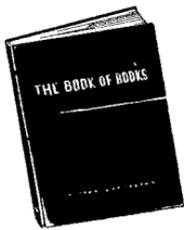




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Highlights of Dawn

A World-Shaking Event-- Largely Ignored

NO GLOBAL shooting wars are plaguing the world today, but the social structures of earth are in a state of confusion and distress. Starvation stalks up and down in most of the earth. Monetary inflation is increasing in many countries. In most places crime is on the increase. Corruption among high government officials is weakening the faith of millions in governments as a whole. And the knowledge that a diplomatic blunder could again plunge the major powers of the earth into another deadly war, as well as the other evils which confront the people, continue to keep the hearts of mankind filled with fear.

There is yet another event which has a vital bearing on the world situation today, but one which is not being seriously considered in the diplomatic and political deliberations of the nations; namely, that the Super Statesman who is to restore order world-wide, and establish genuine peace that will be not merely for "our times," but for all times, was born more than nineteen centuries ago, lived to the age of thirty-three and one-half years, and then was crucified by the pagan Roman authorities in response to the clamorous demand of his brethren, the Jews.

He was called Jesus, which is the Greek for the Hebrew word Joshua, meaning "Savior." His birth was announced

by an angel to a little group of shepherds watching their flocks by night on the Judean hills. These shepherds, evidently somewhat alarmed by the sudden appearance of that which they recognized as supernatural, were bidden by the angel that addressed them to "fear not: for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10, 11

Then suddenly a multitude of angels, supplementing their leader's announcement of glad tidings, in unison sang, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:13, 14) Whether or not these shepherds were sufficiently well acquainted with the testimony of their prophets to realize that this announcement of the birth of Jesus signaled the beginning of the fulfilment of what had been foretold concerning a new kingdom that was to be established, and a new day that would dawn for the blessing of the world, we are not able to say. Nevertheless, the prophets had foretold the birth of this Savior, Prince, and King, and had pointed out the scope of work designed by God for him to do. For example, Isaiah declared (9:6, 7):

"For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of host will perform this."

This prophecy, if inspired alone by the enthusiasm of a Hebrew prophet, would be a very ambitious one indeed. It envisages the deliverer of Israel in the combined role of Counsellor, Father (or life-giver), a mighty God, and a

Prince of Peace. While the pharaohs, the kings, the princes and the emperors of Egypt, Babylon, Medo-Persia, Greece, and Rome had endeavored, by force and trickery, to extend their domains far and wide throughout the then known world, yet this humble, but enthusiastic prophet, foretelling the birth of a future Israelitish King, made bold to assert that there would be "no end" to the sphere of influence of "his government and peace." Furthermore, that—being world-wide in its administration—it would also be established "with judgment and with justice from henceforth even forever."

In view of all the shocking escapades of selfish men that history reveals, and in view also of the present example of "man's inhumanity to man," we might justifiably feel that Isaiah, while a commendable ideologist in his outlook, had closed his eyes to reality when he penned his description of a future utopia of righteousness and peace which well-wishers in countless generations of human experience have had reluctantly to admit has not yet been realized. But there is a statement in this prophecy which we should not overlook; one which should form a basis for the re-examination of all the facts related thereto; namely, that "the zeal of the Lord of hosts will perform this."

God Is Able

God is able! This is the professed belief of both Catholics and Protestants the world over. Upon the basis of this belief the human mind readily can conceive of the untold possibilities of accomplishment in a distraught world if, indeed, there is a God who is as able as the Christian God is declared to be; and if, at the same time, he is willing. That our God is willing to do for man what man cannot do for himself is abundantly attested by the many prophecies and promises he has made of his intention to perform—"the zeal of the Lord of hosts will perform this."

That these promises had not been forgotten hundreds of years after they were made is clear from the angelic message to the shepherds announcing the birth of the One who had been promised. The question is, have the promises relating to his accomplishment been forgotten? Or is the birth of Jesus, now so universally celebrated every year, merely a legendary incident in a series of fairy tales, all of which, while supposedly backed up by an all-powerful and loving Creator, yet have no real foundation in fact, and contain no evidence of genuine divine inspiration?

This is the great challenge to Christianity today. Yes, a challenge today more than ever before, because there is now less in the world than ever before to indicate that the kingdom of righteousness and peace, which the prophets foretold, would be established by the One born in Bethlehem nineteen centuries ago. In all these nineteen hundred years there has been no genuine or lasting peace and good will in the earth. Wars and rumors of wars have marred the hopes of peace in each generation. The fact that aggressor nations sometimes have labeled their acts as "holy wars" has made these no less bitter and devastating in the hearts and lives of those affected.

But "hope springs eternal in the human breast," and is not easily destroyed. All Christendom has believed that Jesus was born, and that he is the Prince of Peace; so they continued to sing their anthems of praise to this King of glory, despite the roar of cannon and the shrieks of the dying on battlefields supposedly made hallow by the misguided prayers of nominal churchianity. All the while there was the hope of a better time coming. The "heroic dead" of each generation, it was hoped, would make, by their sacrifice, future generations safe for peace.

Since the armistice of 1918, enthusiastic workers for Christ have hoped for the full victory of their cause and

labored for the "conversion of the world in this generation." Today that hope is blasted by the resistless aggression of atheism and paganism sponsored by powerful nations implemented by machines of war, the efficiency and destructiveness of which are vastly more deadly than the carnal weapons that were used by so-called Christian nations in their crusades to forward the cause of Christ in the earth. So it may reasonably be said, as never before, believers in Christ as the Prince of Peace are challenged to show cause for continuing to believe in a hero who was crucified, and whose cause in the earth has been, apparently, so utterly defeated.

Jesus' Viewpoint

Perhaps the most logical avenue of approach in meeting this present-day challenge to Christianity is to consider Jesus' own viewpoint. What were his expectations? Did he realize that nineteen centuries from his day the world would be in the dilemma it is in today, with no serious consideration being given to his teachings by the leaders of any nation, while a great part of the world turns its back on him altogether? If Jesus did not expect this apparent defeat of his cause in the earth; if the prophetic vision which tells of his birth and ultimate glory as King of earth does not include and explain the many historic developments of the past nineteen centuries which, to the casual observer, belie the enthusiasm of the prophets, then we might all well wonder what is to become of Christianity.

Jesus, as well as the prophets and the apostles, did foresee and foretell the utter collapse of what, to many, appears to be the Christian cause in the earth. For example, concerning the time of his second coming, Jesus raised the question as to whether or not there would then be any faith in the earth. (Luke 18:8) In answering questions put to him by the disciples as to what would constitute signs of his

return and second presence, Jesus outlined a series of events culminating in what Daniel the prophet describes as "a time of trouble such as never was since there was a nation." (Matt. 24:21; Dan. 12:1) Evidently it is this very time of trouble that is to bring about the collapse of what men have called Christendom. Obviously, then, the present increasing defeat of man-made efforts to establish a Christian peace and good will in the earth has not come as a surprise to the Lord; nor does it indicate the failure of his cause in the earth.

Counterfeit Kingdom Foretold

One of Jesus' parables of the kingdom is that of the Wheat and Tares. The "wheat" in this parable—sown by Jesus himself in the establishment of the Early Church—he declares to be the "children of the kingdom." The "tares"—imitation, or counterfeit wheat—represent the "children of the wicked one." "While men slept"; that is, after the apostles and other faithful ones in the Early Church fell asleep in death these "tares" were sown.—Matt. 13:24-30; 36-43

These counterfeit followers of the Master soon became more numerous than the true wheat class—the children of the kingdom. Soon they set upon the task of establishing Christ's kingdom themselves, without waiting for the return of the King, as they should have done. Lacking the necessary power requisite to the functioning of a real kingdom, the tare class united with the arm of the state. Thus, through the illicit union of church and state, a pseudo kingdom of Christ was established, and for hundreds of years has endeavored to function as the real kingdom.

At best, however, this counterfeit kingdom—established through what the Scriptures describe as spiritual fornication; that is, the union of church and state—during the hundreds of years of its existence has been a house di-

vided against itself, as represented in the conflicting claims of Catholicism and Protestantism; and now it is fast losing its remaining hold upon the consciences of the people the world over.

In the parable, Jesus explains that the true children of the kingdom and the counterfeit children were to be permitted to grow together until the "harvest," which, he declared, would be in "the end of the age." Then both the wheat and the tares would be dealt with. The tares, the Master declared, would then be destroyed—burned up; not as individuals, necessarily, but as tares—their true identity then becoming generally recognized. This would imply, also, the destruction of the counterfeit kingdom arrangements established by the tares. The wheat, on the other hand, the Master explained, were to be gathered into the "barn," which he interpreted as meaning that "then shall the righteous shine forth as the sun in the kingdom of their Father."

