realize that it is calculated to enhance in our minds the importance and necessity of seeking first, by every means at our disposal, the interests of the kingdom—that our first duty as Christians is to use time, strength, means, everything, as a living sacrifice in showing forth the praises of our God.

After Pentecost, the Lord revealed that those coming into the truth and consecrating themselves to the Lord were to realize the necessity of caring for those dependent upon them, and of providing things decent in the sight of all men. But even in the doing of this, it should be with the thought that efforts thus spent represent but a necessary side issue in our lives, and that our main business is to sacrifice the flesh and its interests in laying down our lives for the brethren, and in doing good unto all men as we have opportunity by telling them of the glad new day of blessing which is near. Thus, the consideration of the lilies will help to strengthen our faith in the ability of God to care for our temporal interests, while we with single eye press forward in the service of the Master. □



Weekly Prayer Meeting Texts

FEBRUARY 4—"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation 18:4 (Z. '00-3 Hymn 310)

FEBRUARY 11—"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before

you."—Matthew 5:11,12 (Z. '94-368 Hymn 216)

FEBRUARY 18—"The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deuteronomy 13:3 (Z. '98-40 Hymn 67)

FEBRUARY 25—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matthew 4:4 (Z. '02-246, 248 Hymn 154)

The First Sunday in Lent

THIS year the first Sunday in Lent is February 28. The observance of Lent is one of the traditions of denominational churches which began very early in the age—probably about the second century. The observance of Lent is not required by the Word of God. The Word “lent” originally meant simply the lengthening of the days in spring. Like the meaning of the word “Lent” itself, this traditional religious observance has undergone many changes through the centuries.

There are indications in the writings of the church fathers that Lent was probably at first a short period of time—evidently forty hours in length. This was supposed to correspond to the period of time Jesus was in the tomb. It was a severe period of fasting and discipline. Early in the seventh century Lent was lengthened to a period of forty days, probably to correspond with Jesus’ forty days in the wilderness following his baptism.

For a time after the Council of Nicea, Lent was observed by those who were planning to be baptized. For these it was a period of preparation for this rite.

Lent is supposed to be a period of self-denial and self-examination, and to the extent that these are actually practiced it is doubtless beneficial. However, the self-denial and self-examination taught in the Scriptures for the guidance of the dedicated followers of Jesus are not for a few hours or a few days or weeks each year. A Christian is to deny self all the time, and is also to keep close watch at all times over his thoughts, words, and doings.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) Notice that this does not refer to a refraining from the enjoyment of certain things pleasing to self, but a denial of self. This denial of self should be so complete that the Christian will not consult his own preferences as to his way of life, but look to the Lord, through his Word, to be guided in the way in which he should go. In other words, a Christian is one who has given over the rulership of his life to the Lord, and who endeavors at all times to be guided by the divine will as that will is expressed through the Word of God.

In addition to denying self, Jesus invited his followers to take up their cross and follow him. Under the Roman law in Jesus' day the death penalty was inflicted by crucifixion, and often those who were condemned to death were compelled to carry their own cross from the judgment hall to the place of crucifixion. This was true in Jesus' case. This meant that anyone carrying a cross, and accompanied by soldiers or officers, was known to be on his way to death.

Jesus knew of this custom, and knew also that he eventually would be crucified, so he used it as an illustration of his own sacrifice unto death; and he invited his disciples to take up their cross and follow him. Actually this means that Jesus was inviting his disciples to lay down their lives in sacrifice as he was doing.

Jesus began to sacrifice his life at the time of his baptism, and after a brief period of sacrificial ministry was actually put to death on a literal cross; but symbolically he carried that cross during the entire period of his ministry, which was a period of three and one-half years. During that time he was constantly giving himself in doing the Heavenly Father's will, and in bestowing blessings upon others through his teaching and miracles.

So if we truly deny self, and take up our cross, it means that our lives will be lived not for self, but for the glory of God, and in the service of others, our chief service to them being the imparting of a knowledge of the glorious Gospel of the kingdom. If we have truly taken up our cross to follow Jesus it means that like him, we will be laying down our lives in sacrifice; and this sacrifice will not be complete until we have been faithful even unto death.

