

a herald of Christ's presence

# THE DAWN

"FOR IT IS GOD  
WHICH WORKETH IN  
YOU BOTH TO WILL  
AND TO DO OF HIS  
GOOD PLEASURE."

--Phil. 2:13

January 1968

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## An Unmovable Kingdom

**"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Hebrews 12:18**

ANOTHER year is opening before us! What does 1968 hold for the masses of mankind? What does it hold for the people of Russia, of Asia, of Africa, of Australia and New Zealand, the Europeans, the Arabs, the Israelis, the North and South Americans—in a word, all mankind? We are living in a world of rapid change, and it is reasonably certain that the spirit of change will continue to exert a powerful influence in every part of the globe, and in essentially every segment of life, civil and religious.

In many cases the motivation for change will be a sincere desire to better existing conditions; in other instances it will be a determination to enslave other people for the purpose of exploiting them to further the ends of totalitarianism. It is safe to say that during 1968 almost nowhere will the people escape the winds of change and the uncertainty and fear which they create. There is no longer what we could call a status quo, in either the political or the religious world.

The general leveling of human society and the accompanying instability are prophetically described in symbolic language in Isaiah 24:1-4. We quote: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the bor-

rower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish."

### **All Classes**

Thus, in this foretold turning of the earth upside down we see that all classes are affected. We are told especially that "the haughty people of the earth do languish." Whether it be the haughtiness engendered by riches, by power, or by pride, no one escapes the upsetting experiences of this prophetic day of chaos through which the world is passing. And there is no reason to expect that in 1968 the erosion of what was once a somewhat orderly world society will cease.

It would be unwise to forecast the details of events contributing to world disintegration. Those aspects of chaos which today make front-page news may very well change, either in character or in location. A Viet Nam, or an Arab-Israeli conflict, could erupt into world conflict; but this will be only the continuation of the "melting" process described by the psalmist when he wrote, "The nations raged, the kingdoms were moved: he uttered his voice, the earth melted."—Ps. 46:6

Another highly symbolic prophecy descriptive of this day of chaos and destruction in which we are living is recorded in Isaiah 13:6-8: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames." The Apostle Paul, writing of this same "day of the Lord," also mentions the "travail." He informs us that "sudden destruction cometh upon them, as travail upon a woman with child."—I Thess. 5:1-3

### **Peace Desired**

The desire for peace will continue to be expressed. Basically,

all men and women want peace. Efforts will be made to "put out the fire" wherever possible, but these will not lead to the stable and lasting peace for which the people of all nations so earnestly yearn. Whatever apparent successes the well-wishing people of earth may attain will be shortlived and disappointing. It will be as foretold by the Prophet Amos when he wrote, "as if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him." (Amos 5:19) Because of this, Amos inquired, "Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?"—vs. 20

So we may expect that in the months ahead the hearts of the people will continue to be filled with fear. The abject poverty of millions will continue to foment tension and strife. The conflicting ideologies of the nations will add to the chaos, and will lead to wars of words and guns. The population explosion will increase the overcrowding in the world's larger cities, especially in the backward countries of the earth; and seventy-five percent of the earth's population will continue to go hungry most of the time, and many will starve to death.

### **The Kingdom Hope**

From the standpoint of human wisdom and ability, the outlook for 1968 is not bright. It is only as we view the situation from the standpoint of the prophecies and promises contained in the Word of God that we can rejoice in a genuine hope for the future. In Hebrews 12:26, 27 Paul speaks of the great "shaking" that occurred at the time when the Law was given to Moses at Mount Sinai, and he indicates that it was typical of the symbolic shaking that would take place among the elements of human society when the time came for the establishment of the long-promised messianic kingdom. We quote, "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

The expression used by Paul, "Yet once more I shake not the earth only, but also heaven," is taken from Haggai 2:6. Haggai 2:7 reads, "I will shake all nations, and the desire of all nations shall come." All nations desire peace. They desire freedom from fear. They desire economic security. They would like to see poverty abolished. But first they must go through the "shaking" period now upon all mankind. The people must learn that they do not possess the capability, by their own wisdom and strength, of attaining what they desire. They must learn that military might will not guarantee peace and the many other blessings for which the whole world continues to long.

Both Haggai and Paul assert that the "shaking" of this day of the Lord would affect the "heaven" also. This is a reference, symbolically, to the religious elements of the world. The various religions of earth are indeed being shaken. And this also is in preparation for Messiah's kingdom. The false doctrines of eternal torture, the trinity, as well as the superstitions of non-Christian religions, will have no place in the Lord's kingdom; for then all will learn the truth about God.—Isa. 11:9; Zeph. 3:9

### **Everything Evil**

In the great "shaking" time through which we are passing, everything that is "made" will be removed, as Paul wrote in Hebrews 12:27. Obviously, the reference is to man-made ideas and institutions. These are all tainted with sin and selfishness, and will be of no use in Christ's kingdom.

The only things which will remain will be those that are fully in harmony with the Word of God. The only hope that will endure through the chaos of a disintegrating world society will be that hope which is based upon the promises of God, promises, that is, of his kingdom. There are not many throughout the earth today who are rejoicing in this hope. But some are; it is these to whom Paul refers in our text as "we" who are "receiving a kingdom which cannot be moved."

In Psalm 46:2, 3 we are given another prophetic picture of the shaking and removal of man-made institutions during this "day

of the Lord." The symbolic earth is removed, and the "mountains" are carried into the midst of the sea of human passions. The "waters" "roar" and are "troubled," and "the mountains shake with the swelling thereof." In other words, this is a picture of the removal, the shaking, of all selfish human institutions.

In this prophecy the Lord's people who are "receiving" the Lord's kingdom are spoken of as "the city of God," that kingdom in the making, as pictured in "the holy place of the tabernacles of the most High." "God is in the midst of her; she shall not be moved; God shall help her, when the morning appeareth." (Ps. 46:4, 5, margin) Here again we have the assurance that while all things out of harmony with the divine will are destined for removal, yet, as this prophecy shows, "she [the church] shall not be moved."

Thus is confirmed Paul's promise that we are receiving a kingdom which "cannot be moved." We do not yet possess this kingdom, but we are in the process of receiving it. This, of course, is the rulership phase of the messianic kingdom, that aspect of the kingdom mentioned by Jesus when he said, "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom." (Luke 12:32) Our share in the kingdom, to live and reign with Christ a thousand years, is a gift, but we must prove worthy of receiving it.

The Apostle refers to some of the conditions which must be met if we are to receive this gift. We are to "add" to our faith "virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness love." Continuing, Peter wrote, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting

kingdom of our Lord and Savior Jesus Christ.”—II Pet. 1:5-11

The unmovable kingdom referred to in our text is a certainty. It is part of God’s great plan for the blessing of all the families of the earth. Whether we as individuals will participate with Christ in the ruling phase of that kingdom depends upon our faithfulness—a faithfulness that involves the laying down of life itself, suffering and dying with Jesus. If we want to wear a “crown” in that kingdom we must bear the “cross” now. The crown succeeds the cross. We cannot wear them both at the same time.

If we are to have a share in the rulership phase of Christ’s kingdom we must, as our text declares, “hold fast [margin] the grace whereby we may serve God acceptably, with reverence and godly fear.” Paul described acceptable service to the Lord when he wrote: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”—

### **Human Representatives**

Jesus and his faithful followers who will live and reign with him a thousand years will possess the divine nature, and therefore will be invisible to human eyes; so the Lord has arranged that they will have visible human representatives. Many of these are referred to in Hebrews, chapter 11—those men and women of faith and valor who laid down their lives in the service of God during the ages in the divine plan preceding the Gospel Age. These will be brought forth from the dead in what Paul describes as “a better resurrection.” They will be given life and “made perfect” by divine power, and as perfect humans will be in the visible ruling phase of the kingdom.—Heb. 11:35, 40; Ps 45:16; Isa. 32:1; Luke 13:28, 29; Matt. 8:11

### **The Subjects Blessed**

With the rulers in the kingdom established in power and authorized to function, the promised blessings of the kingdom will quickly begin to flow out to all the peoples of the earth, beginning with the restored Israelites in the Holy Land. In the final phase of world tribulation through which we are now

passing, referred to in the prophecies as "Jacob's trouble," these will have their "eyes" opened to recognize the workings of God in their midst. This will also be true of Gentile nations.—Jer. 30:7; Ezek. 38:23; 39:7

The enlightenment of all mankind will be one of the important functions of the kingdom agencies. The knowledge of the Lord will fill the earth as the waters cover the sea. (Isa. 11:9) The present "shaking" of Satan's world is described in Zephaniah 3:8 as the "devouring" of the "earth" by the fire of God's zeal. And when this is accomplished, then the Lord will turn to the people a pure language, or message, and unitedly they will call upon the Lord and serve him.—Zeph. 3:9

The enlightenment of the people concerning the true God and their desire to serve and obey him will prepare the way for them to receive other blessings of the kingdom. Through the atoning blood of Christ the penalty of death will be lifted, and this will lead to restoration of health and life for all who pass through the present time of great tribulation into the kingdom age. And all those who have died will be awakened from the sleep of death; these also will be given an opportunity to believe and obey and be restored to perfection of human life and live forever.

