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The Dawn

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Highlights of **Dawn**

The New Administration

ON JANUARY 20, Mr. Richard M. Nixon was sworn in as the new President of the United States. Since the time of his election last November President Nixon had carefully selected his various aides, including his cabinet members, so that the administrative branch of the government is now in the hands of virtually a new group of men. It is hoped by millions that this new administration will solve many of the problems of the nation, and of the world. Certainly new approaches to old problems will be undertaken, but it remains to be seen whether or not these new approaches will be more successful than the old ones.

The campaign which resulted in the election of Mr. Nixon to the presidency pointed up many of the problems which confront this nation and the world. One of the expressions most frequently heard in that campaign was "law and order," and all the candidates seemed keenly aware of the need of law and order. Sometimes this expression was enlarged upon with the word "justice"—law and order with justice. One does not need to be a politician to realize what a far-reaching breakdown of law and order there has been in recent years, and certainly all persons of good will cannot help but wish that the Nixon administration can do something constructive about it.

The malady of lawlessness and disorder is by no means confined to the United States, for it is affecting with a

greater or lesser degree essentially every country on earth. Its manifestations are various. Lawlessness throughout the world is spearheaded in many instances by the youth; youth who are in rebellion against their elders, and against what has come to be known as "the establishment." These youth are against, for the most part, the traditional way of life which by and large satisfied former generations, and they want things changed.

So we have noisy and lawless demonstrations on college campuses. When the police endeavor to restore order, the charge of "brutality" is leveled against them. Sometimes one group of students will demonstrate against another group of students. It is truly a day of demonstrations and protest marches. Many of the meetings which were held during the election campaign were disrupted by noisy protests designed to hinder the candidates from saying what they wanted to say. Will this aspect of lawlessness and disorder now suddenly cease just because there is a new administration in Washington?

Nor is lawlessness and disorder confined to demonstrations by youth. For years now the crime rate has steadily increased, the general average of increase in 1968 being nineteen per cent. Much of the crime throughout the world is highly organized, and touches many fields of human endeavor. In New York City alone millions of dollars' worth of automobiles were stolen and resold during 1968. Will the stealing of automobiles suddenly cease now that Mr. Nixon is President?

The sale and use of all kinds of narcotics—"dope"—is also on the increase. The youth of the nation are among the largest users of narcotics. This is a crime which leads to the deterioration of men and women, both mentally and physically. Law enforcement agencies are hard at work endeavoring to check the widespread traffic in narcotics,

but seemingly are only scratching the surface so far as stamping it out is concerned.

Civil Rights and Poverty

The problems of civil rights and poverty remain largely unsolved. It is true that some progress has been made in the field of civil rights. There is token integration in schools and churches throughout the South. But progress is slow. Now there are those who are urging that "black power" is the only solution to this problem. Just what this expression implies is not clear, but in a general way the thought is that black people should remain by themselves and not permit the whites to mingle with them, or have any part in running their affairs. It is a sort of civil rights movement in reverse.

The blight of poverty is another menacing problem which confronts the new administration. A report released during 1968 revealed that in the prosperous country of the United States ten million people do not have sufficient food to keep them from being hungry essentially all the time. Billions of dollars are spent for war and for space travel while these millions of people continue to go hungry. Millions of dollars are being spent to feed the poor, but this is not enough. Will the new administration be able to solve this problem?

International Problems

We have mentioned but a few of the internal problems that plague the United States and other nations. In the field of international relationships the problems are also many and great. This is pointed up realistically by the fact that many weeks are spent in Paris by "peace negotiators," endeavoring to decide what shape of table they will sit around while debating the issues of peace. The fact that thousands die in war while they try to decide what shape of table to use seems to matter little to the negotiators.

Then there are the problems of the Middle East. And these problems are serious, especially to those involved. For a little while after Israel's victorious six-day war against her Arab neighbors there was at least a semblance of surface peace in that area. But now the gorilla warfare has resumed. There is shooting back and forth across the borders between Arab nations and Israel, and no one can be sure that total warfare will not one day again break out. Will President Nixon find a solution for this situation which President Johnson could not find?

Selfishness

Human selfishness and sin are, basically, responsible for all the problems of the world, and fallen human lawmakers and administrators are unable to do anything about these, for they have afflicted the human race since the fall of man in the Garden of Eden. A new foreign policy will not change the hearts of the world's rulers and diplomats. The phenomenal increase of knowledge of our day is not changing the hearts of the people. It is simply showing them more efficient ways to further their own individual ends.

Only the Lord can change the hearts of the people, and this he has promised to do through the agencies of the long-promised messianic kingdom. Those who believe in the promises of the Bible, and realize that world conditions today are "signs" that the kingdom of Christ is about to be fully established in the earth, are looking for a new administration of government which will truly solve the problems not only of the United States but also of the whole world. This is the new government promised in Isaiah 9:6, 7: "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."

All students of the Bible recognize this to be a prophecy of the birth of Christ. The next verse reads, "Of the increase of his government and peace there shall be no end. . . . The zeal of the Lord of hosts will perform this." Jesus is the Creator's choice to be the new King of earth; a King who also will be The Prince of Peace. Not until this Ruler actually takes control of the people of earth; not until his administration begins to function for the blessing of the people, will the problems arising out of human selfishness be solved.

An Elected Ruler

Jesus will be an elected Ruler—elected not by the votes of humans, but by his Heavenly Father, who, through the Prophet Isaiah, said of his beloved Son, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." (Isa. 42:1) Jesus was elected, or chosen, by the Creator to rule the world in righteousness because of his faithfulness to divine law. Indeed, his faithfulness went beyond the demands of justice, in that he voluntarily laid down his life as man's Redeemer in order that the subjects in his government might have the privilege of living forever.

While Jesus will be at the head of his government, placed there as the choice of his Heavenly Father, he will have associate rulers working with him. These also are elected, not by the people, but, as in the case of Jesus, by the God of heaven, the great Creator. This election is also, as with Jesus, on the basis of faithfulness to divine law, and a willingness to lay down life itself in the service of the Lord and the service of their fellows.

The Apostle Paul, writing to a little group of these elect ones, said, "We give thanks to God . . . remembering without ceasing your work of faith, and labor of love, and

patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God." (I Thess. 1:2-4) These were of God's elect class because of their faithfulness in the work of faith and labor of love.

And it is through this work of faith and labor of love and patience of hope that each one who is called by God to this high position makes his "calling and election sure." Peter confirms that all who do thus, through faithfulness, make their election sure, will have an abundant entrance given to them "into the everlasting kingdom of our Lord and Savior Jesus Christ." (I Pet. 1:10, 11) Here the entrance referred to is into the ruling phase of the millennial kingdom. Jesus said concerning this position of rulership, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."—Luke 12:32

The Work of an Age

The calling and election of God's elect class, who will live and reign with Christ a thousand years, has been the work of an entire age in the divine plan. It began with Jesus, and continued with respect to his followers at Pentecost. It still continues, although there are evidences in the signs of the times that it is rapidly drawing to a close. Already Jesus, the great King, is present, conducting the harvest, or gathering, of the final ones who will, in the first resurrection, be exalted to kingship with him in his kingdom.—Rev. 20:6

No one word adequately describes the work of that divine government in which the elect Jesus and his associates will participate. It is called a kingdom because in a kingdom there are subjects; and the word "subject" denotes having been made subject, or obedient, to authority—in this case divine authority, exercised through Jesus and his exalted church. The enemies of this righteous

kingdom will be subdued. Death, man's greatest enemy, will ultimately be destroyed.

This same period of time is spoken of in the Bible as a day of judgment, or probation, during which all mankind will have an opportunity to learn the Lord's ways and be obedient to them. Those who do will thereby prove worthy of a restoration to perfection of human life and of living forever on a perfect earth. This will be paradise restored. Concerning that blessed time of judgment the psalmist wrote, "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall the trees of the woods rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—Ps. 96:11-13

Selfishness Destroyed

The millennial kingdom period will also be a time when the Lord will enter into a covenant with the people. Entering into a covenant suggests a reconciling of the people to God. Since man's fall in the Garden of Eden, the human race as a whole has been estranged from God, but by the close of the messianic kingdom, all the willing and obedient will have been made "at one" with him, or in covenant relationship with him.

A promise of this is given by the Lord in Jeremiah 31:31-34. Here this "New Covenant" is said to be made "with the house of Israel, and with the house of Judah," but the Scriptures elsewhere indicate that the Gentiles will also be included in this New Covenant arrangement. We quote,

"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: not according to the covenant that I made with their fathers in the day that I took them by the hand

to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Adam was created in the image of God, and by nature was in covenant relationship with God. But he broke this covenant by his disobedience. Hosea 6:7, marginal translation, reads, "They like Adam have transgressed the covenant." The entire human race since then has been drifting farther and farther away from God, and the divine image in their hearts has become dulled. Selfishness has replaced the spirit of love, and now the world is reaping the terrible harvest of rebellion against the Creator.

But in due time Christ, the great Mediator between God and men, will begin to change this condition by bringing the people into covenant relationship with the Creator. The laws of that covenant will be written in the hearts of the people. This, obviously, will not be an instantaneous work, for it implies the restoration of the people to that original godlikeness possessed by Adam. The work of making this covenant complete will require the entire messianic age.

But when the Spirit and law of God are implanted in the hearts of the people, it will mean that selfishness and sin have been eradicated. This having been accomplished, and with divine authority and power working through God's elected rulers, all the problems of the world will be solved. At present, human selfishness is threatening the destruc-

tion of all mankind in a time of tribulation such as the world has never known. Jesus said that this tribulation would be shortened by God's elect in time to prevent this total destruction.—Matt. 24:21, 22

We know that even now we are living in the time of this threatened destruction, and we are thankful for the assurance that these days shall be shortened. But we are even more thankful for the promised divine intervention in the affairs of men through God's elect, for we have the assurance of his Word that this in reality means the full setting up of the long-promised messianic kingdom; and this, in turn, will mean universal and lasting peace on earth.