The Apostle Paul wrote, "I am crucified with Christ." (Gal. 2:20) This was a symbolic crucifixion which is experienced by all dedicated followers of the Master who are faithful in denying self that their lives may be governed by the will of God. This is the self-denial of the Scriptures, and it is the way of the Christian every day of the year. □

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Divine Planning

"AT THE name of Jesus every knee should bow." These are the opening words of a beautiful hymn, which, when confidently and victoriously sung by a well-balanced choir, is a very encouraging experience to him who has been informed from the Scriptures concerning a divine plan.

Philippians 2:10 reads, "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth [awaiting the promised blessed resurrection]." But what does this mean to mankind in general—blinded by Satan, the god of this world, unenlightened by the precious truths of God's holy Word? They surely have no real hope of this wonderful divine promise ever having fulfillment.

The consecrated followers of Jesus, however, are fully assured that God is the Designer and Architect of a marvel-

ous kingdom (Heb. 11:10, Diag.), and that all his glorious purposes will have a wonderful fulfilment.

A Plan of the Ages

The Scriptures refer to "the much diversified wisdom of God, according to a plan of the ages, which he formed for the Anointed Jesus our Lord." (Eph. 3:10, 11, Diag.) And from Isaiah 46:9, 10 we read, "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

God's divine plan is the only true hope for a troubled world; and the Bible does indeed reveal to us a grand hope. We are told that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," and "As truly as I live, all the earth shall be filled with the glory of the Lord." —Hab. 2:14; Num. 14:21

These promises were written a long time ago; yet, up to this present time, the great drama which has unrolled before our eyes in the pages of history has been a dark and tragic one. The whole earth is sorely troubled with sin and pain and death. Divine authority has been ignored. The reign of evil in the world is an obvious and undeniable fact, and no power of man is of any avail to bring it to an end.

Divine Foreknowledge

Man is not the Saviour of the world, and we do know from the Scriptures that no mere human philosophy; no discoveries of science; no changes in earthly man-made governments, can abolish the process of sin and pain and death. Nothing short of the exercise of God's almighty power through his plan of salvation can suffice, and this will ensure the recovery of a ruined world. This will include a resurrection of the dead, and the full and complete establishment of God's kingdom, comprising a new heaven and a new earth wherein dwelleth righteousness.

Divine foreknowledge is one of the great lessons which God will impress. He would have us know that every feature of his plan was premeditated and forearranged from before the foundation of the world. He would have us recognize the fact that he is working all things according to the counsel of his own will, according to definite, unchangeable principles. This lesson is one of the principal objects served by a divine revelation; and another important object is the blessing of a certain class who are in sympathetic accord with God, by giving them in advance such information respecting divine purposes as would enable them to rejoice therein, and to co-operate therewith.

The Scroll

A beautiful word picture of this divine foreknowledge and prearrangement is given us in the fifth chapter of Revelation. There God, the Creator and upholder of the vast universe, is shown upon the throne, and in his hand a written scroll, sealed with seven seals. That sealed scroll represents the divine plan which God purposed in himself before the creation of

the world, but which he had revealed to no one; no, not to the angels, neither to the Son.—Matt. 24:36

In a few words, all that has occurred since creation—the permission of sin, the fall, the covenant with Abraham, the Law Covenant with Israel, the coming of Jesus, the pentecostal blessing, the gathering of members of the church—all these things were foreknown and provided for by the Father.

Additionally, that scroll contains a record of all that is happening now, and all that will occur throughout the Millennial Age, down to its very close—down to the time when every creature in heaven and on the earth shall ascribe praise, honour, glory, and dominion to him that sitteth upon the throne, and to the Lamb forever.—Rev. 5:13

In the Revelation picture John notes a proclamation made throughout heaven and earth, inquiring for anyone worthy of the great honour of having this scroll of the divine purpose committed to his care—to be opened, and to be executed in harmony with the divine purpose.

Who Is Worthy?

John looked to see who this worthy one might be, but none was found worthy. Then he wept. It seemed to John most unfortunate that God should have some great, wonderful purposes which might come to naught because no one was worthy to be the divine executor in respect to the plan.