The signs of the times indicate beyond any question of a doubt that we are now living in the end of the present age of sin and selfishness, when the work of selecting those who will live and reign with Christ in his unmovable kingdom will soon be complete. This means that the "sweet by and by" of the world's golden age of blessing is now near, that soon the world's dark night of weeping will give way to the divinely promised morning of joy, when God "turneth the shadow of death into the morning."—Amos 5:8

Let us, then, in the short time we have for "receiving" joint-heirship with Jesus in his kingdom, give all diligence to make our calling and election sure. The time is indeed short, and in this "short time" may we zealously continue to serve the Lord with reverence and godly fear.

# THE BIBLE ANSWERS TV SCHEDULE

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## ALABAMA

Birmingham	WBRC-TV	Channel 6
Saturdays,	5:30 a.m.	
Decatur	WMSL-TV	Channel 23
Saturdays,	(Time to be announced.)	
Florence	WOWL-TV	Channel 15
Sundays,	11:00 a.m.	

## ARIZONA

Phoenix	KTAR-TV	Channel 12
Fridays,	6:00 a.m.	

## CALIFORNIA

Clovis	KAIL-TV	Channel 53
Sundays,	8:00 p.m.	
Hollywood	KLXA-TV	Channel 40
Sundays,	11:00 a.m.	
Fresno	KMJ-TV	Channel 24
Sundays,	10:00 a.m.	
Mt. Wilson	KMTW-TV	Channel 52
Sundays,	8:30 p.m.	
Los Angeles	KTTV	Channel 11
Sundays,	7:00 a.m.	
Los Angeles	KWHY-TV	Channel 22
Saturdays,	6:00 p.m.	
San Diego	KFMB-TV	Channel 8
Sundays,	7:00 a.m.	
Son Jose	KNTV-TV	Channel 11
Sundays,	11:30 a.m.	
Visalia	KICU-TV	Channel 43
Sundays,	11:00 a.m.	

## CONNECTICUT

Hartford	WHCT-TV	Channel 18
Sundays,	(Time to be announced.)	
Waterbury	WATR-TV	Channel 20
Sundays,	12:30 p.m.	

## DISTRICT OF COLUMBIA

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

## FLORIDA

Jacksonville	WJKS-TV	Channel 17
Sundays,	8:30 a.m.	

## GEORGIA

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

## HAWAII

Honolulu	KHON	Sundays, 7:00 a.m.
Wailuku	KAIL	Sundays, 7:00 a.m.
Hilo	KHAW	Sundays, 7:00 a.m.

## INDIANA

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

## MASSACHUSETTS

Springfield	WHYN-TV	Channel 40
Sundays,	8:30 a.m.	

## MINNESOTA

Alexandria	KCMT-TV	Channel 7
Every Third	Sunday, 8:00 a.m.	
Hackensack	KNMT-TV	Channel 12
Every Third	Sunday, 8:00 a.m.	
Walker	KNMT-TV	Channel 12
Every Third	Sunday, 8:00 a.m.	

## MISSISSIPPI

Biloxi	WLOX-TV	
Sundays,	1:00 p.m.	
Columbus	WCBI-TV	Channel 4
Sundays,	7:30 a.m.	

## NEVADA

Reno	KTVN-TV	Channel 2
Sundays,	12:30 p.m.	

## NEW MEXICO

Farmington	CATV-TV	
Sundays,	8:30 p.m.	

## NEW YORK

Binghamton	WNBF-TV	Channel 12
Sundays,	8:00 a.m.	

## OHIO

Cambridge	WHIZ-TV	Channel 80
Sundays,	9:30 a.m.	

## TV BROADCAST

Cincinnati	WCPO-TV	Channel 9	Port Arthur	KJAC-TV	
Thursdays,	1:30 a.m.		Sundays,	(Time to be announced.)	
Columbus	WBNS-TV	Channel 10	San Antonio	KWEX-TV	
Saturdays,	7:30 a.m.		Sundays,	3:15 p.m.	
Coshocton	WHIZ-TV	Channel 71	<b>UTAH</b>		
Sundays,	9:30 a.m.		Salt Lake City	KUTV	Channel 2
Kettering	WKTR-TV	Channel 16	Sundays,	10:00 a.m.	
Sundays,	3:30 p.m.		<b>VIRGINIA</b>		
Zanesville	WHIZ-TV	Channel 18	Roanoke	WRFT-TV	
Sundays,	9:30 a.m.		Sundays,	12:00 p.m.	
<b>PENNSYLVANIA</b>			<b>WEST VIRGINIA</b>		
Wilkes Barre	WBRE-TV	Channel 28	Fairmont	WDTV	
Sundays,	(Time to be announced.)		Sundays,	1:00 p.m.	
<b>SOUTH CAROLINA</b>			Huntington	WHTN-TV	Channel 13
Anderson	WAIM-TV	Channel 40	Mondays,	7:30 a.m.	
Mondays,	(Time to be announced.)		Oak Hill	WOAY-TV	Channel 4
<b>SOUTH DAKOTA</b>			Friday,	(Time to be announced.)	
Aberdeen	KXAB-TV	Channel 9	Weston	WDTV-TV	Channel 5
Sundays,	10:30 a.m.		Sundays,	12:30 p.m.	
<b>TEXAS</b>			<b>WISCONSIN</b>		
Big Spring	KWAB-TV	Channel 4	Green Bay	WLUK-TV	Channel 11
(Day and time to be announced.)			Saturdays,	7:00 a.m.	
El Paso	KTSM-TV	Channel 9	Milwaukee	WITI-TV	Channel 6
Sundays,	10:00 a.m.		Sundays,	11:30 a.m.	
Odessa	KOSA-TV	Channel 17	<b>BERMUDA</b>		
Sundays,	10:00 a.m.		Hamilton	ZFB-TV	Channel
			Sundays,	11:00 p.m.	

## SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

### COLORADO

Denver KFSC 1220 8:45 a.m.

### PARAGUAY

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

### PHILIPPINES

Zamboanga City DXJW 9:45 p.m.

### SURINAM

Paramaribo 620 Tuesdays, 8:15 p.m.

### URUGUAY

Montevideo Radio El Espectador 810 kc.  
Fridays, 2:15 p.m.

# "Frank and Ernest"

## BROADCAST SCHEDULE

### SUNDAYS UNLESS OTHERWISE NOTED

#### ALABAMA

Decatur WMSL 1400 11:15 a.m.  
 Haleyville WJBB 1230 12:00 p.m.

#### ARIZONA

Phoenix KUEQ 740 8:30 a.m.

#### ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

#### CALIFORNIA

Chico KPAY 1060 10:35 a.m.  
 El Centro KICO 1490 10:30 a.m.  
 Los Angeles KBIG 740 10:00 a.m.  
 Redding KVCV 600 7:45 a.m.  
 Sacramento KGMS 1380 8:30 a.m.  
 San Diego XERB 1090 9:45 a.m.  
 San Francisco KSAY 1010 10:00 a.m.

#### COLORADO

Fort Collins KZIX 600 1:00 p.m.  
 Pueblo KDZA 1230 10:05 a.m.

#### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

#### FLORIDA

Tampa WFLA 970 9:30 a.m.

#### IDAHO

Lewiston KRLC 1350 9:35 a.m.  
 Sandpoint KSPT 1400 10:15 a.m.

#### ILLINOIS

Chicago WEAW 1330 10:00 a.m.  
 WEAW(fm) 105 Mondays, 12:30 a.m.  
 La Salle WLPO 1220 9:45 a.m.  
 Rockford WRRR 1330 8:30 a.m.  
 West Frankfort WFRX 1300 9:15 a.m.

#### INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.  
 Indianapolis WIBC 1070 10:30 a.m.  
 Muncie WLBC 1340 8:45 a.m.

#### IOWA

Clinton KROS 1340 7:15 p.m.

#### KANSAS

Goodland KLOE 730 7:45 a.m.