True Kingdom Promised

In the Parable of the Wheat and Tares, therefore, we have a clear indication from the Master that the establishment of the true kingdom of God would not be until "the end of the age," and meanwhile counterfeit "children of the kingdom" would grow up in the field. It is the fulfillment of this prophetic parable that has caused so much confusion in the minds of the people generally. The counterfeit has been taken for the real; and now that the foretold burning of the tares is in progress there is a great lamenting, and millions are losing faith in what they had supposed was true Christianity.

But it is not the true kingdom arrangements that are now crumbling under the impact of forces let loose by the increasing light of the new day. This true kingdom is not yet recognized by the world. In that kingdom, ultimately,

“the righteous shall shine forth as the sun”—enlightening and blessing the world with universal peace and everlasting life. One of the Old Testament promises of the messianic kingdom pictures Christ as the “Sun of righteousness,” which shall arise with “healing in his wings.” (Mal. 4:2) The followers of the Master are promised a share with him in that glorious kingdom, and in that role they too, according to the parable, shall “shine forth as the sun.”

It is evident, then, that Jesus himself did not expect that the wonderful promises of a world-wide kingdom of peace and happiness to be established through him as the Messiah would be fulfilled until after his second advent, and that his first work as earth's rightful King would be that of overthrowing the counterfeit arrangements set up by men. To realize this helps materially in understanding the significance of what is now occurring in the world. It means, not a blackout of true Christianity, but a setting aside of false churchianity, that the way may be cleared for the people to learn about the true God of love, and the blessings of life and happiness he has provided for all through the redemptive work of Christ.

Paul Foretold Apostasy

The Apostle Paul also foretold the development and final destruction of a false system of Christianity. In II Thessalonians 2 he explains that there would come a great “falling away” from the faith, and that a “man of sin,” an anti-christ system, would grow up in the earth. He also declares that this false system would be rendered powerless and finally destroyed (according to the Greek text) by the “brightshining of his presence”; that is, the enlightening influences set to work in the earth as a result of the second presence of Christ. We now see this taking place.

Jesus, after his resurrection, gave the wonderful vision of Revelation to the Apostle John, and in it we find a vivid

preview of apostasy and counterfeit on the part of a majority of the professed followers of Christ. Not until the end of the vision do we see the nations being healed and restored by the waters of the river of life. (Rev. 22:1-5) Prior to this we see the wicked nations gathered unto the great battle of Armageddon. We see the false church systems represented as a harlot woman with daughters, who ruled over the kings of the earth.

In other words, the Revelation vision portrays, not the ever-increasing and widening influence of the true messianic kingdom beginning at Pentecost, but the flourishing of the forces of wicked intrigue and counterfeit. It does reveal, however, a faithful few who "follow the Lamb whithersoever he goeth." It reveals these faithful ones as at last being exalted to kingdom power and authority with Jesus; while those who refuse to wait for the return of their Lord, but instead adulterously unite with the kings of the earth in order to reign before the due time, are shown to lose the real reward, and to have their works burned up.

Not Worth Saving

It is only because so-called civilized man has known nothing better than this counterfeit kingdom arrangement that he laments its passing. When seen in its true light, few would say that it is worth saving. Surely a "Christianity" that permits its leaders in one country to encourage the youth of the land to go and kill their Christian brothers in another country is far from being ideal.

Divine Power to Be Exercised

In foretelling the birth of Jesus, the prophet declared that the "government shall be upon his shoulder." This is just another way of saying that he will assume full responsibility for its success. He can do this, for after his resurrection he declared that "all power is given unto me

in heaven and in earth." (Matt. 28:18) This means that he will not depend upon the arm of the state to enforce his decrees as did those who established the counterfeit kingdom arrangements. Jesus now possesses "all power," and will use it to guarantee the success and efficacy of his kingdom.

And, after all, is not this what we should expect of Jesus? We believe in the miracles he wrought during the period of his first advent. Should it be hard to believe that now that he is raised from the dead he is able to accomplish even greater things? True, many long centuries have passed since Jesus healed the sick, raised the dead, calmed the storms—but this does not mean that divine power will never again be exercised on behalf of mankind; for it will be, and that, we believe, in the near future.

Think what that will mean for distressed humanity! No longer will the world be ruled by power politics, or by balances of power; for divine power will sweep aside all of the selfish arrangements of man, and through kingdom agencies selected by the Lord himself will cause righteousness and peace to spring forth in all the earth. Yes, he will truly be "The Prince of Peace;" and "of the increase of his government and peace there shall be no end."

As "The everlasting Father," or Life-giver, he will restore mankind to life, so that not only will they have peace, but they will have health and life also. "Unto you is born this day in the city of David a Savior, which is Christ the Lord," the angel announced. Soon the whole world will have the opportunity of receiving the salvation provided through this wonderful Savior!

The fact that so many of the professed followers of Jesus have misunderstood the real purpose of his coming will in no way interfere with the successful carrying out of that

(Continued on page 56)

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2—"The Earth Devoured" 23—"The Prince of Peace"
9—"Prepare to Meet Thy God"
16—"Does Man Have a Soul?" 30—"The Coming World Government"

Bible Study

LESSON FOR DECEMBER 2

Why the Gospel of John?

MEMORY VERSE: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20:31

JOHN 20:30, 31

THE question, "Why the Gospel of John?" is more comprehensive than can be adequately answered in one short lesson. However, the compilers of this lesson had in mind the first scripture citation for the lesson, which includes our memory verse: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." In the expression, "these are written," the reference is to the many signs that were given, especially in proof of the resurrection of Jesus Christ from the dead. This in turn, of course, would prove that he was indeed "the Christ, the Son of God."

"In John's Gospel more attention is given to Jesus as the Son of God than in any of the other Gospels. John seems to have selected and reported the teach-

ings of Jesus which reflect this viewpoint of the foretold Messiah. This concept of the Apostle John concerning Jesus is also emphasized in his epistles.

JOHN 1:6-13

Here we are reminded of the ministry of John the Baptist. As the lesson indicates, John came "to bear witness of the Light." John was not that light, which our lesson assures us will yet enlighten every man that cometh into the world.

This wonderful statement of God's purpose through Jesus has been largely ignored or misunderstood. The general conception is that Jesus was destined to enlighten only as many of humankind as had the opportunity to believe on him in this life and who actually did believe. The general view is that all others remain in darkness and, being in unbelief, are lost forever.

This erroneous viewpoint results from a failure to understand that in the great plan of human redemption and recovery from sin and death there are what we may speak of as two salvations. The Apostle Paul mentions one of these in Hebrews 3:1 which reads, "Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Notice the expression, "heavenly calling." The faithful followers of Jesus are indeed partakers of a heavenly calling. Jesus said, "I go to prepare a place for you. And if I go . . . I will come again, and receive you unto myself."—John 14:3

But this does not represent the end of God's plan of salvation. These are not partakers of the heavenly calling merely to be saved, but are made heirs of God and joint-heirs of Jesus Christ that they might live and reign with Christ a thousand years for the blessing of the remainder of the world of mankind with restoration to perfect human life upon the earth.—Rev. 20:6; Gal. 3:8, 27-29

It will be during the millennial reign of Christ that all mankind will be enlightened. The promise is that then the knowledge of the Lord shall fill the earth as the waters cover the sea. And it will be the believers of the present age who are

called to divine sonship who will participate in that work of enlightenment together with Jesus. It is to these that Jesus gives the power or authority to become the sons of God.

JOHN 17:1-3

The seventeenth chapter of John contains the closing prayer of Jesus' ministry. The chief concern of Jesus' life was to glorify his Heavenly Father. Any reward or glory he might receive through his faithfulness he simply wanted to use to glorify the great Creator. As Jesus states in verse 2, he was given power over all flesh, and when he was given this power his first use of it was to assure his disciples that he would give them eternal life. And this the Scriptures show becomes an accomplished fact through their resurrection from the dead.

In verse 3 we read, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." No one will ever enjoy eternal life without a knowledge of God and a loving obedience to him.

QUESTIONS

What was one of the Apostle John's main purposes in writing his Gospel account of the life and ministry of Jesus?

When will Jesus enlighten every man who cometh into the world?

Who Is This Jesus?

MEMORY VERSE: "I and my Father are one."—John 10:30

JOHN 10:22-29

THE question concerning the true identity of Jesus was a prominent one during the period of his ministry, and Jesus himself was interested as to what the people were thinking in connection with this question. Jesus asked his disciples, saying, "Whom do men say that I the Son of man am?" The disciples replied, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."—Matt. 16:13, 14

These were good answers in the sense that they indicated that the people looked upon Jesus as an important servant of God, even though they were not sure of his exact identity. Then Jesus said to his disciples, "Whom say ye that I am?" And Peter replied, "Thou art the Christ, the Son of the living God." This was the correct answer, and Jesus explained that "flesh and blood"—human reasoning—had not revealed this to Peter, but that he had learned it by revelation from God.