Not only will there be freedom from war, but that blessed rulership will solve all the other perplexing problems of earth. With human hearts purged of selfishness, and the spirit of love and good will motivating human behavior, most problems of humanity will automatically be solved.

However, there would still be the plague of sickness and death, but these the Bible assures us will be destroyed. Man is dying because of adamic sin, but Jesus provided redemption from original sin. Paul wrote that Jesus gave himself a ransom for all. (I Tim. 2:3-5) "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21, 22) This will mean, as foretold by the Prophet Isaiah, that death will be swallowed up in victory, and that tears will be wiped from off all faces. It means also that there shall be no more sorrow or pain.—Isa. 25:8; Rev. 21:4

The destruction of adamic death will mean the release of all the prisoners of death in what the Bible describes as the resurrection of the dead. (Acts 24:15; John 5:28, 29, Revised Version) Thus will the administration of Christ's kingdom assure all mankind of those blessings of health, life, peace, and economic security for which the whole

world has longed and struggled, but failed to attain. Hunger will disappear. All races will happily live together for the mutual blessing of one another. Crime will be eradicated, and at long last law and order, based on the righteous requirements of a just and loving God, will be established everywhere, and forever.

The Nixon administration will doubtless do the best it can to serve the people and to establish peace throughout the world, but we are placing our faith in the promises of God, which assure us of the near establishment of that long-promised government of peace over which Christ will reign in righteousness, to the glory of God and the promised blessing of all the families of the earth.

—oOo—

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New York WJRZ 970 8:15 a.m.

Bible Study

LESSON FOR FEBRUARY 2

Teachings About the Kingdom

MEMORY VERSE: "And He said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?"—Mark 4:30

MARK 4:21-32

IN HIS Sermon on the Mount Jesus said to his disciples, "Ye are the light of the world. A city that is set on an hill cannot be hid." (Matt. 5:14) In this sermon also, even as in today's lesson, Jesus reminds us that the function of a candle is to give light. (Matt. 5:15) A candle does not have sufficient brilliance to light up the whole world, and Jesus knew that the proclamation of the Gospel during the present age would not enlighten and bring about the reformation or conversion of the world.

When Jesus said, "Ye are the light of the world," he meant that his faithful followers would be the only source of light pertaining to the divine plan that would be in the world throughout the age. All other messages are, by comparison, darkness. During the Millennial Age, the period of Christ's kingdom, the knowledge of the Lord will fill

the earth as the waters cover the sea. Then all the hidden things of darkness will be seen to be out of harmony with God, therefore darkness.

Jesus admonished, "Take heed what ye hear." To hear the truth at all, in the sense of understanding and appreciating it, we must be given "hearing ears" by the Lord; and then we have the responsibility of taking heed as to what we hear and accept as truth. Our standard of truth should always be the Bible, the Word of God.

Our memory verse reminds us of one of Jesus' principal methods of teaching; that is, by the use of illustrations, or parables. The parables of the kingdom are many and varied. Some of these parables pertain to the development of the kingdom class throughout the age; others to the actual work of the kingdom.

Other parables remind us of the various efforts of Satan to

destroy, through corruption and otherwise, the development of the kingdom class which is to live and reign with Christ. Such is the Parable of the Wheat and the Tares. (Matt. 13:24-30, 36-43) In this parable the tares represent, not the unconverted world, but, as Jesus explained, children of the wicked one "planted" among the "wheat"—"the children of the kingdom"—in an effort to destroy the true kingdom class. At the end of the age, the wheat is separated from the tares, and shines forth "as the sun in the kingdom of their Father."

Seed sowing is also used by Jesus as an illustration in the Parable of the Sower. (Matt. 13:18-23) Here the seed sown is the Word of God, the Gospel of the kingdom. No mention is made of the sowing of corrupt seed, but Jesus reminds us of the various influences which would prevent much of the seed from developing to maturity.

In today's lesson we have the Parable of the Mustard Seed. Mustard seed is very tiny, Jesus reminds us, yet in this illustration "it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." (Mark 4:31, 32) Jesus introduced this parable by the question, "Whereunto shall we liken

the kingdom of God? or with what comparison shall we compare it?"—Mark 4:31

Jesus and his true followers have indeed been "a little flock." However, they have had the hope of living and reigning with Christ in the promised kingdom which is to embrace all mankind in its ruling authority and power, and by this divine arrangement "all families of the earth" are to be blessed with health, life, and joy.

While the kingdom of Christ in its embryo state of development has been very small, and unrecognized by the world, when set up in power and great glory its authority will fill the earth. Under the shadow of that just and loving kingdom all mankind will find rest, and freedom from sin, sickness, and death. This is the Christian's hope for the world of mankind, and what an encouraging hope it is for suffering humanity!

QUESTIONS

In what sense are the followers of Jesus now the light of the world?

Can anyone through his own intelligence understand and appreciate the truth?

What are some of the parables given by Jesus to illustrate kingdom truths?

What is represented by the Parable of the Mustard Seed?

The Mighty Power of Jesus

MEMORY VERSE: "And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—II Corinthians 12:9

MARK 4:35-41

TIME and time again Jesus' disciples were astonished at the mighty power Jesus commanded. When he rebuked the wind, and said unto the sea, "Peace, be still," the wind ceased "and there was a great calm." Noting this, the disciples "said one to another, What manner of man is this, that even the wind and the sea obey him?"

Jesus performed this miracle in the evening of a day of activity in proclaiming truths concerning the kingdom, and illustrating these teachings by parables. He had proclaimed the message to a multitude, and then, alone with his disciples, he explained the meaning of his parables.—Mark 4:33, 34

The multitude was dismissed and, by Jesus' request, he and his disciples entered into a ship to cross over to the other side of the lake. Jesus was weary and fell asleep in the stern of the ship. A heavy storm arose, and the ship began to fill with water. The disciples became

fearful. They awakened Jesus, and chided him, saying, "Master, carest thou not that we perish?"

At Jesus' command the storm subsided, and the sea became calm. Then he turned the experience into a much needed lesson for his disciples. "He said unto them, Why are ye so fearful? how is it that ye have no faith?" True, the disciples were not accustomed to seeing the wind and the waves thus brought under control. However, they had already witnessed many outstanding miracles performed by the Master, and if they had reasoned the matter out they would have realized that Jesus would also be able to bring the storm under control.

MARK 5:25-29, 34

The news concerning the miracle-working power of Jesus spread rapidly throughout Israel, and practically everywhere he went he was importuned for help. The woman who had been suffering from an issue of blood for twelve years had such great faith in Jesus' ability to heal

her that she did not wait for an opportunity to make a formal request. She reasoned that if she could but touch his garment she would be healed.

And she was right! Mingling with the crowd that surrounded Jesus, she managed to touch his garment, "and straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague." (vss. 28, 29) Although Jesus had not seen the woman he felt that "virtue had gone out of him" and he turned to inquire who it was that had touched him. His disciples did not know.

But the woman, fearing and trembling, "knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." (vss. 33, 34) Here we have another illustration of the healing power of Christ as it will be exercised during his millennial reign, when all the sick will be restored to health, and all the dead restored to life.

Our memory verse presents an important aspect of truth pertaining to divine healing. The Apostle Paul felt that he was greatly handicapped in his ministry by what he referred to as "a thorn in the flesh," and

he prayed that it might be removed. Many students believe that this "thorn" was possibly his partial blindness which had been with him since the time of his conversion.

Paul prayed three times that this "thorn in the flesh" might be removed. Certainly the Lord was abundantly able to perform this miracle for Paul, but he did not do so. He simply assured his faithful servant that his grace would be sufficient, saying to him, "My strength is made perfect in [your] weakness." Paul's experience in this connection points up the fact that a general ministry of divine healing is not the Lord's plan for the present age.

So far as the records indicate, the miracles of healing performed by Jesus were all on behalf, not of his own disciples, but of the public generally. This ministry served a good purpose, especially since it illustrated the world-wide ministry of healing during the Millennial Age.

QUESTIONS

What was the disciples' reaction to Jesus' miracle of calming the storm?

What was illustrated by all his miracles of healing?

Should dedicated Christians expect to experience miraculous healing?

Jesus Commissions Workers

MEMORY VERSE: "Ye are My friends, if ye do whatsoever I command you."—John 15:14

MARK 6:7-13, 30-34

WHEN Jesus sent the Twelve into the ministry to represent him and to further the work of the Gospel he gave them control of miracle-working powers similar to his own. Their ministry was to be one of faith. They were to take no extra clothing, no food, and no money.

Jesus knew that in many instances the people would not receive his apostles kindly, even as many rejected him; but he cautioned them not to force themselves upon the people in any way. He said, "And whosoever shall not receive you, nor hear you, . . . shake off the dust under your feet for a testimony against them." And to this he added, "It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city."—vs. 11

This statement by Jesus completely disproves the traditional conception of the world's future judgment day. This tradition falsely holds that in the judgment day all who have died in unbelief will be assigned eternally to a place of torment in a fiery hell. Obviously this would

mean that no toleration, or favor, would be shown to any unbeliever at that time.

But this tradition is not taught in the Bible. The judgment day that is taught in the Bible is a thousand years in length. It is not a period merely for the meting out of sentences, but a period also of probation—probation based upon the full enlightenment of the people concerning the will of God. Satan, the great deceiver of the people, will be bound during that period, and nothing will be permitted to becloud the minds of the people concerning God.

Under these circumstances we can see why it will be more tolerable for the people of Sodom and Gomorrha than for the Israelites of Jesus' day who rejected the message brought to them by him and by the apostles. It is because the former were given little or no information, no light, concerning God; whereas the latter were highly favored, in that Jesus and his representatives witnessed to them, frequently demonstrating the power of God at their command by the miracles

which they performed. But even the unbelieving Israelites will be given an opportunity to repent and obey in the judgment day. Jews and Gentiles alike will be awakened from the sleep of death that they might have this opportunity.