#### KENTUCKY

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

#### MAINE

Bangor WABI 910 12:00 noon

#### MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

#### MICHIGAN

Detroit WLDM(fm) 95.5 9:00 a.m.  
 Saginaw WSGW 790 10:30 a.m.

#### MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.  
 Minneapolis KQRS 1440 12:30 p.m.

#### MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.  
 Waynesboro WABO 990 2:00 p.m.

#### MISSOURI

Farmington KREI 800 9:00 a.m.  
 Kansas City KCMO 810 9:35 a.m.  
 St. Louis KWK 1380 8:00 a.m.

#### MONTANA

Great Falls KFBB 1310 9:15 a.m.  
 Miles City KATL 1340 9:15 a.m.

#### NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

#### NEW JERSEY

Newark WJRZ 970 8:15 a.m.

#### NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

## BROADCAST SCHEDULE

### NEW YORK

Albany	WEEE	1300	9:00 a.m.
Buffalo-Niagara Falls			
	WHLD	1270	12:00 noon
Kingston	WBAZ	1550	9:45 a.m.
New York	WJRZ	970	8:15 a.m.

### NORTH CAROLINA

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

### OHIO

Cincinnati	WNOP	740	9:10 a.m.
Columbus	WBNS	1460	10:10 a.m.
Piqua	WPTW	1570	11:30 a.m.
Zanesville	WHIZ	1240	6:45 a.m.
Cleveland	WXEN (fm)	106.5	10:30 p.m.

### OKLAHOMA

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

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

### PENNSYLVANIA

Allentown	WHOL	1600	10:45 a.m.
Connellsville	WCVI	1340	12:05 p.m.
Pittsburgh	WARO	540	12:00 noon
Pottstown	WPAZ	1370	8:30 a.m.

### PUERTO RICO

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

Yankton	WNAX	570	10:45 a.m.
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### TENNESSEE

Clinton	WYSH	1380	7:00 a.m.
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### TEXAS

Lubbock	KDAV	580	9:45 a.m.
Pampa	KPDN	1340	12:00 p.m.
San Antonio	KBOP	1380	7:15 a.m.
Sherman-Dennison	KRRV	910	11:45 a.m.
Wichita Falls	KWFT	620	7:15 a.m.

### UTAH

Salt Lake City	KSOP	1370	9:30 a.m.
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### VIRGINIA

Richmond	WLEE	1480	10:45 a.m.
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### WASHINGTON

Bellingham	KPUG	1170	9:30 a.m.
Centralia-Chehalis	KELA	1470	10:35 a.m.
Olympia	KGY	1240	10:35 a.m.
Quincy	KPOR	1370	10:35 a.m.
Seattle	KAYO	1150	10:30 a.m.
Tacoma	KMO	1360	9:45 a.m.

### WISCONSIN

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

### WYOMING

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

Christiansted	WIVI	970	9:00 a.m.
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### CANADA

Calgary, Alta.	CKXL	1140	11:30 a.m.
Corner Brook, Nfld.	CFCB	570	10:30 a.m.
Dauphin, Man.	CKDM	730	10:30 a.m.
Oshawa, Ont.	CKLB	1350	9:45 a.m.
Prince Albert, Sask.	CKBI	900	10:30 a.m.
Vancouver, B. C.	CJOR	600	7:15 p.m.

### AUSTRALIA

Geelong	3GL	222m.	10:00 a.m.
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### RADIO TOPICS FOR JANUARY

7—"The Bible Harmonious"

21—"Our Day in Prophecy"

14—"The Fire of Hell"

28—"The Days of Creation"

LESSON FOR JANUARY 7

## The Word Became Flesh

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

**JOHN 1:1-14**

THE King James translation of the first verse of our lesson has led to a gross misunderstanding of the nature of Jesus and his relationship with the Heavenly Father. The word-for-word translation in in the Emphatic Diaglott, based upon the Greek text, reads as follows: "In a beginning was the Word, and the Word was with the God, and a god was the Word." It will be noticed that this exact translation of the Greek text reveals that while the "Word" was "a" god, he was not "the" God.

This harmonizes the entire account and is in keeping with the statement in our memory verse that the Word—Greek, **Logos**—was "the only begotten of the Father." The King James translation, on the other hand, implies that the Heavenly Father and his Son are one and the same person, that the

Son is not the only begotten of the Father, which would mean that Jesus was his own Father, and that the Heavenly Father was his own Son.

Not only in this lesson, but elsewhere, the Scriptures reveal that Jesus—or the Logos, as he was styled in his prehuman existence—was the first and only direct creation of God, and that he was God's active agent in all other works of creation. The Apostle Paul wrote concerning Jesus that he "is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. 1:15-17

This revelation concerning Jesus'

part in the creative work throws light on the statement in Genesis 1:16—"And God said, Let us make man in our image, after our likeness." The pronouns "us" and "our" indicate that God was addressing One who was co-operating with him in the work of creation; and, as we have seen from the New Testament Scriptures, this One was the Logos, the Word, who later was "made flesh, and dwelt among us."

Why was Jesus "made flesh"? Being "made flesh" denotes that he became a human, and this was "for the suffering of death, . . . that he by the grace of God should taste death for every man." (Heb. 2:9) By sacrificing his flesh, his humanity, in death, Jesus redeemed the sin-cursed and dying world from death. This was necessary in order for mankind to be restored to life. Paul refers to this as "a ransom" in I Timothy 2:3-6.

The lesson states that Jesus "came unto his own, and his own received him not." Jesus' "own" were the Israelites. They were his brethren according to the flesh, and to them all the messianic promises had been given. At that time they were exclusively God's chosen people and were given the first opportunity to become partners with Jesus in his long-promised kingdom. But only a few accepted him. To these as individuals he gave the "power [or privilege] to become the sons of God."

These "sons" of God, together

with Gentile believers, on the basis of faithfulness in suffering and dying with Jesus, will live and reign with him in his thousand-year kingdom, being brought forth from death in the first resurrection for this purpose.—Rev. 20:4, 6

### JOHN 20:30, 31

The "signs" referred to in this passage are those which Jesus employed to demonstrate that he had been raised from the dead. He had appeared in different bodies—as a gardener, to Mary; as a stranger, to the two disciples en route to Emmaus; and to Thomas, with nail prints in his hands, etc. None of these appearances displayed his new, divine body, for this was invisible. His appearances were, as John explains, "signs," to demonstrate the fact of his resurrection, and thus to establish that he was truly the Christ, the Messiah, the Son of God. It was necessary for the disciples to be convinced of this point in order later to be witnesses and ambassadors of Christ.

### QUESTIONS

In what way does the King James translation of John 1:1 misrepresent the truth concerning the pre-human existence of Jesus?

How does the expression, "Let us make man in our image," harmonize with our lesson?

Why was Jesus "made flesh"?

What are the "signs" referred to in John 20:30, 31?

## The First of Jesus' Signs

**MEMORY VERSE:** "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."—John 2:11

### JOHN 2:1-11

THE miracle of turning water into wine was the first that Jesus performed. Our memory verse states that by this miracle Jesus "manifested forth his glory." The New English Bible reads that he thus "revealed his glory." Phillips' translation reads, "demonstrated his power." The purpose of this demonstration of power was to strengthen the faith of his disciples in the fact that he was truly the Messiah. It "led his disciples to believe on him," the New English Bible reads.

In Luke 8:1 we read that Jesus "went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." These glad tidings had been set forth in the Old Testament Scriptures. God's Messiah, or anointed King in that kingdom, is identified in the promise made to Abraham that through his "Seed" all the families of the earth would be blessed.—Gen. 12:3

Throughout the Old Testament,

descriptions of these blessings are given. The blind eyes were to be opened, and the deaf ears unstopped, the lame were to walk, and the redeemed of the Lord were to be restored to life. These are described as "the ransomed of the Lord" returning "with songs of everlasting joy upon their heads." (Isa. 35:10) Isaiah also foretold that God would "swallow up death in victory," and would wipe away tears from the faces of all the people.—Isa. 25:6-8

Moses said that the time would come when the Lord would say to the dead world of mankind, "Return, ye children of men." (Ps. 90:3) The Old Testament Scriptures reveal that this and all the other miraculous things foretold by God's prophets were to reach the people through the Messiah. The Apostle Peter explains that their real fulfilment follows the return of Christ at his second advent. He describes the total work of blessing as the "restitution of all things," and he says that these blessings had been spoken by God "by the

mouth of all his holy prophets since the world began.”—Acts 3:19-21

The disciples had accepted Jesus as the foretold Messiah, the One who would fulfil all the wonderful promises of God—the promises to bless “all families of the earth.” But how could they be sure that Jesus was this Messiah, this great King of promise, unless they could see exhibitions of his ability to perform the miracles which were implied in God’s promises? How faith-strengthening it must have been, therefore, for these disciples to witness the many miracles performed by Jesus!