Jesus had not openly an-

nounced himself as being the promised Messiah, or Christ, and in our lesson we find the scribes and Pharisees endeavoring to get a statement from him concerning it. They asked, "How long dost thou make us to doubt? if thou be the Christ, tell us plainly." To this Jesus replied, "I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me."—vss. 24-27

It was the miraculous works of Jesus that testified of the fact that he was the Messiah of promise who was to perform such works. True, the complete fulfilment of these promises will be during his thousand-year kingdom, but he did demonstrate at his first advent that the Heavenly Father was with him, enabling him to demonstrate the miracle-working power of Jehovah.

Jesus referred to his disciples as his "sheep." They heard his

voice, and they knew from what they saw and heard that Jesus truly was the sent of God. To these Jesus promised to give eternal life, and as long as they remained loyal to him nothing would be permitted to pluck them out of his hands—a wonderful assurance!—vss. 28, 29

Jesus continued (in the words of our memory verse), "I and my Father are one." In the preceding verse Jesus is quoted as saying, "My Father . . . is greater than all." Here he clearly places the Heavenly Father as being greater than he, so when in the next verse we find Jesus saying, "I and my Father are one," he is clearly not saying that he and the Father were the same individual, as this text is usually interpreted.

It is a oneness of purpose that Jesus refers to in this text. At different times he had explained this more in detail. He had explained that the words which he spoke were not his, but his Father's; and the works which he did were the Father's works. Jesus had explained that he came to do the will of Him who sent him. In prayer he was in frequent communication with his Father. They worked together, as one.

On the night before Jesus was crucified he prayed for those who believed on and followed him. He prayed "that they all may be one; as thou, Father, art

in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and has loved them, as thou hast loved me."
—John 17:21-23

Here Jesus clearly indicates that the oneness which existed between him and the Heavenly Father would also be realized with respect to his followers. Clearly, this is a oneness of purpose and of dedication.

When Jesus said, "I and my Father are one," "the Jews took up stones again to stone him." Then Jesus said, "Many good works have I showed you from my Father; for which of those works do ye stone me?" (vss. 31, 32) The reply was that they were not stoning him for good works, but for blasphemy.

Jesus quotes from the 82nd Psalm that some are called gods to whom the Word of God came, and then asked his opposers if the One whom the Father had sent into the world was a blasphemer because he claimed to be the Son of God.

QUESTIONS

Who was Jesus, and what is his place in the divine plan?

Belief or Unbelief

MEMORY VERSE: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36

JOHN 12:37-50

ONE of the designed purposes of Jesus' miracles was to assist the Israelites of his day to believe that he was the Messiah whom God had foretold by his prophets. But there were many of that day who were not convinced, even as there have been many since who have not believed on him. This unbelief of the majority had been foretold by the Prophet Isaiah, and our lesson quotes the prophecy.

This prophecy reads, "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. 53:1) The "arm of the Lord" here referred to is Jesus, the One whom Jehovah sent to redeem mankind from death and, in due time, to rule over the people to extend the blessings of life made available through his work of redemption. Verse 10 of the previous chapter refers to this same "arm of the Lord." We quote, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall

see the salvation of our God."

Here is an enthusiastic description of Jesus when his kingdom is established. Then, as the "arm" of the Lord, he will be made "bare," or revealed, "in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." There is no misunderstanding this assurance of complete victory for God's grand design to bless all nations through Jesus.

But as Isaiah watches this prophetic vision unfold, something intervenes. He no longer sees the arm of the Lord made bare in the eyes of all the nations. So he raises the question, "Who hath believed our report? and to whom is the arm of the Lord revealed?" While previously he had seen this Arm revealed to all nations, now the scene has changed, and he sees the Arm "despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him."—Isa. 53:1, 3

The solution to what might seem a lack of harmony in the prophetic vision is simply that the Lord, through Isaiah, is reminding us that before the glory of the messianic kingdom and the blessings which will reach the people through that kingdom can be seen and enjoyed, there had to be the rejection of Jesus, and his subsequent persecution and death. It is this that is described throughout the remainder of Isaiah, chapter 53.

Isaiah had also foretold that the ministry of Jesus would tend to blind his hearers. This was because of the many parables he used. Verse 41 reads, "These things said Esaias, when he saw his [Jesus'] glory, and spake of him." Isaiah was one of the holy prophets who foretold the sufferings of Christ, and the glory that should follow.—I Pet. 1:11

There were some of the chief rulers of Israel who believed in Jesus, "but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." (vss. 42, 43) This situation has been true throughout the age. The praise of men is a tremendous influence in the hearts of many humans, and often deters such from worshiping and serving the Lord.

Verses 47 and 48 are revealing: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

Jesus' words, in their totality, set forth the plan and will of God, and here he informs us that those who now do not believe on him will be given an opportunity "in the last day" to hear and obey his message. This is symbolically set forth in Revelation 20:12 by the opening of "books"—not the record of the people's sins, but the opening up of an understanding of the will of God, and the people are judged upon the basis of how they react to that knowledge.

Those who believe and obey will have their names enrolled in "the book of life," but the opportunity to believe is not limited to this life, as this lesson indicates, for the unbelievers are not now judged.

QUESTIONS

Who is "the arm of the Lord"?

When will it be revealed to the people of all nations?

The Word Dwelt Among Us

MEMORY VERSE: "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John 1:14

JOHN 1:1-5, 14-18

OUR lesson is designed to commemorate the birth of Jesus, which indeed it does. However, it is recognized by many now that the birth of Jesus did not really occur in December, but sometime near the beginning of our month October. It is appropriate, nevertheless, to recall this important event in the divine plan regardless of what time of year it might have occurred. The important consideration is not what time in the year Jesus was born, but the fact that he was, indeed, born to be the Redeemer and Savior of the world.

John speaks of Jesus as the "Word," which is the English translation of the Greek word "Logos." This word means mouthpiece or representative, and throughout his ministry Jesus emphasized that the words which he spoke were not his, but the words of his Father. He was his Heavenly Father's spokesman, the Logos. John says that this Logos was in the

beginning with God, the word "beginning" taking us back before the creation.

The King James translation asserts that "the Word was God." But this is misleading, for the translation fails to reflect the definite article "the" in connection with the Creator. As the Greek text puts it, what John tells us is this: "In the beginning was the Word, and the Word was a god." The word "God" here simply means a mighty one, and truly Jesus was a mighty one. However, he was not the Almighty God, our Heavenly Father, but the Logos, his representative, who participated with him in the great work of creation.

Our lesson states, "All things were made by him; and without him was not anything made that was made." The Apostle Paul further states this great truth in Colossians 1:14-17. He refers to Jesus as God's dear Son and says, "In whom we have redemption through his blood, even the forgiveness of sins:

who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things and by him all things consist."

Our lesson states that "the Word was made flesh, and dwelt among us." He was not a spirit being in fleshly form, but "was made flesh"; that is, he was born a human, having given up his spirit nature. The reason for this was that he came to redeem mankind from death. In due time he gave his flesh, his humanity, for the life of the world as a substitute for the condemned Adam and his race, who lost life as a result of sin. The Apostle Paul refers to this work of Jesus as a ransom, and tells us that he gave himself a ransom for all, to be testified—made known—in due time.—I Tim. 2:4-6

John further says concerning the Logos, "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." The Creator's purpose for Jesus was that he might through his redemptive work provide life for mankind, and this purpose concern-

ing life was the light of men. In other words, mankind was in darkness because they did not know the purpose of God concerning them, but Jesus revealed that purpose to as many as could comprehend it. Not many did at that time. John says, "The light shineth in darkness; and the darkness comprehended it not."

John the Baptist bore witness of Jesus, saying, "This is he of whom I spake, he that cometh after me is preferred before me: for he was before me." (vs. 15) How true it was that Jesus, as the Logos, was in existence long before John the Baptist. In a prophecy concerning Jesus' birth the Prophet Micah says that his "goings forth have been from of old, from everlasting."—Micah 5:2

The Apostle John makes an interesting comparison. "The law," he says, "was given by Moses, but grace and truth came by Jesus Christ."

"No man hath seen God at any time." How true this is! But we rejoice that the only begotten Son of God has declared, or revealed him; and this revelation has come through the divine plan for human redemption and salvation.

QUESTIONS

What was Jesus' nature when he was born into the world?

Water for the Thirsty

MEMORY VERSE: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14

JOHN 4:7-15

THERE is much picture language in the Bible—symbolic language, some would call it—a good example of which is Jesus' conversation with the Samaritan woman who had come to Jacob's well to secure a supply of water. This well was located in or near a Samaritan city called Sychar. Jesus and his apostles were traveling from Judea to Galilee, "and he must needs go through Samaria."—John 4:4

Actually it was possible to go from Judea to Galilee without passing through Samaria, but it was a longer route, yet used by many who were specially prejudiced against the Samaritans.

But Jesus chose to travel the direct route, for while he knew that he was not to conduct a general ministry in Samaria, he realized also that his Father loved these people and that in his own due time would give them an opportunity for enlightenment, and that those who

then responded in faith and by obedience would receive his Heavenly Father's promised blessings of life. That will be during the thousand-year reign of Christ, and then the Samaritans and all mankind will be awakened from the sleep of death in order that they might receive the kingdom blessings of life and happiness.