The record does not indicate how much time the apostles spent on their first missionary journey. Verses 30-34 of the lesson indicate that they made a report to Jesus when they returned; that they "told him all things, both what they had done, and what they had taught." This must have been an interesting report, and apparently it revealed that the apostles—even as was always true with Jesus—had kept exceedingly busy.

Perhaps Jesus noted that his apostles were weary, for he said to them, "Come ye yourselves apart into a desert place, and rest a while." Where they were there was no opportunity to rest, "for there were many coming and going, and they had no leisure so much as to eat." The apostles accepted Jesus' invitation, and together with them they entered into a boat privately and thus endeavored to get away from the milling crowds.

But the effort was a failure. Some noticed what had happened, and the information was

circulated. A great multitude hurried along the shore of the lake (Galilee), and when Jesus and his apostles drew in to shore, there was a great crowd waiting for him. When he saw this great multitude, and realized that they were as sheep without a shepherd, his heart was filled with compassion for them "and he began to teach them many things."

This ministry continued until practically nightfall. Then Jesus performed the miracle of feeding the five thousand. Without doubt the apostles participated in all this. We know that they helped to serve the food. They obeyed Jesus at all times, and because of this they were his friends. (see memory verse) They were all weary to start with, but gladly served another day. This was the spirit of Jesus, and this is the spirit of all who are commissioned by the Holy Spirit to be his witnesses.

QUESTIONS

Why were the apostles not permitted to take extra supplies with them on their first missionary trip?

Will those who have died in unbelief have an opportunity to believe in the judgment day?

What is the true spirit of Christian service as exemplified by Jesus?

When Religion Is Vital

MEMORY VERSE: "He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men."—Mark 7:6, 7

MARK 7:1-5, 9-15

THERE has always been a conflict between the true teachings of the Bible and the teachings of fallible men. The teachings of men when adhered to from generation to generation become traditions, and in the minds of many these traditions become of equal, or greater importance, than the inspired teachings of the Word of God. This was true in Jesus' day, and it is true today.

This lesson has to do primarily with the traditions of ancient Jewish elders who developed teachings pertaining to the washing of hands, cups, pots, brassen vessels, and of tables. To the scribes and Pharisees of Jesus' day the washing of these was fundamentally important in keeping the body from becoming defiled by the food which they ate.

Jesus' answer to all this was, "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those

are they that defile the man." (vs. 15) Jesus is here speaking of the defilement of the mind and of the heart. That which comes out of a man are his words, and words give expression to the thoughts. If one's mind and heart are defiled with evil thoughts and motives his words not only will increase his own defilement (since expression deepens impression), but his evil words may well defile those to whom they are spoken.

James wrote, "The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature." (James 3:5, 6) James also wrote, "The tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same

mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."
—James 3:8-10

James is correct—no one can fully tame or control the tongue. He is correct also in saying that out of the same mouth proceedeth blessing and cursing. However, it is out of the abundance of the heart that the mouth speaketh, and our responsibility as Christians is to keep our hearts cleansed as fully as possible from evil things—from the spirit of envy, hatred, jealousy, and the like; and to fill our hearts and minds continually with the good thoughts of God, from his Word, so that as much as possible our words, reflecting the fulness of our hearts, will be wholesome and blessed to all who hear.

In our memory verse Jesus quotes from Isaiah 29:13. We quote the full verse: "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept [tradition] of men." The expression "this people" refers to those mentioned in verses 9-12 of the chapter. The spiritual vision of these had become as a book that is sealed.

Such has been the case with the great masses of those who

have professed to serve the Lord in every age. These have not been able to understand the "Book," the Word of God, because they have rendered only lip service to him, while their hearts have been removed far from the Lord. Today there is a whole new group of traditions, important among them being the eternal torture and purgatory precepts; the trinity doctrine; no salvation for unbelievers after death; the Virgin Mary traditions, etc.

Those who do not hold to and teach these traditions today are looked upon as Jesus and the apostles were in their day because they did not teach the traditions of the elders, but insisted instead on teaching the Word of God. But all this will change in God's due time, for God will cause the wisdom of their wise men to perish. (Isa. 29:14) When God removes the "veil" of superstition that is spread over all, then "the rebuke of his people" will be taken away from off the whole earth."—Isa. 25:6-8

QUESTIONS

What were some of the traditions taught by the scribes and Pharisees?

Can a man be defiled by his words?

What are some of the popular traditions of today?

Christian Life and Doctrine

ARCHEOLOGY PROVES THE BIBLE

Chapter 6

The Bible Reveals God's Plan

IT IS stimulating to faith to realize that all the main events and places of the Bible are confirmed by the spade and pick of the archeologist. The same thing is true with respect to the principal personalities of the Bible. We know now that when we read the story of Abraham and his life it is not fiction, but a true statement of the events that took place back in the ancient time in which he lived. The same sense of reality is bound to grip us as we study any of the records of the Bible.

And this firm establishment of faith in the genuineness of the Bible's records and its people should in turn lead us to a closer study of the message God has in his Word for us—the plan of redemption and salvation for all mankind which it reveals. There is little purpose in knowing that the Bible is true unless we take note of what God is saying to us throughout its pages concerning his plans and purposes for the deliverance and eternal blessing of his dying creatures here on earth.

The Record of Creation

To discover God's plan in the Bible, let us note what the inspired record says is the purpose in the creation of man. Concerning this we read, "So God created man in his own image, in the image of God created he him; male and

female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”—Gen. 1:27, 28

Here is a plain statement indicating that God’s design for his human creatures was that the earth should be their home. They were created in God’s mental and moral image, and commanded to multiply and to fill the earth with their progeny. Nothing was said to our first parents about going to heaven. The earth was their home, and they were to subdue it and rule over it.

Genesis 2:7 gives us further information about man’s creation: “The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Note that God did not give man a “soul,” but the union of his perfect organism with the breath of life constituted a soul—man “became a living soul.”

God did not create immortal human souls. The expression “immortal soul” is not found anywhere in the Bible. Man was a soul, but his continued existence depended upon obedience to the laws of his Creator. One aspect of that law was stated to Adam. He was told that if he partook of the tree of the knowledge of good and evil he would surely die. (Gen. 2:17) He was not told that he would die and go to heaven, neither to a place of torment. The penalty was to be death, which is the absence of life. Thousands of years later Paul wrote, “The wages of sin is death.” (Rom. 6:23) And Solomon wrote, “The living know that they shall die; but the dead know not anything.”—Eccl. 9:5

Satan's Deception

Satan, the fallen Lucifer, masquerading as a serpent, approached mother Eve and asked her, "Hath God said, Ye shall not eat of every tree of the garden?" Eve's reply was, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." And then Satan uttered the blackest and most devastating lie that was ever told. He said to mother Eve, "Ye shall not surely die"—death will not be the penalty for sin.—Gen. 3:1-4

Jesus knew about this lie which Satan told to mother Eve, and referred to the Devil as a liar. Addressing the scribes and Pharisees of his day, Jesus said, "Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John 8:44

Thus does Jesus confirm the confrontation of Satan and Eve, and declares that Satan's statement, "Ye shall not surely die," was a lie. But this lie, nonetheless, led to the transgression of our first parents, and to their death. However, almost without exception Adam's descendants have preferred to believe that "there is no death." Satan's lie is responsible for the unscriptural theory concerning the alleged "immortal soul." It is also responsible for the theory of reincarnation, and all the other "no death" teachings of the heathen.

Condemned to Death

We have emphasized that "the wages of sin is death" because unless we are prepared to believe that death is a reality we will not be able to understand clearly God's

great plan of redemption and deliverance from death as taught in the Bible. The record of Genesis is that Adam did disobey God's law, and that the sentence of death fell upon him. The Lord said to him, "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) In the New Testament we are informed that "in Adam all die."—I Cor. 15:21, 22

When pronouncing sentence the Creator made a very revealing statement to Satan. We quote: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) This is highly figurative language, but in the light of the general testimony of the Bible we find it to be the first reference by the Lord to a coming Deliverer, or Messiah; One who would destroy Satan and his works, and rescue mankind from the results of that great tragedy in Eden.

There is an indirect reference to this in Revelation 20:1, 2, which reads, "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." The remainder of this chapter reveals that following the binding of "that old serpent," Christ and his church—the Seed of the woman—reign for a thousand years, and that as a result of this reign the dead are restored; Satan himself is destroyed, and death itself is abolished.

Promise to Abraham

After the Flood the statement concerning the Seed of the woman was enlarged upon in a promise which God made to Abraham. The promise was that through the Seed of Abraham all the families of the earth would be blessed. (Gen. 12:3) Later in his dealings with Abraham God confirmed this promise by his oath. This was following Abraham's demonstration of faith in his willingness to

offer his son Isaac in sacrifice. God said to him, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies."—Gen. 22:16, 17

In the New Testament the Apostle Paul gives us a very revealing explanation concerning this promised "Seed." Paul wrote, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16) Jesus, then, is the "Seed" God promised to Abraham, the One through whom all the families of the earth are to be blessed.

How beautifully this harmonizes with the angelic announcement of the birth of Jesus: "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) The promise to Abraham was that his Seed would bless all families of the earth, and now we find the angel declaring that the birth of Jesus was "good tidings of great joy, which shall be to all people," and the reason given that he had come to be a Savior, a blessing.

Why the Delay?

The question naturally arises, if Jesus came to bless all the families of the earth why has that blessing not reached the people? Sin and death were reigning in the earth in Jesus' day, and sin and death are still reigning. Has there been a failure of God's plan? No, there has been no failure of God's plan. Rather, another feature of the divine plan for blessing the people has been in the process of development.

Paul furnishes information concerning this. We have noted Paul's identification of Jesus as the Seed of Abraham. This is given in Galatians 3:16. In verses 27 and 29 of this same chapter we read, "As many of you as have been baptized into Christ have put on Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Thus Paul explains to faithful Christians that they, like Jesus, are looked upon by God as being the Seed of Abraham, that Seed which is to bless all the families of the earth.