But his tears were checked by the angel, who said, "Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." And John said, "I beheld, and, lo, in the midst of the throne . . . stood a Lamb as it had been slain." And to the Lamb was given the scroll. Then all the angels of God worshiped the Lamb, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."—Rev. 5:5-7, 12

Applying the picture, we see the signification. Until our Lord was slain, until he had given his life as man's redemption price, there was no being in all the universe

worthy to be the executor of the divine purposes. By our Lord's loving obedience to the Father's will, unto death, he proved himself loyal to the last degree. Him the Father raised from the dead, and when he had ascended up on high the proclamation went forth, Let all the angels of God worship him. He is the Lamb of God who was slain, and by his death redeemed a condemned world of mankind, and merited the Father's confidence that to him might be entrusted every feature of the divine programme. "He is worthy." From that time on, every feature of the programme would be under his supervision, and he would open the seals and see to the execution of every feature of God's gracious purposes.

All Fulness

"He [Christ Jesus] is the Head of His body, the Church. He is the Beginning, the Firstborn from among the dead, in order that He Himself may in all things occupy the foremost place. For it was the Father's gracious will that the whole of the divine perfections should dwell in Him." (Col. 1:18-19, Weymouth) So we are assured that in the

glorified Christ, who is the Head of the church, dwells all fulness—plenitude of wisdom, grace, and power, not only to guide all the affairs of the church, his body, but also as the Father's representative to do everything necessary to be done in carrying forward to successful completion the great divine plan committed to his care.

Colossians 2:9, 10 (Weymouth) reads: "For it is in Christ that the fulness of God's nature dwells embodied, and in Him you are made complete, and He is the Lord of all authority and power." Within the framework of the divine plan, the consecrated, spirit-begotten followers of Jesus, living and being completed as new creatures in their Lord and Head, gratefully testify, "Out of his fulness we all received; even favour upon favour."—John 1:16, Diaglott

Oneness in Christ

The condition of our being in Christ, and being completed as new creatures in him, is of vital importance if we, by divine grace, are to attain that high and heavenly calling to which we have been called. "As many of you as have been

baptized into Christ have put on Christ; . . . ye are all one in Christ Jesus."—Gal. 3:27,28

The Lord has covered a whole range of illustrations in describing this close union or relationship between himself and his consecrated followers. One of these, from the human body aspect, shows Jesus as being the Head over the church, which is his body. The Apostle Paul declares, "Now you are the body of Christ and individually members of it." (I Cor. 12:27, RSV) We do not get into this body of Christ in a group, or as an ecclesia, but individually. And in Ephesians 4:15 and 5:23 Paul tells us that Jesus is our Head.

No figure could teach us more convincingly that, first, the true church is a part of the Christ; second, that its relationship to our Lord Jesus is a very intimate one; just as intimate as the relationship of the human body to the human head; and third, that the relationship of its members, one to another and to the Head, is that of servants.

One is our Master, even Christ. It should always be remembered that our Head or controlling power is the Lord

Jesus Christ. We should not fail to bring our own heart and mind into close sympathy, likeness, and oneness with his; fully submitting ourselves to the transforming influences of the Spirit of the Lord, so that we are changed daily, more and more fully, into his glorious likeness.

A Spiritual Structure

The true children of God, during their earthly pilgrimage, are being prepared to form part of a beautiful heavenly spiritual structure which, when completed and glorified, will establish God's long-promised kingdom in the earth.