When Jesus and his disciples reached Sychar, in Samaria, Jesus, being weary, decided to rest while his disciples went into the village to buy food. He was sitting on the well when "there cometh a woman of Samaria to draw water," and he asked this woman to give him a drink of the water.—vs. 7

"Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." (vs. 9) It was in answer to this question that

Jesus, in pictorial language, presented a great message to the woman. Ignoring for the moment his own need for literal water, he said to her that he was able to give her, if she desired it, "living water"—thus using water as a symbol of life which he had come into the world to provide and to supply for all mankind.

But the woman failed to comprehend that Jesus was not speaking of literal water, and said to him, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"—vss. 11, 12

Jesus then explained further. He said, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The woman replied, "Sir, give me this water, that I thirst not, neither come hither to draw." This reply indicates that the Samaritan woman did not yet understand what Jesus was explaining to her.

The Samaritan woman returned to her people in Sychar, and told them of her experi-

ence: "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."—John 4:39-42

There is no record in the Book of Acts that a Christian church was ever established in Sychar, but certainly a witness had been given. And the last time Jesus met with his disciples after his resurrection and before he returned to his Heavenly Father, he said to them, "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

QUESTIONS

What does water represent, as used by Jesus in this lesson?

When will all mankind have an opportunity to draw water from "the wells of salvation"?

Christian Life and Doctrine

The Work of Faith

"Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works."—James 2:18

AMONG Christians throughout the centuries there have been differences of opinion as to the relative value of faith and works in the lives of those who endeavor to follow in the footsteps of the Master. Actually, however, according to the testimony of the Scriptures neither one of these segments of the Christian life can exist without the other. The Apostle Paul wrote concerning "the work of faith." (I Thess. 1:3) A true living faith in God and in his Word will manifest itself in works, and there can be no true Christian works except they be the outgrowth of faith.

We are accustomed to think of Abraham as being a man of outstanding faith, which he was; but the reason we know that he had faith is because he demonstrated it by his works. James wrote, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only."—James 2:21-24

Paul also observes the faith life of Abraham. We quote: "By faith Abraham, when he was called to go out into a place which he should after receive as an inheritance, obeyed; and he went out, not knowing whither he went." (Heb. 11:8) Here the "works" which demonstrated Abraham's faith was his obedience in leaving his own country and home, and starting out for a place unknown. "Obeyed" is a brief way of explaining Abraham's work of faith, but when we consider all that was involved we can well understand why the Lord was so pleased with him. How many of us would leave home, family and friends, and start out on a mission to unknown parts, with the only assurance being that God would show us where to go and what he wanted done?

Moses' Faith

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."—Heb. 11:24-27

Here Moses' "work of faith" was his forsaking the riches of Egypt and the high position which he held there, and casting in his lot with his people, who were then in disfavor with Pharaoh, and doing this at the risk of his life. This move cost him dearly. He had to flee from Egypt. He went to the land of Midian, where he was separated from his people for forty years.

But he did not forget them, nor did he forget his God—the God who had made such wonderful promises to his father Abraham—so when God appeared to him at the burning bush he gave attention to the instructions given to

him. But his forty years of exile had had an effect on Moses. He was now no longer so sure of himself as when he rose up and slew an Egyptian forty years before because he was persecuting one of his brethren.

But this was a good thing, for the Lord cannot use those who think they are capable in their own wisdom and strength. Moses at first hesitated, and asked "Who am I" that I should undertake the deliverance of the Hebrew people from their bondage in Egypt? He made the excuse that he was not a man with a ready tongue, and would not be suitable to appear before Pharaoh to ask for the release of his people.

But the Lord assured Moses that he would provide all his needs, even to assigning his brother Aaron to be his mouthpiece. So Moses, in an outstanding "work of faith" obeyed the Lord's call to this difficult task, and for forty years applied himself diligently to the Lord's directions, not only delivering the Israelites from Egypt, but bringing them to the very border of the Promised Land. No man of God ever put in forty years of service in the divine cause that were more difficult than those faithfully endured by Moses.

Further Works of Faith

Beginning with Hebrews 11:32 Paul presents us with two lists of those who in that ancient time proved their faith by their works. We quote the first list: "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again."

It should be noted that in this list of those who demonstrated their faith by their works, the Lord visibly rewarded those who thus proved their faithfulness. Gideon was successful in battle against the Midianites, even though by the direction of the Lord his army was reduced to a mere three hundred. Barak, another judge in Israel, was successful in battle, by the Lord's help. Samson was given strength to accomplish what the Lord wanted him to do. Jephthae, another of Israel's judges, had his efforts crowned with success.

Certainly David demonstrated his faith by his works, and how wonderfully the Lord blessed him, beginning with his early experience of contending with the great giant, Goliath, and destroying him. Samuel, the last of Israel's judges, surely was faced with many difficult tasks, but through faith he met all the challenges, and how wonderfully the Lord blessed his long life of service.

Some of the "works" by which these, with the Lord's help, demonstrated their faith was the subduing of kingdoms. They also wrought righteousness, obtained promises, stopped the mouths of lions. This last is a reference to Daniel, who insisted on praying to God daily, as was his custom, although the king had decreed that anyone who prayed to another God should be cast into a den of lions. Daniel knew what the cost of loyalty to his God would be, but he persisted in performing his "work of faith," so he was cast into a den of lions. The Lord sent an angel and delivered him, but Daniel did not know in advance that this would be the case.

The expression, "quenched the violence of fire," is a reference to the three young Hebrews who defied the edict of the king to worship the great image which he had set up. In doing this they did not know what the outcome would be so far as their own personal experience might be. They said to the king, "If it be so, our God whom we serve

is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." (Dan. 3:17, 18) Here the "work of faith" was the defiance of a heathen king, even though threatened with death for so doing.

Others, Paul says, "escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again." (vss. 34, 35) We may not be able to identify all the individuals here mentioned, but the language indicates that the Lord visibly blessed each of them as a reward for their work of faith.

Another List

"And others," Paul continues, "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments." This list continues through verse 38, and all who are mentioned were permitted to suffer. Unlike Daniel and the three Hebrews, God did not deliver these. None-the-less, they were loyal to him, and performed the work which came to them faithfully, even though it cost them much suffering, and finally death. One of the lessons brought to us by the experiences of these faithful men of old who are mentioned in these two lists is that a true work of faith will have as its motive the doing of God's will, regardless of what the cost might be.

None of the Lord's people can really know what experiences they may be called upon to go through on account of their faithfulness to the will and work of God. But a victorious faith will say that this does not make any difference; that it is our privilege to trust and obey, regardless. When we do this, we will find that some of our days will be bright and others may not be so. All our days will be

bright, however, if the dark ones are made "bright with accepted pain."

Our Present Work of Faith

The work of God in the earth during the present Gospel Age has been the selection and preparation of those who are to be associated with Jesus in the kingdom as his "bride." (Rev. 19:7) The making ready of this future bride of Christ has called for the preaching of the Gospel, and the laying down of our lives for the brethren. This calling and preparation of the bride class began actually at Pentecost, but prior to this Jesus laid the foundation for this work of the Gospel Age by his own faithfulness in preaching the Gospel of the kingdom, and by illustrating what the blessings of the kingdom will mean to the people by his many miracles.

As Jesus associated with the sin-cursed and dying people of his day it required a strong faith to believe the promises of his Heavenly Father that the restitution blessings of the messianic kingdom would, in due time, reach these people and restore them to perfection of mind and body. But Jesus had this faith, and it enabled him to go forth day after day to preach the Gospel of the kingdom. This work of preaching the Gospel was costly for the Master, not only in terms of weariness, but also in the fact that it brought upon him the enmity of the religious rulers of his day, and they persecuted him—finally even unto death.

Satanic darkness has always hated the light which emanates from God through his Word and his people. Just as it was in Jesus' day, when the opinions of men as set forth in the Talmud occupied the chief position of influence in the minds and hearts of those who opposed Jesus, so it has been throughout the age. It is hard to believe that those who serve the Lord should become angry when it is pointed

(Continued on page 34)

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THE WORK OF FAITH

(Continued from page 31)

out that their theories do not harmonize with the teachings of his Word; but such has been the case—in Jesus' day, throughout the age, and even now, in the end of the age.