The turning of water into wine was the first of these miracles, but they continued throughout his ministry, the last of them being the awakening of Lazarus from the sleep of death. (John 11:1-46) Jesus gave sight to the blind and strength to the lame. He cast out devils and cleansed the lepers. In short, he did all those things which had been foretold by the prophets. However, his miracles were but token fulfillments of the promises in illustration of what was in store for the world of mankind during his second visit to earth, when he would be here as a reigning King. During that reign, through the agencies of his kingdom, he will heal all the sick and raise all the dead—not only those of one nation, but those of all nations—“all families of the earth.”

When the wine gave out at the marriage feast in Cana, the mother of Jesus called his attention to it,

saying, “They have no wine.” The King James Version renders Jesus’ reply to his mother thus: “Woman, what have I to do with thee? mine hour is not yet come.” This seems impolite, to say the least, and it is difficult to imagine that Jesus would speak to his mother in this way. Evidently the translation is at fault. The New English translation reads, “Your concern, mother, is not mine. My hour has not yet come.”

Jesus’ mother perhaps realized that her Son could do something about this situation, and she was probably anxious that he do so. But Jesus simply reminded her that neither she nor he should be concerned about the matter, as his time had not yet come. In other words, Jesus was aware of the situation, and when, in his opinion, the time to act came, he would perform the necessary miracle, as he did. Thus Jesus demonstrated not only his power, but also his wisdom and his love, by contributing to the joy of the occasion.

## QUESTIONS

Why was it important that the disciples be witnesses of Jesus’ miracles?

When, in the divine plan, will there be a world-wide program of miracles, in which all the sick will be healed, and all the dead restored to life?

Was Jesus rude to his mother when she informed him that the supply of wine at the marriage feast was exhausted?

## Meaning of the New Birth

**MEMORY VERSE:** "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

### JOHN 3:1-15

NICODEMUS, a ruler in Israel, had been greatly impressed by the miracles that Jesus had performed. To him these "signs" gave evidence that Jesus was a teacher sent from God, and he said so. Jesus replied to him, saying, "Except a man be born again [margin, 'from above'], he cannot see the kingdom of God." In the kingdom of God there will be both rulers and subjects. Since Nicodemus was a ruler in Israel, it was appropriate that Jesus should explain to him one of the requirements for sharing in the rulership of God's kingdom. When that kingdom is established it will not be necessary for its subjects to be "born again" in order to attain everlasting life.

It is surprising that Nicodemus did not understand what Jesus meant by being born again. It is doubtful that Jesus' disciples, prior to Pentecost, would have understood this. Jesus explained further that the new birth was one of "water" and of the Holy Spirit. Water is used in the Scriptures as a symbol of truth—divine truth, the

truth of God's Word—and it is through this truth that the Holy Spirit operates in connection with the new birth.

In the Greek language the word for birth is *gennao*. This word is also properly translated "begat," or "beget." One must determine from the context whether the beginning of a new life, as in begetting, or the completion of that life, as in birth, is referred to. In the case of dedicated believers there is first the begetting, then the nourishment and growth of the new life, and finally, in the resurrection, the birth.

Jesus explained further: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This simply means that one "born of the Spirit" has become a spirit being and is no longer human. This is borne out by Jesus' further explanation: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

In other words, one who is "born of the Spirit" is, like the wind, both powerful and invisible. In the

resurrection Jesus was born of the Spirit, and he was able to go and come invisibly as far as his disciples were concerned; yet he exercised power in various ways, such as entering rooms while the doors were locked.

Nicodemus asked, "How can these things be?" In Jesus' reply to this question, he said to Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Most of Jesus' teachings during the brief period of his ministry pertained to "earthly things," that is, the earthly blessings which were to be showered upon mankind during the thousand years of his kingdom. It was these blessings that he illustrated by his miracles. But the teaching of Spirit birth was among the heavenly things.

Many fail to recognize that, in addition to the calling of believers in this age to "heavenly things," to joint-heirship with Christ as rulers in his kingdom, there will also be earthly blessings for all mankind as subjects in that kingdom. The Jews, as a nation, had not been given a heavenly hope. They knew, as Jesus said, that no man had ever ascended into heaven; so it was not surprising that Nicodemus did not grasp Jesus' lesson with clarity.

Jesus did not fail to remind this Jewish ruler of the future earthly blessings which, in the kingdom, would reach all mankind. He said, "As Moses lifted up the serpent in

the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." What a glorious prospect this is for the sin-cursed and dying race!

Our memory verse, which follows immediately, reminds us that this glorious provision for the world of mankind was prompted by God's love. Even though man had sinned and was condemned to death, the Heavenly Father did not cease to love his human creation. Because of this love he sent his Son to redeem the race from death. The life provided by Jesus' being lifted up on the cross is yet to be made available to all, upon the basis of belief.

It will be during the thousand years of Christ's kingdom that the vast majority of mankind will have their first opportunity to believe. Then the knowledge of the Lord will fill the earth, and the great fact of divine love as expressed through the ransom will be testified to all mankind.—Isa. 11:9; I Tim. 2:3-6

## QUESTIONS

What aspect of Christ's kingdom can be attained only through Spirit birth?

Who will be the subjects of that kingdom?

Explain the difference between "earthly things" and "heavenly things," as mentioned in the lesson.

When will all mankind have an opportunity to believe?

## The Savior and the Lost

**MEMORY VERSE:** "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."—John 4:42

### JOHN 4:7-14, 31-3

WHEN Jesus sent his apostles out into the ministry he instructed them to "go not into the way of the Gentiles" and not to enter "into any city of the Samaritans." (Matt. 10:5) Later Jesus said of himself, "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24) The Israelites were God's chosen people and, while God's plan of salvation made provision for the ultimate blessing of the people of all nations, at the time of Jesus' first advent special divine favors were still limited to the Israelites. This was in keeping with God's own statement, "You only have I known of all the families of the earth."—Amos 3:2

Our lesson finds Jesus in "a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph." But Jesus was not in Samaria to conduct his ministry there. He was traveling from Judea to Galilee, "and he must needs go through Samaria." (John 4:4) Arriving in Sychar, Jesus sent his disciples into the city to

buy "meat," and he remained behind at a spot near where Jacob's well was located. He was weary, and sat down to rest on the stones surrounding the well, and "there cometh a woman of Samaria to draw water:" and "Jesus saith unto her, Give me to drink."

The woman recognized that Jesus was a Jew, and she expressed surprise that he should ask a favor of a Samaritan; for, as she said, "the Jews have no dealings with the Samaritans." Who were the Samaritans? Originally the name Samaria applied to all that part of Palestine which was ruled by the northern or ten-tribe kingdom of Israel, which was set up when the nation was divided, after the death of King Solomon. The people of this entire area were then known as Samaritans.

However, when the Israelites were taken captives into Assyria, the territory known as Samaria was left practically desolate; so the King of Assyria had people from a number of places, including Babylon, move there. (II Kings 17:

34) God's displeasure was kindled by this, and he showed his displeasure by permitting beasts to afflict these new settlers of the Holy Land. Then a priest of Israel—perhaps himself an idolater—was dispatched to Samaria to instruct the people concerning Jehovah. The people then manifested an outward acceptance of the God of Israel, but continued to worship their own gods.—II Kings 17:41

We could refer to these as the "new Samaritans," for such they were. Through the centuries, certain Israelites infiltrated into their ranks, and officially they professed to believe in the Books of Moses. But through these centuries a continued hatred existed between these new Samaritans and the Israelites and was still very much manifested in Jesus' day. Remember the willingness of the disciples to call down fire upon these people and destroy them.—Luke 9:54-56

The Samaritan woman with whom Jesus talked at Jacob's well expressed surprise when Jesus told her that he was in a position to give her living water to drink, and she asked him the source of this living water. "Art thou greater than our father Jacob?" she asked. Even these new Samaritans by now claimed allegiance to the ancient fathers of Israel. Jesus explained to her that those who drank the water of Jacob's well would thirst again, "but whosoever drinketh of the water that I shall give him shall never thirst; but the water . . .

shall be in him a well of water springing up into everlasting life."

#### JOHN 4:31-35

When the disciples returned from the city with food they invited the Master to eat, and he replied, "I have meat to eat that ye know not of." Then he explained, "My meat is to do the will of him that sent me, and to finish his work." The "work" referred to was the harvest work at the end of the Jewish Age—the preaching of the kingdom message to reach the pure of heart and separate them from the great nominal mass of Israelites. At the end of the Gospel Age there is also a harvest work, in which the Lord's people are participating.