In highly symbolic writing we read in Revelation 21:1-4, "And I saw a new heaven [the spiritual control of Christ and the church] and a new earth [earthly society, reorganized under God's kingdom]; for the first [Greek, protos, former] heaven [present civil and ecclesiastical rule] and the first [former] earth [human society as now organized under Satan's control] were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride

adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Consummation

This wonderful prophecy, written so long ago, is additional evidence of God's marvelous foreknowledge and planning. According to the predetermination of God, during this Gospel Age he has been and still is calling and choosing a people, a church, from among the human race. This church, when completed and glorified with her Lord, will be "beautiful for situation, the joy of the whole earth."—Ps. 48:2

At the close of Christ's millennial reign, when all shall have had a full and fair opportunity to attain perfect life on the human plane, (the incorrigibly wicked having been destroyed); when "at the name of Jesus every knee should bow" "then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—I Cor. 15:24-26

Meanwhile we, as God's children, whilst giving all diligence to make our heavenly calling and election sure, are still being encouraged by our beloved Lord's words through the Revelator: "To him that overcometh will I grant to sit with me in my throne"; "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 3:21; 2:10), and by our daily resolve:

"Lord, I am thine, entirely thine,
Purchased and saved by blood of thine;
With full consent, thine I would be,
And own thy sovereign right in me.
"Thine would I live, thine would I die,
Be thine through all eternity;
Thy grace can full assistance lend,
And on that grace I dare depend."

Talking Things Over

To Us the Scriptures Clearly Teach

THE statement of biblical truth under the caption, "To Us the Scriptures Clearly Teach," which appears on the back cover of each issue of *The Dawn* has graced present truth magazines for nearly a century, and we think it appropriate to call special attention to it by enlarging somewhat upon the various items which it sets forth. It is not a summary of all the precious teachings of the Bible, but it does—if only briefly—refer to many of them. For convenience, we will quote in turn each of its meaningful paragraphs:

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

When God, through Moses, led the nation of Israel out of the land of Egypt, he gave instructions concerning the building of a tabernacle which was known as the Tabernacle in the Wilderness. During the forty years of wandering in the wilderness this tabernacle served as the meeting place between God and Israel. Later in the history of this typical nation the temple replaced the tabernacle, and in it the people found a channel of communication with Jehovah, and they learned to look to the temple as the source of their instruction and guidance.

Beginning with Jesus and the Gospel Age literal temples were no longer used by the Lord, and the Apostles Paul and Peter refer to the temple arrangement of the Jewish Age as being typical of a much higher arrangement by which the Creator ultimately would extend his blessings not only to Israel but to all nations. Speaking of the faithful followers of the Master, Paul wrote that these "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:20-22

The apostle wrote, "Ye also, as lively [living] stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God by Jesus Christ." (I Pet. 2:5) Here we have the thought that just as Israel's temple was built of stones, so the spiritual house of God of the present age is also built of "stones," "living stones," that is, each true follower of Christ being one of these stones. Peter makes what we might call a double illustration, by explaining that not only are we "living stones" in a spiritual temple, but are also priests to offer sacrifice. The typical temple was a place in which sacrifice was offered.

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

A great truth is set forth in this paragraph which is generally not known throughout the professed Christian world, which is that the church, or temple class in the

divine plan, will one day be completed and serve a special purpose in the next age. The generally accepted idea is that God is now doing what he can, through the aid of his people, to bring as many of the world of mankind into his church as possible, and that those who do not join the church before they die do not attain salvation. It is generally believed that this work of converting the world and bringing them into the church will go on indefinitely, and that this is the only effort in the plan of God to save humanity from sin and death.

This erroneous view fails to take into consideration that the "church,"—Greek, **ekklesia**—is called out from the world to be used of the Lord during the period of the messianic kingdom as the channel of blessing for the remainder of the world of mankind. To Abraham, God made the promise that through his "seed" all the families of the earth would be blessed. (Gen. 12:3; 22:16-18; 28:14) In the New Testament the Apostle Paul explains that Jesus is this promised blesser seed of Abraham, and that associated with him will be his church, the called-out ones from the world who suffer and die with him.—Gal. 3:8, 27-29

Thus we have proof from the Word of God that the "temple" is being prepared to be the channel of blessing for all mankind—all families of the earth. But first, as the paragraph so correctly states, all the "living stones" which will be in this temple of the Lord must be completed, and brought together in the "first resurrection." In Revelation 20:4, 6 this first resurrection is mentioned, and we are assured that all who come forth in the first resurrection will live and reign with Christ a thousand years, or throughout the Millennium, as mentioned in the paragraph.