Jesus' Faithfulness

At the close of Jesus' ministry, he was arrested and brought before the high priest for trial. The high priest asked Jesus "of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogues, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said."—John 18:19-21

How tirelessly Jesus performed his "work of faith"! And in most of the places where he ministered he encountered opposition, and he no doubt was often weary, as when he said to his disciples, "Come ye yourselves unto a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately."—Mark 6:31, 32

But Jesus did not get his much needed rest, for a crowd followed him to the "desert place" by making the journey around the shore of the lake, watching the ship off shore, and learning thus where it landed. The crowd was on hand when Jesus arrived. Did he send these people away with the explanation that he had come there to rest and did not want to be bothered? No! The record states, "And Jesus, when he came out [of the ship], saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things."—Mark 6:34

Although Jesus was weary, he did not allow this to deter him from the use of this wonderful opportunity to preach the Gospel. Here was another example of how costly the "work of faith" can be at times. The record does not state how long Jesus thus preached to this multitude, but "when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat."—Mark 6:35, 36

Tired though he was, Jesus did not agree to this suggestion, but instead had his disciples gather the small supply of food they had on hand, and it was here that, by a miracle, he increased a few loaves and fishes sufficiently to feed that multitude of five thousand. Jesus personally handed the food to his disciples for them to serve the people. (Mark 6:37-44) Jesus loved these people, and although he realized that probably most of them would not accept the true Gospel of salvation until in his future kingdom, after they had been raised from the dead, nevertheless his faith and love prompted him to serve them with the truth, and with material food, which probably consumed the larger part of that day he had set aside for rest.

Pentecost

The work of Jesus was preparatory to the actual work of the Gospel Age, which began at Pentecost. And on the Day of Pentecost, we find Peter refuting charges that the disciples were intoxicated, and delivering that wonderful sermon showing that Jesus had been raised from the dead, and had sent the Holy Spirit as he had promised to do before his crucifixion. Here was an outstanding "work of faith" which helped to continue the opposition of the religious rulers against Jesus and his disciples.

It was shortly after Pentecost that Peter and John were

used by the Lord to heal a man who had been unable to walk from the time of his birth. Peter climaxed his explanation of this miracle by his lesson concerning the "times of restitution" which would follow Jesus' second advent. It was a wonderful sermon, and truly a "work of faith." (Acts 3) Beginning with the next chapter we read, "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hold on them, and put them in hold unto the next day: for it was now eventide."

However, the people as a whole who heard Peter's message, and who knew of the miracle which had prompted it, were favorably impressed, and the religious rulers decided it would not be wise to hold them in prison, so the next morning they were released. After holding a trial in the absence of the apostles, the rulers called the apostles and asked them by what name, or what power this miracle had been performed.

"Then Peter, filled with the Holy Spirit said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved."—Acts 4:8-12

The next verse tells us that when these rulers saw "the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took

knowledge of them, that they had been with Jesus." Truly Jesus was bold in performing the work of faith, and Peter and John had observed this; and now that they were his footstep followers, in the power of the Spirit they also displayed this same determination to carry on faithfully in the "work of faith" no matter what the cost might be.

Peter's Defiance

The religious rulers talked the matter over further and decided that they would give the apostles their freedom, simply commanding them not to speak any more in the name of Jesus. To this Peter and John answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." So far as Peter and John were concerned there could be no compromise. They would permit nothing to deter them from their "work of faith."

Released, they returned "to their own company" and reported their experiences. And when the brethren heard it "they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou has anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was

shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.”—Acts 4:23-31

The Faithful Thessalonians

We see similar examples of zeal and boldness in the life and ministry of all the apostles, as well as many others in the Early Church. When, in I Thessalonians 1:3 the Apostle Paul mentions the work of faith being performed by these brethren, and commends them for it, he enlarges upon what he means. He writes:

“Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything.”—I Thess. 1:6-8

What a compliment this is to the brethren at Thessalonica for their zeal in the “work of faith,” the work of proclaiming the Gospel, of sounding forth the Word of God! They had covered that area so thoroughly that Paul found that there was really no need for him to remain, so apparently he decided to move on to another territory.

Paul explains that it was the zeal of these dear ones at Thessalonica that demonstrated their faith to God-ward—it was indeed their “work of faith.” May we today endeavor to continue faithful in this same “work of faith” to the full extent that the Lord gives us strength and opportunity! □

The British Section

The Divine Architect and Builder

ABRAHAM, exercising remarkable faith, "looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:10) Weymouth's translation is, "whose architect and builder is God." To Abraham God had graciously revealed certain features of his wonderful plan. For example: "The Lord said unto Abram, . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13:14, 15) This promise has not yet been fulfilled, but it will be in due time.

Other divine promises were also made to this faithful patriarch which are yet to have fulfilment, including, "In thy seed shall all the nations of the earth be blessed." (Gen.

22:18) And it is noted that in these promises there is no indication to Abraham that he would obtain a heavenly inheritance, immortality, the divine nature, joint-heirship with Jesus in glory.

The promises made to Abraham relate to an earthly inheritance, and he "died in faith, not having received the promises." (Heb. 11:13) It should be understood that he looked for a country under heavenly direction and blessing, with government, regulations, laws, and arrangements that are heavenly—not earthly, selfish, imperfect. This is a faint glimpse, surely, of the earthly phase of God's kingdom.

Abraham had faith in God and in the divine promises, whereas mankind in general today is not thus looking for a government in the earth

whose architect and builder is God. However, our Father in heaven has a wonderful plan for the establishment of his glorious kingdom in the earth.

Abraham looked for this kingdom, this "city," in the earth. It is symbolically described in Revelation 21:2: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven." In symbol, a "city" signifies a government, and this city or government which Abraham waited for was not man-made or earthborn, but spiritual in every sense of the word. It "comes down," to exercise the powerful, holy influences of the heavenly phase of God's glorious kingdom, his rule, his government, which will be established in all the earth.

The Revelator continues: "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." (Rev. 21:3) The tabernacle in Israel was the place where, typically, atonement for sin was made through the offering of sacrifices. The tabernacle mentioned in this scripture will in-

deed be the meeting place between God and all the world of mankind. Through this heavenly structure — Christ and his glorified church, invisible to men, yet all-powerful—God will once more visit and speak to humanity, offering them pardon and peace, based upon the better sacrifices.

It cannot be supposed that Abraham could realize in detail the immensity and grandeur of the scene in the completed kingdom of God in the earth; nor could he measure the stupendous amount of preparatory work involved. But today, the footstep followers of Jesus are being taught by God concerning his plans for the establishment of his kingdom. He teaches us through his Word of truth, which is beautifully revealed to our minds by the Holy Spirit. And in granting this understanding God has richly lavished upon us his wondrous grace.

The divinely promised worldwide result of God invisibly dwelling with mankind will be that he will "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." (Rev. 21:4) Here is a greatness and splendour completely surpassing any previous experience of mankind in the earth.

Natural Israel

Respecting God's dealings with one nation only, the Israelites of old, we recall that the Lord, speaking to Moses, said: "And let them make me a sanctuary; that I may dwell among them." (Exod. 25:8) God is a spirit being, invisible to human eye. Heaven is his dwelling place. (II Chron. 6:30) But here we note that he expressed his desire to dwell also with Israel. "And I will dwell among the children of Israel, and will be their God." (Exod. 29:45) "I the Lord, dwell among the children of Israel."—Num. 35:34

In this connection the significance of both the tabernacle in the wilderness and the Jewish temple of old was that each in turn served as the recognized visible dwelling place of Jehovah among his people Israel. "And there [in the most holy apartment] I will meet with thee, and I will commune with thee from above the mercy seat, from be-

tween the two cherubims." (Exod. 25:22) "O Lord God of Israel, which dwellest between the cherubims."—II Kings 19:15

This was a very great favor granted to God's chosen people Israel. A continuance of this marvelous arrangement was conditional, and the conditions had been plainly declared to Israel. History shows that God did not thus continue to dwell among the children of Israel, and the reason for this is given in the Scriptures. It was "because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshiped them, and served them."—II Chron. 7:22

Jesus, at his first advent, announced to Israel, "Your house is left unto you desolate." (Matt. 28:38) We learn from the Scriptures that God then had very specially in mind the preparation of another dwelling place. The tabernacle and temple of old were in many respects typical of this other great and much more glorious dwelling place—the spiritual, heavenly phase of God's kingdom, through which the "tabernacle of God" can be with

men, and the earthly phase of God's kingdom be established.

The children of Israel who rejected Jesus during his earthly ministry allowed the heavenly calling of God to pass them by. As a people they are not eternally lost, but they have, through unbelief and disobedience, lost that chief favour of forming part of the spiritual, heavenly phase of God's kingdom. God has not permanently "cast off" natural Israel whom he foreknew. He merely turned them aside temporarily during the Gospel Age, that, in the interim he may call, test, and develop a **spiritual** Israel. The Scriptures reveal that not forever is natural Israel's unbelief and rejection of Messiah to continue. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Then ungodliness will be turned away from Jacob.—Rom. 11:2-5; 25, 26

Out of the climax of "Jacob's trouble," yet future, there will be for Israel a salvation, not merely from economic insecurity, and from the hands of all who oppose and oppress them, for they will experience the complete recovery of all the Promised

Land. They will also be saved from their blindness respecting God's plans, and his beloved Son as their Messiah.