The Samaritan woman reported her conversation with Jesus to her friends, professing her belief that he was the Messiah. They were interested enough to investigate for themselves, and, when they did, they also were impressed. This is indicated in our memory verse: "For we have heard him ourselves," they said, "and know that this is indeed the Christ, the Savior of the world."

#### QUESTIONS

Why was it unusual for Jesus to present the Gospel to a Samaritan?

Who were the Samaritans?

What was the "living water" that Jesus could give to the people?

What was the "work" that Jesus had been given to do?

**SACRIFICE IN THE PLAN OF GOD****Section VIII****The Work of Sin Removal**

In Colossians 1:19, 20 we are told that peace with God comes through the blood of the cross, and that "by him" (Christ) God would "reconcile all things unto himself." The ransom could be viewed as that part of God's plan which permitted Jesus to provide the price necessary to compensate for Adam's transgression. The sin-offering might be viewed as that sacrificial part of God's plan by which there is developed, through suffering, a special class of "kings and priests unto God," to be used in restoring mankind to that which was lost. All this will result in the world's release from the adamic condemnation, and will make possible the awakening of the dead.

What a glorious and magnificent prospect we thus see before us, representing the over-all objective of sacrifice in the plan of God! Uncounted billions, who lived, it seemed, but to die, will return from the tombs. Families will be reunited with their departed loved ones; the rich and the poor, the just and the unjust, all of earth's inhabitants will return. "All that are in the graves shall hear his voice [the voice of the Son of God], and shall come forth."—John 5:28, 29

But as we contemplate this bright, happy picture of the restoration of life upon earth, a dark cloud seems to arise. As the dead are brought back to life again during the millennial reign of Christ, would they not immediately become subject to a fresh condemnation in God's sight? It is reasonable to assume that upon being awakened from death, a man will exhibit the

same traits of character and stains of sin which he possessed when he died. The Scripture suggests this when it states, "Where the tree falleth, there it shall be."—Eccl. 11:3

"Whatsoever a man soweth, that shall he also reap." (Gal. 6:7) Continued acts of wrongdoing cannot but leave their mark upon the character of the individual. Although the adamic condemnation will have been lifted, the habit patterns in the direction of sin will still remain. In this condition man would be susceptible to violating God's laws, which are perfect and require the measure of a perfect man's ability to keep them. Thus he could not stand before God without being immediately resented to death for acts of sin and disobedience.

But God has the solution! The Bible reveals that this predicament has been anticipated, and that the necessary provision has been made to meet it. Yes, our loving Father has arranged to shield newly awakened mankind from the requirements of divine Justice until the degradation from inherited sin can be erased. He has provided for a thousand-year sin-removal period, during which imperfect man will be represented before the Father by a Mediator. This will allow sufficient time and will provide the means to recover the human family from its fallen condition.

The great Mediator is to be Christ, and his body members will share in the work of mediation and, with Christ, will have the honor of uplifting mankind and applying to them the benefits of the grand sacrifice for sin. Of Jesus it was prophesied that he "shall see of the travail of his soul, and shall be satisfied," and of his body members, that they shall share his "spoil." (Isa. 53:11, 12) These are all references to the work of blessing mankind, instructing them in righteousness, and restoring them to the perfection which was lost in Eden. Since the ransom will have been provided and the sin-offering completed before this phase of blessing begins, the work of sin removal may be considered as their beneficial result.

That glad day of instruction and correction in righteousness is the theme song of all the prophets in one way or another. It is the millennial morning when God's kingdom will be

established upon the earth and when the hearts of all people will be full of joy. Through the New Covenant arrangement, God will forget the sins of the past and will place all men on a new, individual trial for life:

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. . . . After those days . . . 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. . . . They shall all know me, from the least of them unto the greatest of them, saith the Lord: for . . . I will remember their sin no more.”—Jer. 31:31-34

Through the processes of restitution administered by the great Mediator class and their representatives upon earth, the world will gradually appreciate the ways of the Lord and will refrain from serving sin. “When thy judgments are in the earth, the inhabitants of the world will learn righteousness.” (Isa. 26:9) “Nation shall not lift up a sword against nation, neither shall they learn war any more.” (Micah 4:3) “And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.”—Isa. 35:10

“In the last days it shall come to pass, that the mountain [kingdom] of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain [kingdom] of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion [heavenly phase], and the word of the Lord from Jerusalem [earthly] phase.”—Micah 4:1, 2

In many ways, throughout the great thousand-year day of the kingdom, all mankind will be given the opportunity to learn the desirability of righteousness, and the folly of disobedience to God. Fresh in the minds of the people will be the long, bitter experience with sin and death, and all the suffering and depravity associated with it, which gripped mankind for the previous 6,000 years. With this background of contact with evil,

man will be fully convinced of the wretchedness of sin and the matchless brilliancy of virtue as contrasted with it. He will be ready and willing to submit himself to the purifying and uplifting influences of the millennial reign.

Step by step God will lead man back to the position of human perfection—mental, moral, and physical. This is to be accomplished through the instruction and help made available to the people, and will be supervised by Christ and his church. The progressive aspect of their work of sin removal was shown by the Prophet Isaiah, who described the opening of a “highway of holiness” for the unclean of the world. Any who pass over this way, from which the stones of stumbling have been removed, will find themselves becoming clean and pure in heart.—Isa. 35:8; 49:10; 62:10

The work of character reformation and sin removal in the heart of man will be the most important and ambitious effort of its kind ever undertaken. The great power and wisdom of the Almighty God assure us that it will be a success and that the great majority of mankind will be converted and restored to the original likeness of their Creator. Only a very few, who stubbornly refuse to make any progress, will forfeit their privilege of life and be destroyed in what the calls “the second death.”—Isa. 60:1-5, 21; Rev. 20:12-15; 21:1-5

“Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things.

“Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and

glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete."

At the close of the thousand years, man will have been restored to full harmony with God and will have the complete capability of standing directly before him. The work of the Mediator having ended, Christ will turn over the kingdom to the Father:

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—I Cor. 15:24-26

What a grand preview is thus provided of the removal of sin. How desirous we all are to see this noble objective realized! But let us also remember the way in which the Scriptures indicate that we may have a share in this glorious work. The emphasis is on the present, and upon our willingness to be counted now with our Lord in his ignominious role of suffering and sacrifice. This is the only path to glory. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Pet. 5:6

It was a plan of sacrifice, conceived in the mind of God, that made possible the redemption of man. It was this sacrifice and the suffering which it entailed that developed and perfected the character of his only begotten Son. And now it is the privilege of sharing in that same sacrifice that the Heavenly Father holds out to us.

Yes, it is sacrifice that represents the key to future participation with our Head in the work of sin removal and in dispensing blessings to all the nations of the earth. (Gen. 22:17, 18; Gal. 3:29; Rom. 8:17) May the Lord give to each of us the measure of faith needed to behold this vision of future glory and to accept the pathway leading to it. Jesus pointed out the way when he said: "If any man will come after me, let him  
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deny himself, and take up his cross, and follow me.”—Matt. 16:24

What eternal joy will be ours if we are able to say with Paul, “I was not disobedient unto the heavenly vision!”—Acts 26:19

—Contributed

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## Heirs of God

IN ROMANS 8:17 the members of the body of Christ are called “heirs of God.” Then we read in Galatians 4:1, 2, “Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father.” This suggests that the manner in which an heir to an earthly throne is reared and prepared for his calling may contain valuable illustrations of the manner in which an “heir of God” is developed. To facilitate such a consideration, we first present an allegory:

A royal prince is born in a kingdom of this world, and the entire nation rejoices. There is an heir at last, a prince of the blood! There are days of celebration. The babe is cherished and most carefully reared. Particular care is taken of his diet, so that he may grow up strong and sound; and even before he can walk or talk, the task of molding what is called “the royal character” has begun. He is firmly, though kindly, disciplined from the very beginning, so that he may learn obedience. He is set apart, and his training in every respect is minutely planned and supervised.

As a young boy he is surrounded by just the right people, including some children his own age. Great pains are taken to see that he is not “spoiled.” Even though he is a prince he cannot have everything he wants; and, although constantly watched over, he is often treated in a way which might be called “wholesome neglect,” so that he might develop self-reliance. Every decision is not made for him; but basic principles are laid

down, and he is often placed in a position where he must consider the circumstances and decide for himself what he will do. If his decision is wrong, he may be allowed to suffer the consequences of his own unwise acts, to a degree. In this way he learns and matures.