(3) 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

"in due time" be "the true light that lighteth every man that cometh into the world."—Heb. 2:9; John 1:9; I Tim. 2:5, 6

The word "ransom," in the Greek, means "corresponding price." It was the perfect man Adam who came under condemnation to death as a result of his wilful transgression of God's law, and it was Jesus who, being made "a little lower than the angels," like Adam, voluntarily gave up his human life as a substitute for the forfeited life of Adam. It is this perfect human sacrifice that constitutes the basis of atonement between God and men, and makes possible a restoration to life of all of Adam's race.

Paul wrote, "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21, 22) Paul again wrote, "For 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

Paul's statement that God will "have all men to be saved" does not refer to eternal salvation, but a being saved, or released, from the sleep of death. This is essential for the vast majority of mankind in order that they might come to a knowledge of the truth. This knowledge will reach mankind through the temple class during the Millennium. Paul speaks of it as being "in due time."

No one will be saved in their ignorance. All must be enlightened concerning the provisions of God's grace through the ransom, and upon the basis of this enlightenment be able to make a decision as to whether they will accept this gift of God's love, and obey the laws of the kingdom, or whether they will continue wilfully in the path of unrighteousness. If they choose the latter they will

be "destroyed from among the people," but if they accept and obey, they will enter into life eternal.—Acts 3:22

Yes, Jesus is "the true Light, which lighteth every man that cometh into the world." (John 1:9) Some—a few—are enlightened during the present age. These are invited to come out from the world and to lay down their lives in the divine cause. However, the vast majority in all ages thus far have gone down into death with no knowledge of God and of his love. These will be enlightened during the Millennium, for it will be then that the knowledge of the Lord will fill the earth as the waters cover the sea.—Isa. 11:9

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

Here a great truth is expressed concerning Christians which does not apply to those who are not called to follow in the footsteps of Jesus. The generally accepted thought is that all who are saved will spend eternity in heaven with Jesus, but this is not taught in the Bible. Jesus said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." (John 14:2, 3) Jesus did not make this promise to all mankind, but to his faithful disciples only.

The Apostle John wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."—I John 3:1-3

Surely the hope of spending eternity with Jesus in the heavenly realm, and of reigning with him in his kingdom, should be a great incentive to purity in thought, word, and deed. And this is a purity according to God's standards. It is a sanctification of mind and heart to the doing of his will, as his will is outlined for us in his precious Word of truth. We read that "the Word of God is . . . powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."—Heb. 4:12, 13

The Apostle Peter wrote that there are given unto us "exceeding great and precious promises: that by these [we] might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (II Pet. 1:4) It is the heavenly promises of the Bible which serve as an incentive to faithfulness to the Lord, and it is through faithfulness in the doing of his will that we will obtain the divine nature in the "first resurrection." Peter gives us a wonderful formula for faithfulness and attainment immediately following his reminder of our hope to be partakers of the divine nature. We quote: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance [self-control]; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity [love]."—II Pet. 1:5-7

To this Peter adds, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is [spiritually] blind, and cannot see afar off, and hath forgotten that he was purged

from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:8-11

The Apostle Paul wrote that if we are God's children then we are "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:17) Jesus' death on the cross provided atonement for sin for both the church and the world. However, his followers are invited to share in his sufferings, and it is on the basis of their willingness to suffer with him, and their faithfulness in laying down their lives in the divine cause, that they will have the opportunity to live and reign with Christ. Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us."—II Tim. 2:11, 12

(5) 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

The church complete is pictured in Revelation 19:7 as the "wife" of the "Lamb"; that is, of Christ. The text reads, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Here we are reminded that an important mission of the church is indeed to make herself ready to be united with Christ in the first resurrection, and then for a thousand years to be associated with him as the future kings and priests to rule and bless the world of mankind.

And we are now privileged to be God's witnesses in the earth—"ambassadors for Christ." (II Cor. 5:20) Just before returning to heaven, Jesus said to his disciples, "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) However, this work of witnessing to the world does not imply the conversion of the world in this age.