This explains why the work of blessing all mankind with health and life did not begin when Jesus laid down his life two thousand years ago, for there was to be the work of gathering from the world those who were to be associated with Jesus in the kingdom work of blessing. Jesus commissioned his followers to go throughout the earth proclaiming the Gospel, and the purpose of this has been, not the conversion of all mankind and making them church members, but the calling of those who have been willing to follow in the footsteps of Jesus, suffering and dying with him, that they might live and reign with him. (Rev. 20:6) This work of gathering those who would be the future joint-heirs with Jesus in his kingdom has already required more than nineteen hundred years, and it is still going on.

Jesus, the Redeemer

Life is, pre-eminently, the great blessing which is to be extended to "all families of the earth," as promised to Abraham. This calls for an awakening from the sleep of death of all who have died. But in order for this to take place mankind must be released from the original sentence of death which came upon all through the sin of Adam.

This is accomplished through the sacrificial death of Jesus. Paul wrote, "By one man's disobedience many were

made sinners, so by the obedience of one [Jesus] shall many be made righteous." (Rom. 5:19) In Romans 6:23 Paul writes, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

The eternal life which will reach the world through Jesus will be realized through the resurrection. Again Paul wrote, "Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." —I Cor. 15:20, 22

The Ransom

In I Timothy 2:3-6 the Apostle Paul uses the word "ransom" to describe the redemptive work of Christ. In the Greek text the word used by Paul means "a price to correspond." It was the perfect man, Adam, who sinned and was sentenced to death. It was the perfect man Jesus who, in obedience to the divine will, gave his life in sacrifice for the sins of the world. This was "a price to correspond." The Prophet Isaiah wrote that Jesus "poured out his soul unto death." Isaiah also wrote of Jesus that "he shall see the travail of his soul, and shall be satisfied." —Isa. 53:12, 11

We quote Paul's explanation of the work of redemption in the passage already cited (I Tim. 2:3-6): "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

Yes, Jesus gave himself a ransom for all, and this great fact of the divine plan of salvation for a lost race will be testified, or made known, to all in due time. For the vast

majority of mankind this "due time" will be during the millennial reign of Christ and his faithful followers. It will be then that the knowledge of the Lord will fill the earth as the waters cover the sea; and it will be then that the Lord will turn to the people a pure message that they may all call upon his name and serve him with one consent. —Isa. 11:9; Zeph. 3:9

A Resurrection

As we have noted, the fulfilment of God's promises to bless all mankind with an opportunity to live forever necessitates a resurrection of the dead. In the resurrection some will receive a heavenly life, but the vast majority will be raised from the dead as humans, and given an opportunity to live on the earth forever. Jesus said to his followers, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3) This promise by Jesus has been misconstrued to mean that all who obtain life through him will spend eternity in a heavenly home which he prepares for them.

But this is not the thought at all. This promise is made only to Jesus' footstep followers; those who will be associated with him in his future work of blessing the remainder of the world of mankind. These are promised "glory, and honor, and immortality." (Rom. 2:7) They are promised a heavenly inheritance. The Apostle Peter wrote: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."—I Pet. 1:3, 4

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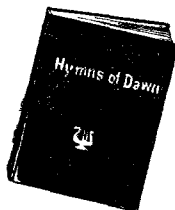
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(Continued from page 31)

These will be brought forth in what the Bible describes as "the first resurrection." Naturally, these must be the first to be resurrected, for they are to be associated with Jesus in the blessing of mankind in general. They are to live and reign with Christ a thousand years, and the purpose of that reign is, as explained by the Apostle, to destroy death. Paul wrote that Christ "must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—I Cor. 15:25, 26

The General Resurrection

As we have noted, mankind in general is to be restored to life on the earth as humans. God created man to live on the earth, not in heaven. The few to whom a heavenly reward will be given are those who, through their faithfulness in laying down their lives in sacrifice, prove worthy to be associated with Jesus in the work of the messianic kingdom. But the earth was created to be man's home, and it is on the earth that he will be given an opportunity to live forever. Isaiah wrote that God created the earth "not in vain," but "formed it to be inhabited."—Isa. 45:18

The Apostle Peter referred to that period of time in the divine plan when the work of restoring mankind to life will be accomplished as "the times of restitution of all things," which, he said, had been declared "by the mouth of all his [God's] holy prophets since the world began." (Acts 3:19-21) And it is true that the holy prophets of the Old Testament were eloquent in their prophecies of this coming time of restoration for the world of mankind.

They affirmed that as a result of this work of restoration there would be no more blind eyes; none would be lame; that the ransomed of the Lord would return from death with songs of everlasting joy upon their heads, and that

“sorrow and sighing will flee away.” (Isa. 35) Isaiah also wrote, “He [the Lord] will swallow up death in victory; and the Lord God will wipe away tears from off all faces.” (Isa. 25:8) Isaiah also wrote that the people in that day when God is blessing all the families of the earth will not say, “I am sick.”—Isa. 33:24

In the Book of Revelation the Apostle John tells of a vision he was given of the manner in which the people would be blessed during the time of Christ’s kingdom, and he wrote, “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”—Rev. 21:4

First to Be Raised

The first ones to be restored to life as humans will be the ancient prophets, and other faithful ones of ages past. These will come forth in “a better resurrection,” as it is described in the Bible, and will be perfect humans from the start. (Heb. 11:35, 40) These are the “fathers” referred to in Psalm 45:16, who are to become the children of Christ in the resurrection, and we are told that they will be made “princes in all the earth.”

These, we understand, will be the human representatives of the divine Christ. Jesus said of these that the people would come from the east and from the west, and would sit down with them in the kingdom—they will sit down with them, that is, as pupils before their teacher. And they will “sit down” thus to learn the ways of the Lord, the laws of the new kingdom, the messianic kingdom. —Luke 13:28, 29; Matt. 8:11

And what a boon restitution will be for the redeemed world of mankind! As the work of restitution continues it will eventually reach out to bless “all the families of the

earth," even as God promised to Abraham. Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, and all the prophets will be on the scene to direct the affairs of the kingdom. The findings of the archeologists will not then be needed to verify the records of the Bible, for the ones who made those records will be personally present to vouch for them.

The people of the whole world will then know that these ancient men of renown, these faithful servants of God, were not myths, not imaginary people in fairy tales, but real men and women of God who willingly died in the service of the One who had promised to bless all the families of the earth.

This future joy of mankind will be very literal! There will be plenty of time for those "princes in all the earth" not only to direct the affairs of the kingdom, but also, if they choose, to relate some of their past experiences in serving the Lord. Who would not like to hear Noah tell of some of his experiences in building the ark?

We can only surmise the details of joy which may be experienced in that new day. But we can be sure that they will be more wonderful than any or all of our dreams; for God, who so loved his human creatures as to give his Son in death that all might have an opportunity to live again, will see to it that his promises to bless all mankind are carried out in full measure. Nothing will be lacking, for he will open his hand and satisfy the desire of every living thing.

And what will the reaction of the people be? Isaiah wrote, "It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9

Your Questions

Marriage in the New World

Will marriage cease in the new world?

One of the great blessings of the new world—the kingdom of Christ—will be the awakening of the dead. Concerning this Jesus said, “When they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.” (Mark 12:25) This definitely states that those who have died and are awakened from death in the new age will not marry. We understand, however, that many will pass through the “great tribulation” into that new age without dying, yet even with these there will evidently be a gradual decline in the marriage arrangement until it ceases altogether.

Marriage was designed by the Creator to fill the earth with humans. Since this will have been accomplished soon after the inauguration of the kingdom age, this phase of human experience must even-

tually cease altogether. So far as we know there are no definite statements of Scripture to indicate how rapid the tapering off process will be.

The Light of the Gentiles

Isaiah 60:3 reads, “The Gentiles shall come to Thy light, and kings to the brightness of Thy rising.” What is the “light” referred to in this text to which the Gentiles will come?

In Luke 2:32 we find that Simeon, a devout man of Israel upon whom rested the Holy Spirit, says of Jesus that he was “a light to lighten the Gentiles, and the glory of thy people Israel.” Jesus is the light of the world, and the only ones who will receive the salvation provided by his redeeming sacrifice will be those who accept the provision of the Creator, through Jesus. This is true of both Jews and Gentiles.

We understand that at the beginning of the Millennial

Age the Israelites will be the first to have the opportunity to accept Jesus as their Light-giver, but the enlightenment of the world will not stop with them. The Gentiles also will have the opportunity of coming to this same light, and ultimately the knowledge of the Lord will fill the whole earth as the waters cover the sea.—Isa. 11:9

Which Translations?

Should we discontinue the use of the King James Version of the Bible and use modern translations instead?

If we could be assured that any particular English translation of the Bible was without mistakes then we would say that this would **certainly** be the translation to be used rather than any of the others, including the King James. But there is no perfect translation of the Bible. To some extent they all reflect the personal view of the translators—some more and some less.

It is quite likely, we think, that the King James Version of the Bible is the translation which will remain in general use, although it does contain mistranslations, even as do all

the other versions. One reason we think that students of the Bible will continue to use the King James Version is that Hebrew and Greek concordances are available to complement the King James Version to help the student, not only in locating any text in the Bible he may wish to consult, but to give the true meaning of the Hebrew or Greek words used in the text. There are no concordances, to our knowledge, to complement the modern translations.

Most modern translations merely attempt to give the thought which that particular translator believes is contained in the Greek or Hebrew text. They are not, strictly speaking, word for word translations, but paraphrases. The language used is modern, and often beautiful; and these translations can be used with profit where critical doctrinal questions are not involved. When one wishes to obtain the exact meaning of any particular word, we suggest the use of the King James Version, and the consulting of a Greek and Hebrew concordance for the exact meaning of the Greek or Hebrew from which the translation is made.

To Judgment

John 5:28,29 reads, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." If the unrighteous come forth to a "resurrection of damnation," how can one say that they will be given an opportunity, through Christ, to gain eternal life?