But he always has access to his father, the king. If he has a problem which seems important to him, even though it may be a childish problem, and he seeks his father's guidance, the king will interrupt even a cabinet meeting of the realm in order to counsel his son.

A normal family life is maintained as much as possible. He eats at his father's table, and is surely corrected if he complains of the food served to him there. He freely associates with his brothers and sisters, without affecting superiority; and, just as in any family, friction sometimes develops. His reaction to this is considered an important part of his training for rulership. His quickness to forgive and make peace is especially prized by the king, because these are royal virtues.

As he grows older he is particularly taught courtesy and consideration for others, because these qualities will endear him to the people he will one day be called upon to rule. And, because his high calling in life naturally tends to pride, the importance of humility is constantly impressed upon him to counteract this influence. Although the vast resources of the kingdom will some day be at his disposal, he is taught simplicity and self-denial, being given only a limited allowance of money. At the same time he is taught generosity to others, and is encouraged to give gifts to his companions and to those less fortunate than himself.

For his education, tutors and counselors are appointed by the king to instruct him. Experts in every line are ready to answer his every question and show him the right way. He eagerly avails himself of these helps and grows in knowledge and wisdom, accepting any necessary reproof and correction. He is always obedient and loyal to his father, never speaking against him or disputing his authority.

Very early in life he is assigned an "equerry," a companion not necessarily of royal blood, but someone older and more experienced than he, to intimately serve him, watch over him, and preserve him. This equerry is directly responsible to the king himself for the safety of the royal child.

As his instruction progresses, the heir learns to think like his father, along the lines of the policies of the kingdom in which he will some day rule. He develops a sound mind, which pleases the king very much. He is taught the art of war and the use of armaments of defense and offense. He is taught who the enemies of the king are, the nature of the enemy, his wiles and stratagems, and the best ways of resisting and combating him. He is instructed in the objectives of the kingdom and how to attain them. At every opportunity he acts as an ambassador for his king, telling all the world about the wonders of the kingdom, and promoting good will for it wherever he may be sent. He is much in the public eye.

The time comes when he is mature and wise and fully indoctrinated in the policies of the kingdom, and ready to ascend to the throne. When his call to the higher service is delayed, he waits without impatience, being entirely willing, with all his might to serve his father in any capacity for as long as is necessary.

Finally his call comes, when he least expects it. Perhaps he is quietly summoned in the night to rise up quickly and go to the palace to assume his office of power and glory. But he is not surprised when the change comes, because this is what he was born for and what he has lived for all his royal life. This is his calling, and it is natural for him to assume it at last. And his reign is long, and peaceful, and prosperous.

That is the allegory. To use such an allegory to show our relationship to God and our future prospects is entirely justified by the Scriptures. There are so many texts which clearly identify us as sons of God. I John 3:2, "Beloved, now are we the sons of God." Hosea 1:10, "Ye are the sons of the living God." John 1:12, "But as many as received him, to them gave he power to become

the sons of God." Romans 8:14, "For as many as are led by the spirit of God, they are the sons of God." I John 3:1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Hebrews 12:7, "God dealeth with you as with sons."

Of course, no allegory is perfect. In the world, only one royal prince, the eldest son, is in line for the throne. But in God's arrangement there are, associated with the eldest Son, many other sons who are also heirs of the kingdom. We read in Hebrews 2:10, "For it became him, for whom are all things and by whom are all things, in bringing **many** sons unto glory. . . ." And in Romans 8:16, 17, "The spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ. . . ."

And we are the heirs of no ordinary king. It is the Almighty God, the Creator of heaven and earth, who is our Heavenly Father and King, and of whom we are the sons and heirs. The kings of earth are as nothing compared to him; and each of his heirs is far more important than the crown prince of the greatest empire of this world. Consider Isaiah 40:15, 17, 22, 23, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance." (In other words, not enough weight to be detected, not enough to sway the balance one way or the other.) "Behold, he taketh up the isles as a very little thing." "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." (Can you imagine how small "less than nothing" is?) "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing. . . ." Yes, compared with His heirs, the princes of this world are as nothing and less than nothing.

How is it possible that we are really heirs of the Almighty God? We are of the fallen human nature, the lowest order of intelligent creation. We are poor and lowly. The psalmist says that "we are dust." (Ps. 103:14) How can such an honor be ours? Is it just

another vain hope that will fade away? No, because we have the wonderful assurance of I Samuel 2:8, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." And there are other texts that confirm it beyond a doubt; for example, I Peter 1:3-5, "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, who are kept by the power of God. . . ." So we are assured that this is a high hope "that fadeth not away," as so many human hopes do. This is a hope that will not disappoint us, but will be ours in all its richness.

### **Lessons from the Allegory**

When an heir is born to a throne of this world, there are great demonstrations of joy in the nation. But human joy has its limitations. It is of short duration. The pains and cares of this life soon dampen and quench any exuberance of human spirit, even over the birth of a prince. But how different are the heavenly joys! In Job 38:7, after reference is made to the creation of the earth and man upon it, we are told that "the morning stars sang together, and all the sons of God shouted for joy." By this demonstration the angels exhibited a deep interest in mankind, and they have watched the affairs of earth with a fascinated interest ever since. You may be sure they were saddened by the fall of Adam, and then rejoiced at every promise that was given of future redemption. They did not always understand these prophecies, but they were tremendously interested just the same and wished they could understand. We know this because in I Peter 1:10-12 there is a reference to the prophecies, and then the statement: "Which things the angels desire to look into"; or, as the Diaglott renders it: "Into which things angels earnestly desire to look."

For a long time there was not too much for the heavenly host to rejoice over on this earth, as the race sank deeper into sin

and death. Then, one still night, they eagerly gathered near a country place called Bethlehem: "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, 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. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:8-14

Yes, once again they could sing and shout for joy! The great Prince had been born on earth. The only begotten Son, the Heir of God, had come. The Savior of men had at last appeared!

Now we, too, poor unworthy humans though we still be, are "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:17) This being the case, don't you suppose there is joy in heaven when one of us is drawn by God "to be conformed to the image of his Son," (Rom. 8:29) when such a one heartily responds to the call, is consecrated, justified, and sanctified, and promised a heavenly crown? Of course there is! The words of Jesus confirm it: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth." (Luke 15:7, 10) Yes, if the arrival of an earthly prince brings joy in the nation, how much more does the begetting of a heavenly heir cause rejoicing in heaven!

### **Proper Food**

In the case of the earthly prince, great care is taken with the royal baby's diet so that he may grow up strong and sound. We read of the babes in Christ: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby;" (I Pet. 2:2) and Paul said to those immature in the truth: "I have fed you with milk." (I Cor. 3:2) But the babe in Christ grows rapidly in the truth, becoming more and more skilful in the use of the

Scriptures, both in correctly applying them to himself, and in using them to hold forth the Word of life to others. Paul describes this process in Hebrews 5:13, 14, "For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat [or solid food—Diaglott] belongeth to them that are of full age, even those who by reason of use have their senses exercised." "Full age" refers to maturity in Christ, and not necessarily age in years.

With the earthly prince, the molding of the royal character starts very early. The heir of God must also develop a royal character, a Christlike character. We are told in II Peter 1:5-11 to develop the characteristics of faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and love, with the assurance that if we do so we can make our calling and election sure to the everlasting kingdom. Every act is born in the mind. Thoughts mold character. We are told in Philippians 4:8 just what kind of thoughts to harbor in our minds—whatsoever things are true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy.

As the earthly princeling is set apart that he may enjoy the special favors and training of his father, the king, we read in Psalm 4:3 regarding his spiritual counterpart: "But know that the Lord hath set apart him that is godly for himself."

The heir to an earthly throne is kindly but firmly disciplined, that he may learn obedience. Of us it is written in Hebrews 12: 5-7 (Diaglott): "My son, slight not the discipline of the Lord, neither be discouraged when reprov'd by him; for whom the Lord loves, he disciplines, and he scourges every son whom he receives. If you endure discipline, God deals with you as sons; for is there any son whom a father does not discipline?" Yes, this discipline is a very important part of the training of an heir of God, and without submitting to it we can never inherit the throne. This is clearly stated in Revelation 3:19, 21, "As many as I love, I rebuke and chasten: be zealous therefore, and repent. . . . To him

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that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne.”

The young earthly prince is not permitted to mingle indiscriminately with the outside world, but is segregated and carefully surrounded by just the right people. He associates with wholesome companions. Likewise, we are told in II Corinthians 6:17, 18, “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” The thought is not to be separate by deliberately isolating ourselves from one another, because we are advised in Hebrews 10:25 not to forsake the assembling of ourselves together; but our association or assembly should be with carefully selected companions, those of “like precious faith.”