And there will be a salvation from sin and death, together with rich earthly blessings under the New Covenant. "Behold the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah." (Jer. 31:31) God will make "his holy name known in the midst" of his people Israel, and the nations also will know that he is the Lord, the Holy One in Israel.—Ezek. 39:7

In the eleventh chapter of Romans, details are given concerning the rejection of natural Israel followed by the gathering of spiritual Israel, showing that subsequently there is the giving of God's blessing through spiritual Israel to reclaim natural Israel. The Apostle Paul becomes enthusiastic, and concludes with the exclamation: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33

Prophecy shows that God

would assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth. (Jer. 31:10) Further, "And I will plant them [my people Israel] upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."—Amos 9:15

Despite opposition from men and nations, God would plant his people Israel upon that land; and because of continued opposition he will, in his own due time, go forth and fight for them, as he fought for them of old in the day of battle. (Zech. 14:3) In the grand outworking of the divine plan, God will do wondrous things in the earth, for natural Israel, and the blessings will extend to all peoples, to the end that God's long prayed-for kingdom in the earth will be fully established.

Spiritual Israel

While the earthly phase of God's kingdom is most urgently needed by mankind, it cannot be established without the assistance of the spiritual, heavenly kingdom. Nothing short of the exercise of almighty power will suffice. "In

mount Zion [spiritual] and in Jerusalem [earthly] shall be deliverance." (Joel 2:32) Jerusalem is dependent upon Zion, for the Deliverer is come out of Zion."—Rom. 11:26

Concerning the fully consecrated children of God—spiritual Israel—who continue faithful unto death, it is written: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6

The "call" of spiritual Israelites to joint-heirship with Jesus in his spiritual kingdom is extended during the Gospel Age only, and will, ere long, be closed. Their change of nature from human to spiritual begins with the begetting of the Holy Spirit following full consecration to the will of God, and will be completed in the first resurrection when born to the divine nature.

The great work before this glorious anointed company necessitates their exaltation to the divine nature. No other than divine power could accomplish so mighty a task. Theirs is a work pertaining

not only to this world, but also to things in heaven—among spiritual as well as human beings.

Those who experience this "first" resurrection have a very exalted place and occupation. In recounting what he saw on the Isle of Patmos, the Apostle John refers to them as "kings and priests." (Rev. 5:10) In other scriptures they are identified as Judges. (I Cor. 6:2,3) These are not empty titles, but are full of sacred significance, and mean that those to whom they are given share with Christ in the administration of the government of the whole world. As kings, they are to rule. As judges, they are to judge and to administer and execute justice. As kingly priests they are to be entrusted with the cares, responsibilities, and the great privileges of a royal priesthood.

It is recorded by the Revelator that this heavenly government or "city" is "prepared as a bride adorned for her husband." (Rev. 21:2) The true church which will constitute this spiritual structure is caused to pass through trying experiences in her earthly state in order that she might

be "prepared" and fitted to occupy such a grand, exalted position as kings and priests with Christ. She will be adorned with Christlikeness, and this will include the glory, grandeur, and perfection of this divine government in its heavenly assemblies and legislative enactments that have for their purpose the uplifting of humanity.

During that great judgment or trial of the world, when the earth will rejoice (Isa. 35:1; 49:13), there will be the great reawakening of earth's dead millions, and mankind will have the glorious opportunity of gradually being brought up to a condition of mental, moral and physical perfection, and live forever in a perfected earth. But those who refuse to comply with the requirements of that kingdom, and are incorrigibly wicked, determined not to progress up the highway of holiness (Isa. 35:8), will, after a full and fair opportunity, be mercifully cut off, destroyed (not subjected to eternal torment), for God will not permit any such blot to exist in his kingdom.—Acts 3:23

During the passing of more than six thousand years God

has patiently waited, bearing with great longsuffering the errors of man-made creeds, and the enmity and wickedness of countless millions who knew him not—waiting with infinite condescension and patience for the various phases in the development of his great and glorious plan to be fulfilled. Throughout this period his sun has risen upon the just and the unjust. His rains have fallen, and the seasons have pursued their ceaseless round, bringing forth his bounty to all, even though the recipients thereof were thankless.

But at the close of the thousand-year reign of Christ and his faithful glorified footstep followers, God's glorious plan, and its accompanying blessings for obedience, will be revealed and enjoyed by all mankind. The whole earth will unite in anthems of praise in which the choirs of the angels gladly join, and the great kingdom of life, joy and peace will stand forever.

In Abraham's day it was not the intention of God then to fulfil his promise to that faithful patriarch concerning the land of Palestine. "He gave him none inheritance in it, no,

not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him." (Acts 7:5) However, God is faithful who promised. And when Abraham is brought forth from his long sleep of death—resurrected on the earthly plane—and recalling his last conscious moments, that "he was expecting that city [government] having the foundations of which God is the designer and architect" (Heb. 11: 10, Diaglott), he will speedily learn, and very joyfully and gratefully appreciate, that all his expectations have been realized, and much more besides.

Abraham, when raised to life, with faithful ones of natural Israel, will possess the land of Palestine as promised by God, and these ancient worthies will be made "princes in all the earth." (Ps. 45:16) Being resurrected to perfect human conditions (Heb. 11:40), they will live and work under the holy heavenly direction and influence of Christ and his glorified church—"the holy city, new Jerusalem, coming down from God out of heaven." (Rev. 21:2) They will be leaders of the people;

visible representatives of God's kingdom in the earth, serving in the interests of the New Covenant. Then world-wide kingdom blessings will flow out to all people—to the Jew first, and then to the Gentiles.

Today the fully consecrated children of God, having heard, and with joy responded to the heavenly calling are giving diligence to make this calling and election sure. Thrones of earth cannot be compared with this inheritance that fadeth not away. And to all who have been begotten unto this living hope our beloved Lord's exhortations through the Revelator are: "Be thou faithful unto death, and I will give thee a crown of life." "Hold that fast which thou hast, that no man take thy crown." To him that overcometh will I grant to sit with me in my throne." —Rev. 2:10; 3:11

This faithfulness unto death includes our shining as lights in the world; holding forth the word of life." (Phil. 2:15, 16) Today is still the accept-

able time, the day of salvation for the true church. (II Cor. 6:2) When completed and glorified, the church will, with her Lord, be given for a covenant [the New Covenant] of the people [the world of mankind, not the church], to establish the earth [and this is what Abraham looked forward to, and will eventually experience], to cause to inherit the desolate heritages [the restored race of humanity will truly inherit the endowments, mental, moral, and physical, originally conferred on father Adam].

All who are locked up in the prison-house of death will hear the voice of the Son of God and shall come forth to a resurrection of judgment. It will be gradual under the disciplines and rewards of the Millennial Age. (Isa. 49:8-11; John 5:28, 29, Diaglott) Confident of the near completion of the glorified church, and in full assurance of faith, we continue to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." □



Talking Things Over

The Dawn--What Is It?

FIRST of all, we might think of The Dawn as being a monthly magazine, a magazine which has a definite message to convey to its readers. But beyond this we could think of The Dawn as being also the many co-operative services which, throughout the years, developed in conjunction with the publication of The Dawn magazine itself. While widely varied in character, these services are in reality but different ways in which the messages contained in The Dawn magazine are also published and distributed.

But we should not think of The Dawn as being merely a message; rather, it is a published message—published in printed form and also by means of radio and television. The publishing of the message involves work and funds and, above all, prayers. Thus, when we speak of The Dawn we include not only those workers who do the publishing, with all that this entails of office procedure, and caring for the workers, but also all the brethren in every place who co-operate to make the general work possible. From this standpoint we could say that The Dawn consists of all the loving hands and hearts which work together as a unit to serve the brethren and to tell the whole world the blessed tidings of the truth—that glorious truth of the divine plan.

The Beginning

The first issue of The Dawn magazine was published in

1932, although much work was done in promoting the truth prior to that time. This was during the "great depression" years. Most people found it very difficult during that period to merely "make a living." This was true of the Lord's people as well as of the world in general, so the necessary means for starting a work of serving the brethren and proclaiming the truth such as is represented in *The Dawn* depended upon a very few, and we like to think of these few who had the vision of sacrifice in those early days as in a very special sense being *The Dawn* at that time.

It required a great deal of faith during those days of depression to continue the service of *The Dawn*, and often the question was raised, "Will *The Dawn* survive?" From day to day and from year to year the Lord continued to give us an affirmative answer to this question as he stirred up the hearts of more and more of his people to join in the work of sacrifice. Within the first ten years of the existence of *The Dawn* the "Studies in the Scriptures" were republished, huge quantities of free tracts were furnished, needed booklets were printed, and finally a nation-wide radio witness was launched. Here was *The Dawn* in action, with every evidence that the Lord wanted it so.

Brethren Gathered

Through the radio, and by means of public meetings and otherwise, many brethren were contacted who for a long time had supposed that they were about the only ones left on earth who continued to hold to the precious truths of the divine plan. The reaching of these and the rejoicing that was brought into their hearts by the co-operative efforts of the Lord's people who had seen the vision of a united service of the Lord, the truth, and the brethren was a further blessing from the Lord!