The word "damnation" in this text is an incorrect translation of the Greek word **krisis**. The Revised Standard Version, as well as most other translations, uses the word "judgment" instead of damnation. Phillips' translation reads, "Those who have done wrong will rise to face judgment."

The Greek word **krisis** has much the same meaning as our English word "crisis." When we say that one faces a crisis we do not mean that he will be damned or tormented. What we mean is that he faces a possible turning point in his life. A crisis is a testing time.

And so it will be for the unrighteous dead when they are brought forth from the grave. They will face a crisis, which if properly met, will mean their turning away from unrighteousness, and a turning to God and righteousness. If this is the result of the "judgment" they face, they will gain everlasting life. But if, under full enlightenment of the issues involved, they choose to continue their disobedient and unrighteous ways, they will go back into death. --Acts 3:23

Restored As Humans

Will those who, during the Millennium, accept Christ and pass the test of obedience to the laws of the messianic kingdom, be taken to heaven?

No, God's provision for his human creatures is that they be restored to perfection, and live forever on the earth. Nothing was said to our first parents about a heavenly home. Because of sin the privilege of living forever on the earth was lost by Adam for all his progeny. But God in his love sent his Son to redeem man from sin and death.

Paul wrote, "The wages of sin is death, **but the gift of God is eternal life through Jesus Christ our Lord.**"—Rom. 6:23

When Jesus was raised from the dead he was highly exalted to spiritual life and glory—the divine nature; and only his faithful followers are promised that they will share this exalted life and great glory with him. The purpose of this is that they might live and reign with him a thousand years for the restoration of the remainder of mankind to human perfection and life on the earth.

Must Prove Faithful

Does "once in grace" mean "always in grace"?

The expression, "Once in grace, always in grace," was coined to convey the thought that once a person, through belief and dedication, became a Christian, his salvation was assured. But we do not think that this viewpoint is supported in the Bible.

It is true that the Heavenly Father does have the ability to care for his people and to protect them from the world,

the flesh, and the Devil. Indeed he has promised to do this, but there are conditions attached to these promises. Paul wrote, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." (Heb. 6:4-6) Here the apostle shows that it is possible for those who were "once in grace" to "fall away," and not only so, but that it is impossible to renew such unfaithful ones to repentance.

A Deception

Do you believe in reincarnation?

No! Reincarnation is one of the erroneous theories which has arisen from Satan's lie to Eve, "Thou shalt not surely die." Death is a reality, and there is nothing about a human which leaves the body, later to enter a newborn baby, as the reincarnation theory calls for. See the booklet, "Reincarnation Vs. Resurrection."

The British Section

A New and Living Way

IN HEBREWS the 10th chapter and 20th verse Paul refers to a "new and living way, which he [Jesus] hath consecrated for us." This "path" or "way" can best be likened to a certain, specific course of life prescribed for us in the Holy Scriptures, and in which his true people are invited to walk.

Concerning mankind in general, the Apostle Paul explains that Satan, "the god of this world," hath blinded the minds of them which believe not the glorious Gospel of Christ. (II Cor. 4:4) And in that condition of darkness they cannot see this "new and living way" which leads to exceedingly rich, divine blessings, so very graciously revealed to the Lord's humble and contrite people.

Jesus was shown the "path of life" by his Heavenly Father. (Ps. 16:11; Acts 2:28)

He met all the divine conditions, being obedient unto death, and the Father highly exalted him to the divine nature, even to a heavenly throne. And if we, like Jesus, obediently meet all the divine requirements placed upon us; if we overcome as he overcame, then his promise recorded in Revelation 3:21 will have fulfilment: "To him that overcometh will I grant to sit with me in my throne."

For a limited period only, the door to this "high calling" stands ajar. How was it that this door was ever opened? Hebrews 10:20 gives the answer: "By a new and living way, which he [Jesus] hath consecrated for us, through the veil, that is to say, his flesh," his sacrifice. And as soon as the last member of the faithful church shall have been glorified, beyond the veil, the door to that high heavenly calling will be closed.

Tabernacle Apartments

Looking back to the Jewish-Age arrangements, we note that the high priest entered

into the "most holy," or second apartment of the tabernacle, through the "veil" which separated it from the first apartment, or "holy" place. (Exod. 26:33; Heb. 9:7) The entrance was made by his lifting the veil; thus the interior sanctuary was laid open. To us, this illustrates that the way to heaven was opened by means, or through the medium, of the "flesh" of Jesus—that is, of his body sacrificed for us: just as the "most holy" place in the tabernacle was entered by means of the "veil."

As already indicated, there were two apartments in the tabernacle, the "holy" and the "most holy," and these represented or prefigured two conditions of the "new" life to which the consecrated children of God are begotten by the Holy Spirit and by the Word of truth. The "holy," or first apartment, represents the present condition of those thus begotten. These, as heavenly-minded "new creatures,"—although still in "the flesh"—have their real inner life and walk with God, in the "holy" within the first veil, and beyond the intellectual sight of the world.

In the holy there were three

pieces of furniture. True Christians are here pictured as enjoying the inner light as represented by the "golden candlestick"; they eat of the special spiritual food pictured by the "table of shewbread"; and figuratively speaking they offer incense at the golden altar, representing the giving of all that they have and are upon the altar of God's holy will—a sweet-smelling savour—a sacrifice acceptable to God through Christ Jesus.

The most holy, or second apartment, represents the perfected, heavenly condition of those new creatures who, faithful unto death, gain the great prize of the high calling, through a share in the first resurrection. (Rev. 20:6) Then they will possess glorious spiritual bodies. They will be like their Leader and Forerunner beyond the veil who, having entered as our Redeemer, has dedicated for us this most wonderful new and living way, this new way of life, to joint-heirship with Christ; to an inheritance incorruptible, immortal, partakers of the divine nature.—I John 3:2; Rom. 8:16, 17; I Pet. 1:4; II Pet. 1:4

If we would attain the prize of this high calling of God in

Christ Jesus, and pass through the holy apartment condition into the most holy, we must, here and now, daily follow our Leader and Head—the High Priest of our profession, or order of priesthood.—Heb. 3:1; I Pet. 2:9

Once every year, on the great day of atonement, the Jewish high priest entered the most holy with the blood of animals. (Heb. 9:7) But Jesus offered his own blood, his own flesh, his own life, once for all, which become the means of our entering into the most holy, even heaven itself. (Heb. 9:12; Heb. 10:10) A new and living way hath Jesus dedicated for us, not through the veil of the tabernacle—that was but a picture—but through his flesh.

"I Am the Way"

In a large upper room in Jerusalem, a few hours before he was arrested, tried, and crucified, Jesus gave to his disciples some wonderful words of wisdom: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you: A new commandment I give unto you, that ye love one another; as I

have loved you, that ye also love one another."—John 13: 33, 34

The truth of these words of Jesus is sublimely clear and precious to the Lord's true people today, but it was not so clear to those few disciples in that upper room in Jerusalem. Jesus had yet to die and be raised from the dead and highly exalted. And in that heavenly realm, with spiritual majesty and power, next to the Father, he was to shed forth upon those consecrated disciples the promised Holy Spirit, the Comforter. The shedding forth of this particular wondrous, holy power began at Pentecost, as recorded in Acts, second chapter; then they could understand something—but meanwhile they were sorrowful and perplexed.

While still in that "upper room" Thomas said to Jesus: "Lord, we know not whither thou goest; and how can we know the way?" Jesus replied: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:5, 6

Of This Way

Appropriately enough, those of the Early Church were re-

ferred to as being "of this way." Saul of Tarsus, one of the Pharisees, was not "of this way"; he had no desire, then, to know and walk in this path, or way of life, and he had no respect for any who were of "this way." Acts 9, verses 1 and 2 read: "And Saul [of Tarsus], yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." And his words recorded in Acts 22:4 are: "And I persecuted this way unto the death, binding and delivering into prisons both men and women."

While this great persecutor was on his way to Damascus to continue his frightening havoc upon the saints he was struck down to the ground, and he heard a voice speaking to him, saying: "Saul, Saul, why persecutest thou me?" His response was: "Who art thou, Lord?" and the reply came: "I am Jesus whom thou persecutest." (Acts 26:14, 15) And, as recorded in Acts 9:6, "He trembling and astonished

said, Lord, what wilt thou have me do?" A question, surely, every truly repentant one has asked.

The learned Saul was yet to be thoroughly humbled and shown the right path—the path of life—the new and living way, to a marvellously great salvation. It is a well-known, wonderful story how Saul, by divine grace, became the great Apostle Paul, a "chosen vessel" unto the Lord, to proclaim the Gospel of Christ to the Gentiles and to kings, and to the children of Israel. (Acts 9:15, 20) And he faithfully did not shun to declare, in his ministry, "all the counsel," or will, of God. —Acts 20:27

As distinct from Saul of Tarsus, the faithful Apostle Paul always respected, cherished, and lived for—at any cost to himself—this "new and living way," which led to the prize of the high and heavenly calling, as he said, "I press along the line, towards the prize of the high calling of God by Christ Jesus."—Phil. 3:14, Diaglott

It is encouraging to note Paul's determination and zeal, as revealed in I Corinthians 9:27, Diaglott, and that in ad-

dition to his faithfully proclaiming the Gospel, he declared, "I severely discipline my body, and make it subservient; lest possibly, having proclaimed to others, I myself should become one unapproved" ('a castaway,' A. V.). However, finally he could say, "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." —II Tim. 4:6-8

Faithful Pilgrims

Today there are still faithful Christians who are walking this new and narrow way which leads to life immortal, and as exhorted in Romans 12:2, they are "not conformed to this world." How else can these faithful pilgrims be described?

Having truly "repented," meaning to have "changed the mind," and having been converted" (having "turned about" from their previous behaviour and way of living), they are denying self and self-will utterly; daily, cheerfully, carrying their cross, and closely following their Master. They are fully consecrated to do the

will of God—not their own will. Thus, as "new creatures" in Christ Jesus, begotten by the Holy Spirit, and by the Word of truth, they are striving to go on to maturity, being more and more conformed to the image of God's dear Son, being transformed by the renewing of their minds.