Even though his father the king is extremely rich, the earthly prince cannot have everything he wants, but he is supplied with everything he needs, and more. And so are we, as Paul assures us in Philippians 4:19: “But my God shall supply all your need according to his riches in glory by Christ Jesus.” However, our needs as new creatures are more than food, shelter, and clothing. Jesus expressed this in Matthew 4:4: “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” This means a knowledge of the truth, and this need is abundantly and conveniently supplied to the heavenly heirs.

Every decision is not made for a prince of this world. He must often apply for himself the basic principles which have been laid down. He sometimes makes mistakes, which his father corrects; and it is in this way that he learns and matures. It is the same way with us, the spiritual heirs of the kingdom. The Lord does not tell us in detail exactly what to do in every little experience of life. But by a continual study of his Word we absorb something of his law, his principles, his wisdom; and

when a crisis comes, or a decision has to be made, the Lord expects us to use what we have learned in deciding what to do. Thus he guides us indirectly, with his eye, so to speak. Psalm 32: 8, 9 says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle." So we should not desire that the Lord always force us to take the right road, without using our own minds. How much better to be so sensitive to the Lord's will, and so familiar with his ways, that just his glance will suffice to guide us.

The father of the earthly prince is never too busy when his son seeks direction and help in his problems. Similarly, we always have instant access to our Heavenly Father in prayer. Any time, day or night, his ears are attentive to our cry. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers." (I Pet. 3:12) David put it so beautifully in Psalm 121:2-4: "My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep." Thus we see that there is no affair in all the vast universe which will interfere with God's attention to the needs of his children, his heirs. He says, in Isaiah 49:15, 16, "Can a woman forget her suckling child? . . . yea, they may forget; yet will I not forget thee. Behold, I have graven thee upon the palms of my hands."

The earthly king maintains a normal family life for his royal family in so far as possible. The prince eats at his father's table, and he would not dream of complaining of the food served there. Neither will the child of God complain of "the meat in due season" provided in the Bible and served in such a flavorsome manner by a "faithful and wise servant," whom his Lord hath made steward over his household.—Matt. 24:45

Sometimes there is friction in the king's family, just as there sometimes is in any other family. Even here, misunderstandings

arise between brothers and sisters. Regretfully, God's family on this side of the veil is no exception. But the Lord especially loves those of his children who quickly forgive and make peace. The Christian's daily prayer should be, "Forgive us our debts, as we forgive our debtors." (Matt. 6:12) We are instructed in Ephesians 4:32, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Indeed, by making peace we prove that we are in the family of God, because Jesus said in Matthew 5:9, "Blessed are the peace-makers; for they shall be called the children of God."

The exalted position and prospects of an earthly prince naturally make him susceptible to pride. To counteract this, the king impresses upon his son the importance of humility. We, too, have an enormously high calling. If we are not watchful we, too, are susceptible to pride. Jesus said to the heirs of God, in Matthew 5:3, 5, "Blessed are the poor in spirit [or humble-minded]; for theirs is the kingdom of heaven. . . . Blessed are the meek: for they shall inherit the earth." Our great and high King values humility beyond measure: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. 57:15) We also read in Isaiah 66:1, 2, "Thus saith the Lord, The heaven is my throne, and the earth is my footstool. . . . For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." So those who would dwell with God, as members of his household, must be of a humble spirit.

The heir of an earthly throne is allowed only a limited amount of money; and there are not many wealthy among us, either. Jesus said, in Matthew 19:23, 24, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. . . . It is easier for a camel to go through the eye of a needle, than for a

rich man to enter into the kingdom of God." In other words, divestment is required. A rich man may indeed come into the truth, but by the carrying out of the terms of his consecration, as a faithful steward, he will expend his funds as well as his energies in the Lord's service.

The earthly prince is provided the most expert teachers and tutors available for his education; and what ample provision the Heavenly King has made for our instruction! Ephesians 4:11-13 tells us: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Also II Timothy 3:16, 17, "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." We are indeed having a royal education!

The heir to an earthly throne is loyal and never disputes the authority of his father the king; and we are told, in Philippians 2:14, 15, "Do all things without murmurings and disputings; That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

The earthly heir is assigned an "equerry" by the king, to serve him and insure his safety at all times. As for us, the Lord assures us in Hebrews 1:14 that we too have specially assigned attendants: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

The careful education and training of the prince makes him a fearless and sound thinker, which pleases the king. Of us Paul said in II Timothy 1:7, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

The earthly prince is taught the art of war, the use of weapons,

who the king's enemies are, and how they may be combated. We, the spiritual heirs of God, are also taught to fight. Psalm 144:1 says: "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight." But we do not shed blood. "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."—II Cor. 10:3-5

As to the enemy of God, and our enemy, Satan the Devil, "We are not ignorant of his devices." We are skilled in weapons of offense and defense, and we are able to battle mightily. Ephesians 6:10-17: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Also Hebrews 4:12: "For the word of God is quick, and powerful, and sharper than any two-edged sword."

The earthly crown prince acts as an ambassador of his father. Wherever he goes, he promotes good will for his father's kingdom. II Corinthians 5:19, 20 says that God "hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ."

The heir of an earthly throne is very much in the public eye,

and always acts circumspectly so as not to bring dishonor upon his father the king. Of us it is written, in I Corinthians 4:9, "We are made a spectacle unto the world, and to angels, and to men." Realizing how much even the angels are interested in us, how careful we should be in our daily walk!

The time comes when the earthly royal heir is strong and mature and wise, and qualified to ascend to the throne and wear the crown. The spiritual heir also reaches that point, as we read in Colossians 1:11, 12 (Diaglott), "Being strengthened with all strength according to his glorious power, for all patience and endurance, with joy; giving thanks at the same time to that Father who called and qualified us for the portion of the saints' inheritance in the light." And Paul said, in II Timothy 4:6-8, when he had reached this point: "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, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

In the allegory, it is a sad day when the heir at last achieves the crown, because the king will have died. But not so in the reality, because our King is "The King eternal, immortal." (I Tim. 1:17) And if there was joy when man was created, and when Jesus was born, and when the heirs of God are selected, what fulness of joy there will surely be in heaven when 144,000 kings and priests are crowned! Jude speaks of this happy time, saying: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever."—Jude 24, 25

When earthly kings are enthroned, the cry is, "LONG LIVE THE KING!" And the kings and priests whom God has enthroned shall live and reign long indeed. Revelation 20:6 says, "They shall be priests of God and of Christ, and shall reign with him a thousand years."

—Contributed

## Called by the Gospel

CONCERNING the Gospel by which God calls, it is interesting to realize that he "preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3:8) This particular message from God to Abraham is more fully recorded in Genesis 22:15-18, the main feature being shown in verse 18, "And in thy seed shall all the nations of the earth be blessed."

Who would be the promised seed? Galatians, the 3rd chapter, verses 16, 27-29, are very enlightening: "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." "For as many of you as have been baptized into Christ have put on Christ." This means full consecration to do the divine will. The human will is to be immersed into the mind or will of Christ, and as new creatures we are to walk in newness of life. This baptism, or immersion, into Christ

this putting on Christ, is essential; because it is only if we thus be Christ's at this present time, that we shall eventually be included with Christ as Abraham's seed to bless all mankind. Verse 29 reads: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The Holy Scriptures are a most marvelous and greatly treasured possession to the fully consecrated children of God. Not only have these new creatures been begotten by the Holy Spirit, but they can testify also in the words of James 1:18 that God "of his own will begat . . . us with the word of truth." Because of their obedience to the Word and will of God, they are richly blessed in the Christian life and become more and more "conformed to the image" of God's dear Son.—Rom. 8:29

The wonderful calling of God that is in operation during the Gospel Age, even to this our day, is briefly referred to in II Thessalonians 2:13, 14 (Diaglott quoted): "We are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you a first-fruit for salvation, in sanctification of Spirit

and belief of truth; to which he called you by our Glad Tidings; for the obtaining of the glory of our Lord Jesus Christ."