One of the methods which the Lord then used and richly blessed was the pilgrim service. One brother in particular

spent much time in getting together the scattered brethren in various territories. Although this brother passed beyond the veil a number of years ago, there are many of our brethren throughout the country who still remember the rejoicing that was brought into their lives through the zeal and sacrifice of Brother Zahnow.

Radio Witness Increased

The Lord blessed the radio witness work, so that for a number of years the message was carried by approximately 300 radio stations. Then came television. Television took away a great portion of the audience formerly reached by radio, but we are continuing the use of radio stations because we have much evidence that the Lord is still blessing this method of proclaiming the glad tidings. And we are also using television to whatever extent is possible, and this means of bearing witness to the glad tidings is also being blessed. There are those in various parts of the country today rejoicing in present truth who received the witness by means of television.

So today, after forty-one years of rejoicing in the leadings of the Lord, The Dawn continues as a co-operative effort in the service of the truth. Now the expression, "The Dawn," embraces a much wider field of activity than in the beginning, such as the radio and television work. Today The Dawn is the consolation card work. It is also more than a thousand film showings each year in churches and clubs. It is supplying funeral directors with the "Hope" booklet, which they in turn offer to the mourning ones who visit their parlors. It is the pilgrim service which, even as in the beginning years of The Dawn work, is being richly blessed by the Lord.

And we wish to emphasize that today, as also in the past, the workers who make all these services possible are indeed The Dawn.

And how essential it has always been, in order to continue this united effort, to have the co-operation of the brethren in the field! Actually, we are one large family devoted to and determined that nothing shall stand in our way in the work of telling the whole world those blessed tidings of the truth, and to the building up of our brethren in the most holy faith.

The Message

And what is the message of *The Dawn*? Essentially, it is an enlargement of that brief outline of truth presented in capsule form on the back page of every issue, entitled, "To Us the Scriptures Clearly Teach." We will not go into detail with respect to this epitome of faith, but will merely call attention to some of its highlights because these reveal why we are set apart from all denominational organizations and stand out as a united people to proclaim the Gospel of the divine plan.

The first paragraph states that the church is "the temple of the living God." In the Jewish Age the temple of God was the meeting place between God and men, and the church is being called out from the world and prepared as living stones for a glorious spiritual temple. Christ, the world's Redeemer, is the chief cornerstone of this temple—a temple through which, when finished, God's blessings shall come to all people and they will find access to him.

Here is a basic truth of the glorious divine plan of salvation which is set forth in the Word of God. It is that those called by God in this age to what the Scriptures describe as the "heavenly calling" are not thus called merely in order that they might be saved, but that they might be a company of his servants to extend the opportunity of salvation to all mankind when God's due time arrives. It is this that makes true Christianity an unselfish religion. The true follower of Jesus not only rejoices in the blessings which he receives,

but his rejoicing is increased when he realizes, through the Word of God, that there is an afterward of blessing for what the Lord describes as "all the families of the earth."

To us the Scriptures clearly teach that the basis of hope for both 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

To us the Scriptures clearly teach that there are in reality two salvations—a heavenly salvation for the faithful followers of Jesus, and an earthly salvation for mankind in general. 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

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

What a glorious prospect this is for the poor suffering world of mankind! Today darkness covers the earth, a darkness which is described by the psalmist as a night, and he says that while weeping may endure for this night, "joy cometh in the morning." (Ps. 30:5) We believe that the dawning of this glorious morning of joy is at hand.

We quote from the first issue of *The Dawn* concerning one of the purposes in publishing it: "If God so loved the world that he gave the dearest treasure of his heart in order to rescue the disobedient race from sin and death, surely we, his children, can do no less than to manifest that same unselfish, godlike interest in our fellow man by

telling them of the glorious prospects that are ahead—prospects of life, liberty, and happiness, promised and guaranteed by the God of love.”

Our Desire

Again we quote from the first issue of *The Dawn*: “For years the winds of strife have been beating heavily upon the saints throughout the entire earth; and as a result they have been scattered and divided into many groups and divisions contrary to the express command of the Master: ‘All ye are brethren and one is your Master, even Christ.’

“We believe that the time has come for all truth brethren to recognize that the spirit of division is the spirit of carnality. Even as the Apostle Paul censured the church at Corinth because it showed a tendency to become factional, so also now we should realize that there is no scriptural excuse for any who are fully consecrated to the Lord to be segregated into special groups or cliques and to insist upon special tests of faith and fellowship that are not authorized in the Lord’s Word.

“We are convinced that the responsibility for the many separations and divisions among the saints should be placed upon the one to whom it belongs, who is Satan, the Devil. Satan has always been the great enemy of the church, and doubtless he now believes that he has achieved a great victory over the Lord’s people in that he has been successful in forcing upon them the spirit of rivalry, doubt, envy, and division.”

Scriptural Unity

Concerning the matter of scriptural unity among the brethren we quote further from the first issue of *The Dawn*:

“Shortly before Jesus was glorified he offered up a sincere petition to his Heavenly Father in which he re-

quested the necessary divine grace to make possible a complete unity of heart and purpose among his followers. Looking over the history of the Gospel Age it might at first appear that this inspired prayer has gone unanswered, but such is not the case. God has always had individual representatives upon the earth who have been in full heart harmony and union with him and with his beloved Son, Christ Jesus, who is the Head of the church.”

“Our understanding is that true Christian unity in the church is represented in the love and harmonious fellowship and activities of each local group of the Lord’s saints. In this true unity of the spirit Jesus alone is recognized as Head, and the brethren look up to him through the Word for guidance in all their affairs. No local group can scripturally and properly look up to any source outside its own fellowship for guidance and control of its affairs.”

We quote further from the first issue of *The Dawn*:

“True Christian unity can be possible only so long as Christ is recognized as the sole Head over all his people, and so long as the ransom sacrifice of Christ is regarded as the true basis of Christian faith and hope: ‘Other foundation can no man lay.’ It also must be recognized by all brethren in present truth that in this end of the age the Lord has revealed to his people the beauties of his divine plan in the redemption through Christ, whereby both the church and the world are to receive in God’s due time the blessings of life everlasting.

“We believe that the great but simple fundamental truths of the divine plan which have been made known to all will be gladly recognized by all Bible Students, in addition to the ransom itself, as a necessary basis for true Christian fellowship and service. There may be details of interpretation concerning the fulfilment of prophecy, or other items of minor import upon which some of us may

have reached different conclusions; but there is no scriptural authority to make matters of this kind a test of Christian fellowship.”

We recognize also that a more detailed understanding of the divine plan is desirable and essential for those who serve as teachers in the church. Even here, however, there should be a latitude for differences of opinion on minor points. Many years ago The Dawn adopted a doctrinal standard for those whom it sponsors as teachers, which includes the second presence of Christ, the fact that Satan is not bound, that the great multitude class of Revelation 7 is a spiritual company, and that the door to the high calling is not closed.

No Change

We are happy to realize that in all the more than forty years of The Dawn's activity we have not changed from this position. We still consider ourselves merely a means of publishing the truth and serving the brethren, as together we endeavor to build one another up in the most holy faith. It is this that The Dawn should mean to all who in the spirit of loving co-operation are unitedly endeavoring to send out the light and truth of the divine plan.

Throughout the years there has always been an almost continuous increase of activity. 1973 has been no exception to this rule. However, we do not consider that we are engaged in “great and wonderful works,” for after all we are in the day of small things, the time for the mass acceptance of the truth being still in the future. But it has been a joy to take part in this small work, especially in the fact that those who are co-operating in it so freely continue to show their appreciation of this opportunity by doing with their might what their hands find to do.

The Lord willing, in our January issue we will publish a report of Dawn activities during 1973. We have rejoiced throughout the year in the share we have enjoyed in this activity, and we trust that as our brethren in the field read about it they too will rejoice and thank the Lord that they also have had this opportunity of service, in the spirit of liberty and free from bondage to human headships of all kinds. Let us all look to the Lord for his continued guidance and blessing, praying particularly that our love for all of his people may abound and increase as the days go by. □



GENERAL CONVENTION BULLETIN

**"I was glad when they said unto me,
let us go into the house of the Lord."**

THE Lord's people are glad for every opportunity to come together in the house of the Lord. It is when we meet together under the Lord's supervision that we obtain strength and confidence for the days ahead. The General Convention for 1974 will provide that wonderful opportunity. There will be rich fellowship with brethren from all parts of the country and much spiritual meat for our strengthening from the platform.