Some, indeed, who receive the witness turn to the Lord in full consecration to do his will. These are the ones who are drawn to Christ by his Heavenly Father. Millions of others have heard the witness, and while not becoming Jesus' disciples in the present age, will to some extent be prepared for the testimony concerning Jesus and the ransom provision he has made for him when, in the next age, the Lord turns to the people a "pure language," and they call upon him to "serve him with one consent."—Zeph. 3:9

James informs us that God visited the Gentiles to "take out of them a people for his name," and that it is after this that all will have an opportunity to call upon his name. (Acts 15:14-17) It is important here to note that the people for the Lord's "name" are taken out from the world; that God's design for the present age was not the conversion of all. It is after the Lord's return and the full establishment of the messianic kingdom that all mankind will be "visited" and given an opportunity to call upon the name of the Lord and to serve him and live forever.

Nor should we separate the work of witnessing from our efforts to be made ready for our future marriage with the "Lamb." There is no better way to develop the fruits and graces of the Spirit than to be faithful in bearing witness for the truth. There is no better way to prepare for our role as kings and priests with Jesus than to be faithful in laying down our lives in sacrifice at the present time

in making known to as many as we can reach the glorious Gospel of the kingdom, and the fact that the blessings of the kingdom are near, even at the door.

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

Yes, the hope of the world is what Peter describes as “restitution.” (Acts 3:19-23) And the blessings of restitution, as this last paragraph asserts, will be made available to mankind during Christ's millennial kingdom. The world will then be enlightened concerning the true God and his love, and as the great provision of the “ransom” is testified to them they will learn that through belief and obedience they can receive the blessings of restitution.

Restitution means restoration—the restoration of that which was lost through the transgression of father Adam, which would be health, life, and dominion over the earth. The thought was illustrated in part by Peter and John when they healed a man who had been ill from his birth. (Acts 3:7-9) It was this miracle that led to Peter's wonderful sermon on restitution which is set forth in this same chapter. (vss. 19-23) Peter's thought clearly is that just as this one man was restored to health by divine power, so in God's due time there will be blessings of restitution of all things, and for all.

Peter gives us further information on this comforting thought by saying that “the times of restitution” had been spoken by the mouth of all God's holy prophets since the world began. Furnished with this inspired information, we need only to turn back to the Old Testament prophets to get further details of the restitution blessings which are coming to mankind during the messianic kingdom.

In Isaiah's prophecy we see death destroyed and tears wiped away. (Isa. 25:6-8) We see blind eyes opened, deaf ears unstopped, and lame men walking and leaping. We also see "the ransomed of the Lord" returning from death with songs and everlasting joy upon their heads. (Isa. 35:10) We see a time when "the inhabitant shall not say, I am sick." (Isa. 33:24) And we are also told that "they shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."—Isa. 65:22

In a probable reference to the restoration of man's dominion over the earth and the lower animals, we read, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord."—Isa. 65:25

Jeremiah forecasts the restitution or resurrection of children, specifically those who were slaughtered by Herod in an attempt to destroy the Christ child, but the prophecy applies to all. We quote: "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jer. 31:15-17

In mentioning that all God's prophets had foretold the blessings of restitution, Peter quotes Moses, in that wonderful prophecy concerning the coming of "that prophet," and in this prophecy Moses told the people of his day that they would have the opportunity of hearing that prophet. This means that they will, in that restitution time, be awakened

from the sleep of death, and with the remainder of mankind be given an opportunity to hear and to obey.

But when this wonderful promise is being fulfilled it will be necessary to obey "that prophet," for as Peter explains, it will then come to pass that the soul which will not hear and obey will be destroyed from among the people. (Acts 3:23) It is this destruction that is referred to in Revelation as the "second death." (Rev. 20:6, 14) From this death there will be no resurrection, because those who are thus destroyed will have proved themselves to be wilfully and incorrigibly wicked, and beyond all hope of reformation.

Truly, it is a wonderful hope that the Bible holds out for the world of mankind—it is the hope of being restored to human perfection here on the earth. God created the earth to be man's home and, as a result of the ransom and the millennial reign of Christ and his church, the people will at long last have the opportunity of actually living here, free from sickness, pain, and death.—Rev. 21:4

We should keep in mind, also, that the church of this Gospel Age partakes of a heavenly calling; and, as we have seen, will become the "bride of Christ," and as his bride will have the wonderful privilege of sharing with him in dispensing restitution blessings to the world of mankind in general. It is in keeping with this that we read in Revelation 22:17: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."