Continued Faithfulness

To the fully consecrated, happy pilgrims, I Corinthians 6:19 is refreshing to read. "Ye are not your own"—your time, your talents, your influence, your will; all that you have and are, belong to God, and are not for your fallen mind to control. And the next verse continues: "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's"

We were once slaves of sin; dead in trespasses and sin; but we have been redeemed, purchased, by the blood of Christ. Now we are children of God, and we individually are to make sure that the "new mind" within us gains ascendancy over the old natural depraved will—the old earthen fleshly tabernacle.

Call to mind the saying that "fire is a good servant, but a

bad master." Similarly, we know from Christian experience that the fallen fleshly earthen tabernacle is quite a good servant, under right control, but it is a bad master. With us, the "new creature," begotten by the Holy Spirit, must govern, must control our fleshly tabernacle (Rom. 6:16-22), otherwise it risks becoming a castaway.—I Cor. 9:27

Quoting from Romans 6:19, "For as ye have [at one time] yielded your members servants to uncleanness and to iniquity . . . even so now yield your members servants to righteousness unto holiness." One of the great lessons learned in this "new and living way" is that we must be filled with the Holy Spirit. (Eph. 5:18) We learn also, as sons of God, that we must be led by this Holy Spirit of God (Rom. 8:14), and that if we walk in the Spirit we shall not fulfil the desire of the flesh.—Gal. 5:16

The power of God, which was sufficient to raise up Jesus from the dead, is certainly powerful enough to operate in our mortal bodies, so as to permit us as "new creatures" to use these bodies as "servants to righteousness unto holiness." For "if the Spirit

of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [energize] your mortal bodies by his Spirit that dwelleth in you."—Rom. 8:11

Our responsibility here and now is to be faithful to our Heavenly Father's holy Word and will, unto death. Thus reaching the end of our earthly pilgrimage as "overcomers" we shall have the great privilege of sitting with Jesus as his bride, in his throne.—Rev. 3:21

The Bride Glorified

Every member of the completed bride of Christ, and reigning with him, will be clothed with immortality. And the glorified bride will be so glorious that mere human words cannot adequately describe her glory and beauty! So it is in highly symbolic language that the Apostle John writes, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."—Rev. 21:9, 10

John the Revelator here pictures the bride as a great city, the holy Jerusalem—its powerful influence descending out of heaven from God. The whole context describes her as having the glory of God, indicating that her light was like unto a stone most precious, clear as crystal. She is here portrayed as a great, brilliant city; beautifully adorned with very rich gems. Her foundations are garnished with all manner of precious stones. Her walls are of jasper; her gates of pearl; and there is much gold. The glory of God did lighten this city, and the Lamb is the light thereof.—Rev. 21:23

The glorified bride, this brilliant holy city, is bathed in holy light which spreads outward, far and wide, illuminating completely the promised new earth. The inhabitants of earth shall enjoy its brightness

and beauty as they live and walk in the holy, healing radiance of that wondrous city—that divine spiritual government, invisible to men, yet all-powerful. Under its mighty influence, earth's dead millions will be raised to life, and all the willing and obedient, walking up the "highway of holiness" then available, will be richly blessed with joy, peace, and life everlasting in a perfected earth, where for all eternity "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—Rev. 21:4

How may we, by divine favour, form part of that glorified bride? By faithfully walking, day by day, the consistent, fully consecrated life along that "new and living way" which Jesus has dedicated for us, through the great and all-sufficient sacrifice of himself.



BRITISH SPEAKERS' APPOINTMENTS

W. F. READER

Letchford

Mar. 23

LITERATURE AND SUBSCRIPTIONS—70, Station Road, Gidea Park, Romford RM2 6DA. Essex.

Talking Things Over

"Thus Saith the Lord"

(Reprinted by Request from March, 1958)

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matthew 4:4

AT TIMES we are asked if the Dawn Bible Students Association claims to be an exclusive channel of truth. Then, again, some who misunderstand our position, charge that we do claim to be the only ones who today are authorized by the Lord to dispense the truth of the divine plan as set forth in his Word. We desire emphatically to deny any such claim, and to affirm our position once more that in our opinion the only exclusive and inspired source of truth with respect to the plans and purposes of God is the Bible. We contend that regardless of who may be involved, or what one's belief may be, a "thus saith the Lord" is required in order to establish any truth in the sense of making it an essential and fundamental element of the "faith once delivered unto the saints."

In his listing of the various servants whom the Lord has provided for the edification of the body members of Christ, the Apostle Paul mentioned pastors, teachers, and evangelists, in addition to such inspired servants as apostles. (Eph. 4:11-13) From this it is apparent that God designed there should be lesser servants in the church than those who wrote and spoke under the inspiration of the Holy Spirit. Since this was God's arrangement, we should recog-

nize the need of the encouragement and help we receive from one another as fellow-members of the body of Christ, but should never recognize any as speaking authoritatively for Jehovah except Jesus, the prophets, and the apostles.

This is a fundamentally important principle in God's dealings with us as his people; a principle, nevertheless, which has been difficult for many of the professed followers of the Master to recognize, and by which to be guided. Perhaps one of the primary reasons for this is a weakness of faith. Faith is the evidence, or substance of things unseen, and the instructions and promises of God's inspired Word are quite "invisible" apart from the eye of faith. It is much easier to believe them when they are presented to us, or interpreted for us, by a visible teacher, or leader.

This is probably one reason the history of the church reveals that so many millions of professed Christians were hardly more than followers of some human leader or head. It would seem that not many in any generation of the Gospel age have been able to trust themselves wholly in the hands of the Lord, with the assurance that he would guide them in the way of truth through the instructions of his inspired Word. The multitude has said, We will look to Luther, or perhaps Wesley, or some other trusted leader. Thus they felt secure, believing that in this position they would be guided by a superior mind; a mind, that is, superior to their own.

It has been this attitude that has fostered and made possible the development of human channelism. From the standpoint of a laudable desire on the part of the Lord's people to be humble, this attitude is understandable. But at the same time it is a shirking of one's responsibility before the Lord to prove all things by his inspired Word, and to hold fast only to those things which are good.

Actually, as the consecrated people of God, we cannot properly accept any viewpoint related to divine truth, as being truth unless it is well supported by a "thus saith the Lord." To do otherwise is to be exercised by credulity instead of faith.

We rejoice in the realization that there are many of our readers who received their first clear understanding of the real truth of the divine plan through the co-operative efforts of the Lord's people with the Dawn Bible Students Association. We can understand why these dear ones appreciate the means by which this enlightenment has reached them. All the brethren who are in any way associated with the work, co-operating in this ministry, rejoice in the privilege they have had in helping these many to attain a knowledge of the truth. But we would be disappointed if we had failed in our responsibility of establishing the fact that the only inspired and exclusive channel of truth pertaining to God's plan and purposes is the Word of God itself.

The interchange of thoughts among the people of God constitutes a sweet fellowship, which, as the poet has said, "is like to that above." In this interchange of viewpoints thoughts are often expressed which seem reasonable, but for which there are no definite proofs in the Word of God. This is not harmful so long as all concerned recognize that they are discussing merely opinions. On the other hand, there are certain doctrines, or teachings of the truth, which are fundamental, and made so because they are definitely taught in the Word of God. Here, for example, are what we understand to be some of the important basic teachings of the Bible:

The direct creation of man as a human in the image of God; the Creator's design being that he live on the earth in perfection forever.

Man's transgression of divine law, and his sentence to death—death being the absence or antithesis of life, not separation from God in a place of torment.

God's provision for the restoration of life through Christ—formerly the Logos—who was made flesh and gave his humanity in death as a substitute for the forfeited life of Adam and his race.

The return of Christ as a divine spirit being to reign on the earth for the purpose of subduing the enemies of God and man; of restoring all the willing and obedient of mankind to the perfection of life which was lost because of original sin; and the destruction in the "second death" of the incorrigibly wicked.

God's oath-bound covenant to bless all the families of the earth through the "Seed" of Abraham; this "Seed" being primarily Jesus and associated with him his foot-step followers, who will live and reign with Christ a thousand years.

The Law Covenant made with the natural descendants of Abraham, which promised life to any who could live up to its terms. None except Jesus could keep this Law, yet it served as a "schoolmaster" to teach the need of a Redeemer from death.

Some proved faithful to the spirit of the Law and thereby qualified, together with faithful ones who predated them, to be "princes in all the earth," the human representatives of the divine Christ during the thousand years of the messianic kingdom; a "better resurrection" being promised these in order that they might be qualified thus to serve.

The Word of God during the Gospel age has been the means of selecting those who, as the faith "Seed" of Abraham, qualify for this high position by laying down their lives in sacrifice, being planted together in the like-

ness of Jesus' death, thus participating with him in the great sin-offering work; their sacrifice being acceptable because justified through the blood of Christ. Having suffered and died with Jesus, these will live and reign with him, not as humans, but as divine beings, exalted to this high station in the first resurrection.

The "great multitude" referred to in Revelation 7:9-17 is a class that will be rewarded with spiritual life in the resurrection, but not with the divine nature. They are to be servants in the kingdom, but not rulers. This class will consist of those who, through lack of zeal and the spirit of self-sacrifice, failed to qualify to be joint-heirs with Jesus in his kingdom.

The "little flock" and the "great multitude" together constitute the "general assembly and church of the first-born, which are written in heaven," as mentioned in Hebrews 12:23, these two classes being typified by the tribe of Levi from which the typical priests were selected; the priests foreshadowing the "little flock" over which Jesus is the Head, and the remainder of the Levites the "great multitude." The tribe of Levi was substituted for the firstborn of Israel, hence Paul's expression, "church of the firstborn."

The New Covenant, typified by the original Law Covenant, is still future, and is to be made with "the house of Israel and the house of Judah," and is related to the work of reconciling the world of mankind to God during the Millennium.