Make your plans now to attend the General Convention at Albion College, Albion, Michigan, August 3rd through August 8th, 1974. □

A WORLD-SHAKING EVENT—LARGELY IGNORED

(Continued from page 11)

purpose. Christianity will yet be recognized as a glorious success when, through the kingdom agencies, “the knowledge of the glory of the Lord” fills the whole earth as “the waters cover the sea.”—Hab. 2:14; Isa. 11:9

The real Christian work of this age has been a success. That work has been, not the converting of the world and the establishing of Christ’s kingdom, but the gathering out from among all nations a people to be associated with Jesus in the kingdom when that kingdom is established. (Rev. 5:10; Acts 15:13-15) This work of selection has gone on unnoticed by the world. It has been supervised by divine wisdom, and its final completion is guaranteed by divine power.

When it is complete, and the righteous “little flock” are all selected and gathered, and united with Christ in glory, then the promised blessings to the world will no longer be held back. The kingdom will be here indeed; and all mankind will know for the first time the real significance of the divine program that was initiated nineteen centuries ago when the shepherds heard that glad announcement, “Fear not, . . . for unto you is born this day in the city of David a Savior, which is Christ the Lord.” Then the world will know also that the “zeal of the Lord of hosts” has accomplished all the glorious things foretold to be accomplished through the Savior who was born in Judea and crucified on a hill called Golgotha. □



Vineyard Echoes

Special Christmas Telecast

THE following is a partial list of television stations that will carry our special film "Unto Us a Child Is Born." Additional stations will also carry the program, but details are not available as we go to press.

Please contact the station for day and time of telecast.

ALABAMA

Huntsville WAAY-TV

CALIFORNIA

Bakersfield KBAK-TV

Los Angeles KTLA-TV

San Diego XETV-TV

COLORADO

Montrose KREY-TV

CONNECTICUT

Waterbury WATR-TV

GEORGIA

Augusta WJBF-TV

ILLINOIS

Springfield WICS-TV

INDIANA

Terre Haute WTHI-TV

IOWA

Fort Dodge KVFD-TV

KANSAS

Hays KAYS-TV

NEBRASKA

Hoy Springs KDUH-TV

North Platte KNOP-TV

NEVADA

Reno KCRL-TV

NEW MEXICO

Albuquerque KOB-TV

NORTH CAROLINA

Durham WTVD-TV

NORTH DAKOTA

Dickinson KDIX-TV

Grand Forks KTHI-TV

Minot KMOT-TV

Williston KXMO-TV

NEW YORK

Albany WAST-TV

OHIO

Columbus WOSU-TV

Toledo WTOL-TV

Youngstown WYTV-TV

OREGON

Medford KMED-TV

SOUTH CAROLINA

Spartanburg WSPA-TV

TEXAS

Richardson KRET-TV

VIRGINIA

Petersburg WXEX-TV

Portsmouth WAVY-TV

Encouraging Letters

For a Catholic Seminar

Gentlemen: The Central Diocese of the Polish National Catholic Church is conducting a Sunday School Seminar. There will be 150 representatives of all of the parishes at this seminar, and lectures, demonstrations, and a workshop will be a part of the agenda. If possible, at this late date, free samples of materials, catalogs, tracts, source lists, booklets would be of great value to us in this Seminar. I have just recently been assigned to the parish, and have just become aware of the Sunday School Seminar. May I thank you in advance for your indulgence, time, consideration and effort in this matter. Trusting that you will oblige us by sending materials to accommodate 150 people, I again say thank you and God bless.—New Jersey

Listens Each Sunday

Dear "Frank and Ernest": I am a doctoral student at Ohio State University in Columbus. I grew up with religious parents in a small rural town but I feel that I have lost some of the good spiritual values to which I was exposed as a child. Each

Sunday morning for quite some time I have listened to your excellent discussions. This Sunday morning you talked about the booklet, "God's Plan." I feel that I need and could profit from this booklet. Would you please send it to me.—Ohio

Greatly Blessed

Sir: About three years ago my mother passed away and someone sent me a booklet called "Hope." This booklet helped me very much. On May 3 of this year my husband passed away and in looking through a box of papers I ran across this booklet again. You can never know how much it has done for me. I was wondering if you could send me several to pass on to others who have lost a loved one. Maybe it will help them too. I will gladly pay any charges. God's blessing be with you.—Michigan

From the Orlando Ecclesia

Dear Brethren: Greetings of warm Christian love in the name of our dear Lord and Master! Once again the Orlando brethren would like to express to all our brethren at the Dawn, our deep appreciation for the

many ways you have been a blessing and help to us in the year past. The visits of the pilgrims, your assistance in our witness efforts of various kinds, the literature which you make available to us and the many other ways in which you are of service and a blessing to us give us cause to thank the Lord for you all, and for your labors of love on behalf of His people. As we look forward to the year ahead we want to continue to work together with you, workers together with God, that we might show forth his praises and glorify his name. We pray that the Lord will guide you, and that he will guide us, that we might build one another up in the most holy faith and have his Spirit directing us in all our paths. May the Lord bless all of you, individually and collectively, that you might have his

grace and strength for the needs of each day, and his peace and joy ruling in your hearts. "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." Y our brethren in Christ—Sr. Helen A. Jeuck, Secretary

Over Forty Years

Dear Students: As I am not sure when my subscription to *The Dawn* expires, I am enclosing my cheque for \$2.00 so that I won't lose a copy. Your September issue is, without doubt, the best ever. I am just under 90 years of age and enjoy every word of your periodical, which I have been enjoying for over 40 years. Sincerely—Canada

Weekly Prayer Meeting Texts

DECEMBER 6—"He that hath no rule over his own spirit is like a city that is broken down, and without walls."—Proverbs 25:28 (Z. '01-295 Hymn 1)

DECEMBER 13—"Lay not this sin to their charge."—Acts 7:60 (Z. '01-331 Hymn 56)

DECEMBER 20—"Study to show

thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Timothy 2:15 (Z. '02-318 Hymn 130)

DECEMBER 27—"Little children, keep yourselves from idols."—I John 5:21 (Z. '02-284 Hymn 266)

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.

K. FERNETS		Oklahoma City, Okla.	5
New London, Ct.	Dec. 16	Weatherford, Tex.	6
		Austin, Tex.	7
G. JEUCK		Houston, Tex.	9
Baltimore, Md.	Dec. 9	San Antania, Tex.	10
Philadelphia, Pa.	9	Livingston, Tex.	12
		Port Arthur, Tex.	13
A. KRUMPOLT		Lake Charles, La.	14
York, Pa.	Dec. 16	Shreveport, La.	16
Phoenix, Ar.	Dec. 29-31	Pass Christian, Miss.	18
		Louisville, Ala.	19
M. MITCHELL		Birmingham, Ala.	20
Allentown, Pa.	Dec. 16	Columbus, Ohio	23
LEO POST			
G. PASSIOS		Catawissa, Pa.	Dec. 16
New Haven, Ct.	Dec. 16	P. HATGIS	
E. K. PENROSE		Sayville, N. Y.	Dec. 9
Kansas City, Mo.	Dec. 2	S. SURACI	
Fayetteville, Ark.	3	Hartford, Ct.	Dec. 9
Stigler, Okla.	4		

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL

Ipswich

Dec. 2

Londonderry

8, 9

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For Your Newspaper

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

JANUARY SPECIAL: On Sunday, January 20, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

Conventions

DETROIT, MICH., Dec. 2—Northwest Branch YWCA, 25940 Grand River. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham, Mich. 48009

MINNEAPOLIS, MINN., Dec. 2—2601 Fillmore St., N. E. Mrs. Mike Nekora, 2601 Fillmore St., N. E. 55418

CINCINNATI, OHIO, Dec. 16—2850 Dunaway. Mr. John Slavich, 126 S. 22 St., Richmond, Ind. 47374

CHICAGO, ILL., Dec. 29, 30—Harold L. Richards High School, 10601 S. Central Ave., Oak Lawn, Ill. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave. 60638

MIAMI, FLA., Dec. 29, 30—Simpson Garden Club, 55 S.W. 17 Rd., Mrs. Don Roark, 6482 S.W. 39 St. 33155

PHOENIX, ARIZ., Dec. 29-31—Phoenix Women's Club, 302 W. Earl Drive. Mrs. E. W. Enteman, 542 W. Southern Ave. 85041

DETROIT, MICH., Dec. 30—Northwest Branch YWCA, 25940 Grand River. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham, Mich. 48009

PALO ALTO, CALIF., Jan. 26, 27—Carpenter's Hall, 3065 Middlefield Rd., Mrs. M. S. Blicharz, 104 Vista Del Monte, Los Gatos, 95030

—oOo—

ECHOES OF THE 1973 GENERAL CONVENTION

THE talks given at the General Convention are now recorded on tapes and are available at the following prices:

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HOW often we hear this statement made by those who are zealous for making known the glad tidings of the kingdom. May we suggest that one thing practically all can do is send one or more Dawn gift subscriptions to their friends. Just think one gift subscription means that The Dawn enters the home twelve times during the year as your messenger of truth. Isn't this something worthwhile doing? Each subscription is only one dollar, and you can have six entered for five dollars. And it is simple to do when you use the coupon.

DAWN BIBLE STUDENTS ASSOCIATION East Rutherford, New Jersey 07073

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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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