THE INFLUENCE OF DOCTRINE

"Doctrine—instruction—is important, not merely for the knowledge which God's people are to have, but especially because of the influence which this knowledge will exercise upon all hopes and aims and conduct."—Volume 6

Encouraging Letters

Out of Confusion

Dear Brethren: Enclosed you will find my renewal to The Dawn Magazine. I enjoy The Dawn very much, and would not want to be without it. I thank you people for what you have done for me. You have brought me out of the confusion of so-called "new light," back to the glorious truth as Pastor Russell taught it. May the Lord bless you all with health and strength so you may continue with your good work until you hear the Master's words, "Well done, thou good and faithful servant." Your brother in the faith.—Kentucky

Appreciates Dawn Service

Dearly Beloved In Christ: Greetings in the name of our Master and Lord. We are thankful for being served and enriched spiritually by your efforts. Our ecclesia would desire you to know how much we have appreciated your spirit of sacrifice and labors of love that you continue to manifest on our behalf. We are thankful to the whole Dawn staff for all the time and energy that you have devoted in carrying out his work. We also want to thank you for the joys and

blessings we receive from the speakers which are provided by The Dawn pilgrim department. May our Heavenly Father continue to bless your efforts in the timely publications that you print so that this wonderful message can be proclaimed throughout the world. We would like to assure you that we remember you before the throne of Heavenly grace as we do all who participate in the harvest work. May our Heavenly Father continue to guide and direct all that you do, and keep you in his loving care. Please remember us in your prayers that we too may remain faithful.—Pontiac Bible Students Ecclesia, Michigan.

The Sun Will Shine

Dear Brethren of The Dawn: Please accept this small token, and I want you to know how I appreciate the many books from The Dawn. I also receive The Dawn magazine and how I enjoy reading it! What a blessing to know the hope for better things to come, after the time of trouble is over. The world is very dark but the sun will shine, and what a wonderful day that will be for all. God bless you.—Pennsylvania

The Kingdom Near

Dear Brethren: When I received my Dawn I read the first article and became so interested that I did not stop reading until I read it through that evening. It is such a comfort in this troubled world to be able to look ahead to the time when the kingdoms of this world become the kingdom of our Lord and Savior Jesus Christ. I am so thankful I have been able to see that the earth is man's future home, when he comes from the death state. We know that the time is close at hand for our Lord to take over, when his will will be done.—
Kansas

Appreciates "Grand Design"

Dear Brethren: I am enclosing a check for your wonderful book, "The Creator's Grand Design." I must say it is one of the most inspiring books I have read. I want this copy sent to one of my sisters-in-law who I found was also searching, and in talking with her we found true love and friendship like you have only when you have the love of God in your hearts. We both have a lot to learn but know that The Dawn has the only answers we have found to be true, and in harmony with the Scriptures.—
Tennessee ☐

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MARCH SPECIAL: On Sunday, March 21, guests of "Frank and Ernest" will discuss the topic, "Has God No Pity?" This will be interesting and informative. Circulars will be available advertising it. Send for as many as you can use. They are free. Address: The Dawn, East Rutherford, New Jersey 07073.

GENERAL CONVENTION BULLETIN

Plan Now to Attend

"PLAN AHEAD" is a motto often seen in offices and on bulletin boards, which is good advice. It is particularly helpful to do this in connection with the General Convention. During the coming months each will have the opportunity to make preparations to attend this year's gathering in Bloomington.

There is no better way of spending our vacation than with the Lord's people. This can be a wonderful family vacation that will bring spiritual benefit not only to the consecrated adults, but also to children, because plans are already being made for an interesting Bible study program for the young people. Last year the convention again voted to subsidize a special half-rate to be given to all those attending the convention from ages 5 through 18.