In his second advent Jesus is a glorious divine being, invisible to human eyes, his return having already taken place; and now as "Chief Reaper" he is supervising the work of harvest, the harvest being the "end of the age." As King he is also now in the process of establishing his kingdom.

We hold that to those to whom the Lord, in this end of the age, has revealed "the mysteries of the kingdom of heaven," the foregoing are not controversial theories, but fundamental doctrines of the great divine plan of the ages, which are firmly established in the Word of God. Some may counter with the assertion that the Bible does not say in so many words that Christ is now present. Neither does the Bible say in so many words, "There is no eternal torture for the wicked." The Bible does not present the basic truths of the divine plan in such succinct form. Even the text which says that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish," needs to be understood in harmony with the general plan of God in order properly to be appreciated.

From one standpoint there are no noncontroversial truths. Millions do not believe that God exists. Other millions refuse to believe that he sent his Son into the world to be the Redeemer and Savior of mankind. Nearly all, even in the professed Christian world, deny that there will be "times of restitution of all things." Nevertheless to us who have been enlightened by the truth, these are not controversial truths; and the second presence of Christ is as firmly established by the prophecies as was his first presence which at the time, only a comparatively few believed.

Believing that the truths we have mentioned are fundamental, and that they are firmly established in the Word of God, we affirm that they constitute the basis upon which the work of The Dawn is conducted. All our literature is predicated on the belief that these doctrines are true and unalterable. Our radio and television programs are based upon them. The brethren whom we sponsor as traveling speakers to serve the Lord's people and to bear witness to the public are convinced in their minds and hearts that these doctrines are true.

We recognize at the same time that there are many finer points of truth, which, as it were, dovetail with these major doctrines, enhancing their beauty; but that these may be stated in slightly different ways without doing violence to the fundamental doctrines of the divine plan. We think that it is spiritually healthy for the brethren everywhere to enjoy complete freedom of expression on these finer points of truth, and that the charge should never be made that a person is "out of the truth" simply because he may not express himself exactly as we might do on some minor and nonfundamental idea.

Recognizing that there are certain basic doctrines of the truth which are unassailable as features of the divine plan, we also realize that, in the application of various texts of the Bible to these doctrines, there is, at times, opportunity for an honest difference of opinion. For example, the Prophet Isaiah speaks of a time when the Lord will make a "feast of fat things" unto all people. (Isa. 25:6) Inadvertently, a brother or a sister in the truth might be heard to say that at a certain convention the Lord provided a "feast of fat things." The thought is correct, but the particular text in which this expression is used does not apply to the present time. However, this does not imply that the person who applies it to present blessings of the Lord is "out of the truth." Differences of opinion can arise concerning the exact application of various texts of Scripture by those who see eye to eye on the doctrines of the truth. These, we believe, are spiritually healthy differences, because, viewed in the spirit of tolerance and love, they promote energetic and heart-searching Bible study.

One of the outstanding uninspired servants of the church in the entire Gospel Age was our beloved Brother Russell, author of "Studies in the Scriptures." We are glad to acknowledge that it was through his ministry we learned the truth. Throughout his entire life of faithful service he

repeatedly called our attention to the evils of binding ourselves to human leaders. He often referred to the manner in which the followers of various reformers drove a stake where their favorite leader stood doctrinally, and tied themselves to it, refusing to progress beyond this point. These, of course, fell into the error of adopting a "thus saith Luther," or some other human leader, as proof of their belief, rather than a "thus saith the Lord."

The lesson Brother Russell endeavored to have us learn from this was that we should not make the same mistake. This, we believe, is one reason he is referred to as "wise" and "faithful." Certainly we would be very disappointed if we had failed to establish this important principle in the minds of those who have received the truth through the ministry of The Dawn. If what you have learned through the feeble efforts of those who co-operatively through the years have continued to make known the glad tidings of the kingdom is in reality the truth—which we confidently believe it is—you do not need to say that such and such is the truth because I read it in The Dawn Magazine, or one of the booklets, or even that it was the "Studies in the Scriptures," from which it was learned. Rather, it should be said that this is what is taught in the Word of God.

It is more or less true of everyone, we think, that in discussing one or another aspect of the truth, either orally or in writing, "fill-in" thoughts are expressed. Often such thoughts are accompanied by the expression, "It seems reasonable to conclude," or, "Seemingly it is thus and so," or statements of similar import. When such expressions are used or implied it means that the thoughts to which they refer are not set forth dogmatically in the Scriptures. It is like travelers approaching a great mountain who, while the mountain itself is clearly discerned, cannot be too sure of exactly what they see on the mountain. So, in this area of the exchange of thoughts we should endeavor

to be tolerant of one other, for, after all, the other brother's "seemingly so" may be nearer to the truth than our own.

By contrast, however, let it be noted that it is never necessary to use the expression, "It seems to be," when we assert that the immortality of the soul is not taught in the Bible; that eternal torture is not the "wages of sin"; that Jesus died as a ransom, or substitute, for the human race; that the work of the Gospel Age is the selection of a "little flock" to whom it is the Father's good pleasure to give the kingdom; that the followers of Jesus share in the "better sacrifices," the sin offering; that the "great multitude" will be spiritual servants in the kingdom; that the New Covenant belongs to the Millennium; that Christ is now present; that the end-of-the-age harvest is now in progress; that the period of Christ's reign is the "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

Let us endeavor to become better acquainted with these great fundamentals of truth, and to cherish them. To use a scriptural expression, let us bind these truths about our necks, and engrave them upon the tables of our hearts. (Prov. 3:3) As consecrated followers of the Master, we are dedicated to the laying down of our lives in the promotion of the divine cause represented in these great truths of the Bible. And how true it is that those who hold to these fundamentals, and rejoice in them, esteem it a privilege to labor together in telling the whole world these blessed tidings, as well as confirming one another in this "most holy faith."

It is not for us to say that those who do not accept all of these fundamentals of truth are not Christians. This is outside of our jurisdiction. Those who accept Christ as their Redeemer, and profess to be dedicated to his service,

we accept as brethren. But it should be apparent that those who endeavor to work together in the proclamation of the kingdom message must agree as to what that message really is. How, indeed, can a people work together unless they be agreed? God asked this question of Israel with respect to their association with him.—Amos 3:3

We are indeed agreed as to what constitutes “present truth,” and will continue to work together in the promotion of this glorious Gospel of the kingdom. In doing this we can be assured that the Lord will continue to bless us, even as he has in the past. We are living in a momentous time in the outworking of the divine plan. It is a “time,” nevertheless, which is “short.” There are too many important things to do in connection with the service of the Lord, and the making of our own “calling and election sure,” to be wasting it in worldly pursuits and pleasures, or in controversy over nonessentials.

Let us continue to fellowship freely on all points of truth, but with understanding and tolerance. When we find that a favorite idea we may hold cannot be substantiated by a “thus saith the Lord,” let us not insist that it is fundamentally important and endeavor, perhaps, in our “zeal,” to destroy the confidence of the brethren in those who may not agree with us. The wholesome exchange of differing viewpoints often leads to a clearer understanding of details by all concerned. Thus real progress in the truth is made.

The basic doctrines of the truth are so clearly set forth in the Word of God that we need have no fear of their ever being successfully assailed. It only remains for us, through study of the Word in order to show ourselves “approved unto God,” to be ready and able to give a reason for our hope, with meekness and with reverence. Those who, subconsciously perhaps, feel that their position is not strong, often, in self-defense become intolerant and accuse others

of being wrong. On the other hand, if we make the truth our own, and become acquainted with the wonderful manner in which it is substantiated in the Word of God, we will enjoy a wonderful peace of mind and heart, and we always will be able to say, "I know," because the Bible says so.

Truly, through the inspired Scriptures, the man of God is "thoroughly furnished" unto every good word and work. (II Tim. 3:16, 17) Only by feeding upon the Word of God can we, as new creatures in Christ Jesus, mature and be made ready for "birth" into the spiritual phase of the kingdom, to live and reign with Christ. And, as our text declares, it is by "every word" of God that we live and grow strong in the Lord. We cannot properly grow spiritually on a partial diet of truth. We need it all.

May we, then, be real Bible students! Let us accept and rejoice in every means provided by the Lord to help us understand his Word, learning to lean upon the Bible, and to quote it, as the proof of our beliefs. Thus we will be as were the Bereans of old, "noble" in the sight of God, because we "search the Scriptures daily" in order to make sure that what we are told in our meetings, and what we read—from whatever source it may come—is really in harmony with the inspired Word.

Weekly Prayer Meeting Texts

FEBRUARY 6—"Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: He putteth down one, and setteth up another."—Psalm 75:6, 7 (Z. '95-11 Hymn 110)

FEBRUARY 13—"Love thinketh no evil."—I Corinthians 13:5 (Z. '98-84 Hymn 198)

FEBRUARY 20—"If any man among you seem to be religious, and bridleth not his tongue, . . . this man's religion is vain."—James 1:26 (Z. '99-215 Hymn 44)

FEBRUARY 27—"Let your moderation be known unto all men."—Philippians 4:5 (Z. '03-7 Hymn 154)

GENERAL CONVENTION BULLETIN

The Convention Theme Hymn

THE General Convention theme hymn in 1969 will be No. 214, in Hymns of Dawn—"Only Waiting." God's promises to establish a kingdom through Christ for the blessing of all the families of the earth are so wonderful that his people have always been longing to see them fulfilled. The Bible refers to the plan of God as a vision. Concerning this vision we read that it is "for an appointed time, but at the end it shall speak, and not lie; though it [seems to] tarry, wait for it; because it will surely come, it will not tarry."—Hab. 2:3

The vision has spoken to us in this end of the age, but its full realization has not yet been experienced by all the Lord's people. According to human standards of time the vision may well seem to have tarried, but not so from God's standpoint. God is an exact timekeeper and every feature of his plan is carried out in his "due time." Meanwhile he tests the faith of his people, in that they must "wait" on him. How beautifully the thought is expressed in the theme hymn:

"Only waiting till the dawning
Is a little brighter grown;
Only waiting till the shadows
Of the world's dark night are flown.
Till the shadows all shall vanish
In the blessed, blessed day;
For the morn at last is breaking
Through the twilight soft and gray."

Special rates for children and teenagers will be announced later. The convention dates are August 9-14.

Encouraging Letters

The Same Message

Dear Brethren: I recall that when I was a boy I picked up an old paper-back book of my grandfather's and had seen the drawing of a pyramid and read about a millennial day. It was too deep for me then, as I was less than ten years of age. That book had been written by Pastor Russell. About four years ago a friend picked up a leaflet in a telephone booth in Pittsburgh entitled, "Homecoming of Our Dead." Knowing me to be a religious student and teacher, he sent it to me and asked me for my opinion. I did not readily accept the idea of a time of restitution, as all of my education had been according to the Methodist and other churches which held that there is no hope beyond the grave for unbelievers, that salvation is a matter of "now or never." However, I had discarded privately the teaching of eternal torment in a red hot hell even when a youth. So I was interested in this little tract and sent to you for a copy of "The Divine Plan of the Ages," which I studied for a year and became convinced that I had in my hands a great revelation of truth. It was the same book that I had

seen in my grandfather's library, with some changes and updating. Since then I have had you send me the entire series of "Studies in the Scriptures," and The Dawn, as well as other literature. The good news has filled me with such enthusiasm that I just want to shout it from the housetops. I here and there find a receptive listener. To them I supply as much of The Dawn literature as I can. I desire very much to become identified with some other Dawn students in my community.—
Florida

Faith Strengthening

Dear Brethren: Loving Christian greetings! Thank you for your magazine, The Dawn, which I recently received through the kindness of a subscriber. I find it very faith strengthening indeed. Until a few weeks ago I was an active member of the Watch Tower Society. However, all thanks to our Heavenly Father, he has brought me into his light. Would you please forward to me a quantity of your tracts, "The World of Tomorrow" and "Hope of Universal Peace." Please also send me the pamphlet on blood transfusion. As I

hope to spend several days a week in proclaiming the good news of the kingdom I could do with a large quantity of the tracts. Praying that our Father will continue to bless all his faithful servants. Your brother by his grace.—England

More Than Something to Read

Dear Friends at The Dawn: The Dawn is more than just something to read, at least to me. It is a sort of invisible tie binding all the brethren who love the truth in the same way we do. For those who are rather isolated it is like a visit by one of the friends. The writings from Great Britain are always a reminder that there are others abroad throughout the earth who still hold fast to the kingdom message clarified for us by Brother Russell. The speakers' appointments and convention announcements assure us that there is still life and activity among the many ecclesias. The greatest tragedy in our experience would be that there were no brethren with determination and dedication to unify the efforts of the many but small ecclesias. With all the symbolic "noise" and "fervent heat" of destruction of the religions and kingdoms of this world going on about us, the temptation might arise to give up any at-

tempt to do the Lord's work, seeing little apparent results. It is with a considerable amount of faith, hope, and knowledge, founded on the promises of the Bible, that we place our confidence in the headship of the Lord Jesus Christ. We bear in mind, however, that he is not with us in the flesh, and we need the services of those who through circumstances labor to hold us together. Our interests and prayers are for you that we may all do well together another year.—Indiana

Given Hope

Gentlemen: Recently I received from the Bible Students Church located at San Luis Obispo, California, a publication called "Hope." I have read it through twice, and now I am making it part of my Bible reading. Several weeks ago I lost my wife in death. She was very dear to me and I miss her greatly. Your publication "Hope" has given me just that. I am proud that someone thought enough of me to forward this small booklet. It means a great deal to someone who has lost a dear one to know that he is being thought of in a sincere manner. I am interested in your booklet, "God and Reason." Please forward it to me.—California

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.

SAM BAKER

Nanaimo, B. C.	Feb. 2
Vancouver, B. C.	3
Langley, B. C.	4
Seattle, Wash.	5
Tacoma, Wash.	6
Bremerton, Wash.	7
Portland, Oreg.	9
Salem, Oreg.	10
Sacramento, Calif.	13
Antioch, Calif.	14
San Francisco, Calif.	16
Palo Alto, Calif.	17
Fresno, Calif.	18
San Luis Obispo, Calif.	19
Bakersfield, Calif.	20
Los Angeles, Calif.	23
San Diego, Calif.	24
Yuma, Ariz.	25
Phoenix, Ariz.	26, 27

R. J. KRUPA

New Haven, Conn.	Feb. 16
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E. K. PENROSE

Shreveport, La.	Feb. 2
Lake Charles, La.	3
Livingston, Tex.	4
Houston, Tex.	5
San Antonio, Tex.	6
Austin, Tex.	7
Weatherford, Tex.	9
Lamesa, Tex.	10
Shamrock, Tex.	11
Oklahoma City, Okla.	12
Wichita, Kans.	13
St. Joseph, Mo.	14
Kansas City, Mo.	16
Farmington, Mo.	17
St. Louis, Mo.	18
Zeigler, Ill.	19
Mattoon, Ill.	20
Columbus, Ind.	21
Indianapolis, Ind.	23

G. HOMER HAMLIN

Paterson, N. J.	Feb. 23
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LEO POST

New London, Conn.	Feb. 16
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G. M. JEUCK

Allentown, Pa.	Feb. 9
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H. J. TIEMEYER

Sayville, N. Y.	Feb. 2
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A. H. KRUMPOLT

Baltimore, Md.	Feb. 9
Philadelphia, Pa.	9

C. R. WEIDA

York, Pa.	Feb. 23
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The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

JOHN BARACOS		RUSSELL L. JURD	
E. Liverpool, Ohio	Feb. 9	Santa Ana, Calif.	Feb. 9
WM. G. BLONG		D. J. MOREHOUSE	
Palo Alto, Calif.	Feb. 9	Gary, Ind.	Feb. 16
L. P. BORGES		MICHAEL R. NEKORA	
Miami, Fla.	Feb. 9	San Diego, Calif.	Feb. 9
J. BURTON BROWN		H. W. OSTRANDER	
Fullerton, Calif.	Feb. 23	Sacramento, Calif.	Feb. 2
FRED J. DARROW		HARRY PASSIOS	
Hawthorne, Calif.	Feb. 16	West Newton, Pa.	Feb. 16
L. PAUL DAVIS		THOS T. RYDE	
Bakersfield, Calif.	Feb. 9	Riverside, Calif.	Feb. 16
		Ontario, Calif.	16
L. P. DAVIS, JR.		R. S. SEKLEMIAN	
Covina, Calif.	Feb. 23	Jamestown, Calif.	Feb. 16
EDWARD E. FAY		GEORGE TABAC	
Fresno, Calif.	Feb. 9	Beloit, Wis.	Feb. 2
		St. Louis, Mo.	16
TUNIS GERY		J. I. VAN HORNE	
Hawthorne, Calif.	Feb. 2	Duquesne, Pa.	Feb. 2
		Monessen, Pa.	23
ARTHUR JEZUIT		HOWARD YOUNG	
Saginaw, Mich.	Feb. 16	Steubenville, Ohio	Feb. 2

THE MEMORIAL SUPPER

The proper date for the Memorial Supper in 1969 is Tuesday evening, April 1.

Conventions

FULLERTON, CALIF., Feb. 2—YWCA, corner of Whiting and Pomona Sts. Mrs. W. L. Twelker, 17652 Rockrose Way, Irvine, Calif.

MINNEAPOLIS, MINN., Feb. 2—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

MINNEAPOLIS, MINN., Feb. 16—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Ave. Circle S.

PONTIAC, MICH., Feb. 16—YWCA, 269 W. Huron St. Mrs. Ora C. Lockwood, 3774 Rochester Rd., Rochester, Mich.

SACRAMENTO, CALIF., Feb. 22, 23—Odd Fellows Hall, Ninth & K Sts. Mrs. E. F. Lankford, 6000-19 Ave.

CHICAGO, ILL., Feb. 23—Central Masonic Temple, 912 N. LaSalle St.

Mr. E. Jezuit, 4327 S. Christiana Ave. DETROIT, MICH., Feb. 23—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Frank Niemczak, 18937 Murray Hill.

FORT WORTH, TEX., Mar. 14-16

NEW YORK, N. Y., Mar. 23

DETROIT, MICH., Mar. 29-30

SALEM, OREG., Apr. 11-13

MIAMI, FLA., Apr. 12-14—Florida Bible Students Annual Convention.

PATERSON, N. J., Apr. 12, 13

BOSTON, MASS., Apr. 26-27

PITTSBURGH, PA., Apr. 27

KANSAS CITY, MO., May 3, 4

SAN FRANCISCO, CALIF., (Asilomar), May 29 - June 1

YORKTON, SASK., July 16-20—Canadian Mid-West Bible Students Convention.

AWAKENING THE SLEEPERS IN HELL

To be discussed by

'FRANK and ERNEST'

KBIG-740 kc.—10:00 A. M.

Sunday, February 16

Tune in this special program and send for a free copy of the booklet, "The Truth About Hell." Address:

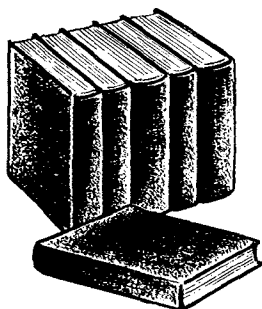
"FRANK and ERNEST"
Box 60, Dept. N, General Post Office
New York, N.Y. 10001

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.

MARCH SPECIAL TOPIC: On Sunday, March 16, "Frank and Ernest" will discuss the topic, "God's Plan for Survival." At this time when it is feared that the human race may not survive, this topic should arrest attention. Attractive folders will be available to advertise it, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

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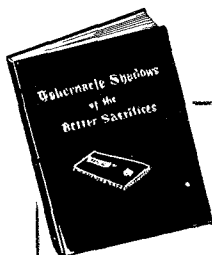
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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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