It is only at a general convention that one can meet brethren from so many, often far-off, places. The testimony meetings, the public meeting, the immersion service, the evening vesper services, the fellowship of those we may not have seen for a year or two, or more, make the General Convention a spiritual event worth planning ahead for, so plan now to attend!

SATURDAY, JULY 31 through THURSDAY, AUGUST 5
INDIANA UNIVERSITY, BLOOMINGTON, INDIANA

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

O. D. DEIFER	Feb. 21	St. Louis, Mo.	2
Pottstown, Pa.		LoSalle, Ill.	3
G. M. JEUCK	Feb. 28	Rockford, Ill.	4
New Haven, Conn.		Covert, Mich.	5
A. H. KRUMPOLT	Feb. 14	Grand Rapids, Mich.	7, 8
Baltimore, Md.		Saginaw, Mich.	9
Philadelphia, Pa.	14	Detroit, Mich.	10
		Pontiac, Mich.	11
		Toledo, Ohio	12
R. J. KRUPA	Feb. 28	LEO POST	
Allentown, Pa.		New London, Conn.	Feb. 21
GEORGE PASSIOS	Feb. 28	H. W. PRICE	
Paterson, N. J.		Vancouver, B. C.	Feb. 28
HARRY PASSIOS	Feb. 14	H. J. TIEMEYER	
Columbus, Ohio		Sayville, N. Y.	Feb. 7
Baltimore, Md.	28		
E. K. PENROSE	Feb. 1	F. S. WASSMANN	
St. Joseph, Mo.		Hartford, Conn.	Feb. 21

BRITISH SPEAKER'S APPOINTMENT

E. T. NADAL Ipswich Feb. 21

Conventions

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

SACRAMENTO, CALIF., Feb. 13, 14—
Odd Fellows Hall, Ninth & K Sts.
Mrs. E. F. Lankford, 6000 19th Ave.

COLUMBUS, OHIO, Feb. 14—N. W.
Gardens, Independence Hall, N. W.
Blvd. & N. Star Rd. Mrs. Lois Smith,
4294 Ellery Drive.

PONTIAC, MICH., Feb. 21—YWCA,
269 W. Huron St. Mrs. Ora C. Lock-
wood, 110 South Blvd. W., Rochester,
Mich.

CHICAGO, ILL., Feb. 28—Masonic
Temple, 5352 W. Chicago Ave. Mr.
Albert Sheppelbaum, 5739 S. Nor-
mandy Ave.

DETROIT, MICH., Feb. 28—Northwest
Branch YWCA, 25940 Grand River.
Mr. Frank Niemczak, 18937 Murray
Hill.

BOISE, IDAHO, Mar. 6, 7—Owyhee
Hotel, City Center, Eleventh & Main
Sts. Mrs. Elton Pigg, 1503 Sunrise
Rim. Rd.

ST. PETERSBURG, FLA. Mar. 6-8—
Florida Bible Students Annual Con-
vention. Heilman's Mobile Home
Park, 8300 Seminole Blvd., Semi-
nole, Fla. Mr. Lloyd Hagensick, 518
81st Ave. N., St. Petersburg, Fla.

MIAMI, FLA., Mar. 13, 14—Simpson
Memorial Garden Club, 55 S. W.
17th Rd. Mrs. Don Roark, 6482 S. W.
39th St.

SALEM, OREG., Apr. 2-4

DETROIT, MICH., Apr. 3, 4

VANCOUVER, B. C., May 22-24

**SAN FRANCISCO, CALIF., (Asilomar),
May 28-31**

LONACONING, MD., May 30

BIBLE STUDENTS GENERAL CONVENTION

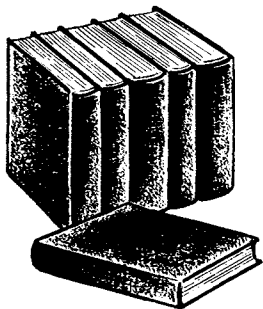
Indiana University, Bloomington, Indiana

July 31—August 5

THE MEMORIAL SUPPER

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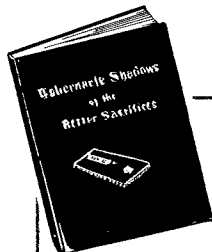
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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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