### **Grandeur of the Call**

Regarding this "glory" to which the true church are called, the Apostle Paul has recorded: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." (I Cor. 2:9, 10) The inspired Word of God, illuminated to our minds by his Holy Spirit, has revealed to us that, according to the pre-determination of God, he has been, and still is, calling and electing (or choosing) a people, a church, from among the human race. Comparatively speaking, this church will be a "little flock." And God long ago predetermined what must be the developed characteristics of this church; that is, it must be "holy and without blame before him in love."—Eph. 1:4

This church, when completed and glorified with her Lord (Jesus as the Head and the church, his body), highly exalted to the divine nature, will be "beautiful for situation, the joy of the whole earth." (Ps. 48:2) It will be through this heavenly structure, this divine government, that the

earthly phase of God's kingdom will be fully and completely established. This glorified, spiritual structure is a new creation, a work of surpassing strength and beauty, and will bring into fullest action the inexhaustible resources of divine power, sounding the depths of unfathomable wisdom, and compassing eternity in the stupendous purpose of God. When thus glorified, this new creation will be immortal members of the divine family.

Our Heavenly Father, the great divine self-existing One, dwelling in the light which no man can approach unto, desires a family of beings like unto his own glorious nature, far above all principality, and power, and might, and dominion, and every name that is named, partakers of the divine nature. (I Tim. 6:16; Eph. 1:21; II Pet. 1:4) This is the "high calling of God in Christ Jesus," and we are exhorted to give diligence to make this precious calling and election sure. —Phil. 3:14; Heb. 3:1; II Pet. 1:10

### **Old Testament Period**

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." (Heb. 1:1, 2) From past ages, until now, God has been speaking and, indeed, calling. In Old Testament

days God specially called various individuals, and even a whole nation, to obey his expressed will for them. For example, there was the occasion when God called to Abraham, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." (Gen. 12:1) God spake also to Isaac, "Go not down into Egypt; dwell in the land which I shall tell thee of." (Gen. 26:2) And God called Jacob similarly: "Arise, go up to Bethel, and dwell there."—Gen. 35:1

The Prophet Moses, and various other Ancient Worthies, were called by God to obey his expressed will for them. God said to Moses, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (Exod. 3:10) Yes! God also called a nation, the nation of Israel.—Amos 3:2

In those patriarchal and Jewish periods, there was not any heavenly calling, and consequently there was no mention, in any of the promises, that the faithful of those times would obtain a spiritual inheritance to the divine nature. Theirs were earthly promises. The high calling of God in Christ Jesus was not opened until later. Indeed, it opened as a result of our Lord's first advent.

## New Testament Days

The glorious high calling to the spiritual phase of the kingdom is the "so great salvation: which . . . began to be spoken by the Lord" (Heb. 2:3), being first extended to the Jews. But, as a nation, natural Israel rejected Jesus and his wondrous kingdom message. Only a remnant of that people received him. Because faith and obedience were lacking in Israel, God's elect, chosen nation, that house of Israel was left desolate, deserted. The particular favour which had been exclusively theirs as a "chosen nation" was now withdrawn. The "high calling" was then extended to the Gentiles.

When God calls and chooses, or elects, either an individual or a nation, he does not use coercion. Even with Jesus, God's choosing of him was not so arbitrary that Jesus would have gained the very high and exalted position to which he had been called had he failed to qualify under the tests.

Jesus did indeed make his calling and election sure by his faithfulness even unto death. And because he faithfully finished his earthly course with joy, completely finishing the work that was marked out for him to do, including the giving of himself a "ransom for all," God raised him

from the dead by his mighty power, and very highly exalted him, even to "the right hand of the throne of God." (Heb. 12:2) Here is the promised Seed referred to in God's promise to Abraham, through which "Seed" all mankind will be blessed. And, as already noted, "If ye be Christ's, then are ye [together with Christ] Abraham's seed, and heirs according to the promise."

### Wonderful Promises

Our Father's promises can be classified under one of two main headings, either unconditional or conditional. An example of the unconditional promises is that promise to Abraham in Genesis 22:18: "In thy seed shall all the nations of the earth be blessed." Therein is a certainty, no matter what the natural descendants of Abraham might do. Even the Law, issued 430 years after this promise was made, cannot disannul, or make void, the promise, so as to make it of none effect.—Gal. 3:17

There are various other promises, however, which are conditional, to be fulfilled by God only if there is obedience to definite conditions laid down. We note, for instance, that our hope as individuals, of becoming a part of that glorified seed—as joint-heirs with Christ—is conditional upon our implicit faith and loyal obedience to God, here and now.

In other words, all families of the earth will indeed be blessed, but each one who will have a share in that work of blessing must prove worthy through obedience.

The Scriptures definitely impose various "if's." For example:

"IF we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:5

"IF we be dead with him, we shall also live with him."—II Tim. 2:11

"IF we endure patiently, we shall also reign with him."—II Tim. 2:12, Diaglott

"We are made partakers of Christ, IF we hold the beginning of our confidence stedfast unto the end."—Heb. 3:14

In addition, Romans 8:9 reads: "IF any man have not the spirit of Christ, he is none of his." We must therefore have his spirit. In order to be among those who are elected, or chosen, in the final sense, we shall need to become copies of God's dear Son, for it is this condition, this development, which has been divinely predetermined, as declared in Romans 8:29: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." We are to bring our heart and mind into closer sympathy and likeness and oneness with

his—fully submitting ourselves to the transforming influence of the Spirit of the Lord, so that we are changed, more and more fully, into his glorious likeness.

The Lord Jesus exhorts: "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I grant to sit with me in my throne."—Rev. 2:10; 3:21

### Grand Consummation

To be with Christ beyond the veil is just one of the glorious prospects set before his true footstep followers. Looking back to the days of the apostles, we find that this particular feature stood out prominently in the zealous Apostle Paul's mind; that is, his "being with Christ," which is "very much to be preferred." (Phil. 1:23, Diaglott) This was his earnest desire. The prize of the high calling, joint-heirship with Christ, and the great privilege of being engaged with him in the future work of the kingdom, seemed to Paul as being worthy of every sacrifice and every effort which he could possibly put forth.

What was glorious enough for the Heavenly Father to offer him was glorious enough for him to strive for earnestly, and to look forward to, with keen, joyful, heart-yearning expectation. When writing to the Philippians, Paul explained that he had not attained

his calling and election in the final sense of the word but was busily engaged in doing his part, so that he might win in this election, or choosing. And, said he, "I press along the line, towards the prize of the high calling of God by Christ Jesus."—Phil. 3:12-14, Diaglott

We, too, are to have intensity of aim and purpose for this high calling. And, just as the runner in a race goes "all out," earnestly expending all available enthusiasm, energy, and zeal wisely, to gain the prize, so we are exhorted to run with this same degree of earnestness and intensity of purpose.

"Do you not know," asked the apostle, in a racecourse "all indeed run, but one receives the prize? Thus run [just like the winner], that you may obtain." In the great games, they run to obtain a perishable crown; but we, an imperishable one. Paul wrote, "I therefore so run, as not uncertainly; . . . but I severely discipline my body, and make it subservient; lest possibly, having proclaimed to others, I myself should become one unapproved."—I Cor. 9:24-27, Diaglott

We similarly have to discipline our body. The new mind, energized by the Holy Spirit, is to take control and "put off, according to the former course of life,

that old man, corrupted by deceitful desires; . . . and be you clothed with that new man, who, according to God, has been formed in righteousness and holiness of the truth." (Eph. 4:22, 24, Diaglott) And in doing this, we shall not fail—as we grow in Christlikeness—to let our light shine in the world, holding forth the Word of life.—Phil. 2:15, 16

Our "calling" does indeed involve obedience to God's holy Word and will, and in this connection it is important to note the message of II Peter 1:2-11, because therein is the guarantee that if we do certain things, there

stated, including the adding to our faith sterling qualities of Christlikeness, we shall "never fall." And the Apostle Peter adds, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." It will then be our great joy and privilege, as joint-heirs with God's beloved Son, to assist in a grand kingdom work in connection with the raising of earth's dead millions and establishing fully and completely God's glorious kingdom in the earth, which kingdom of life, joy, and peace shall never pass away.

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## Walking Together

**Amos 3:3 reads: "Can two walk together, except they be agreed?" Should the Lord's people use this text as an excuse for not fellowshiping together as Christians unless they are in full agreement concerning the teachings of the Word of God?**

WE DO not think so! In the first place, this text has no reference to the relationship of the Lord's people with one another. The context clearly indicates that it refers to the Israelites walking together with the Lord. In the preceding verse of the chapter the Lord says to Israel, "You only have I known of all the families of the earth:" and to this he adds, "therefore I will punish you for all your iniquities."

The Hebrew word "agreed" in the statement "except they be agreed" could be translated "appointment." Through the Law Covenant the Israelites had made an appointment to walk with the Lord, but they had failed to keep that appointment; so God exercised his right to chastise his people—not to destroy them, but to cause them to return to their covenant, to renew, as it were,

their appointment. If they were not disposed to do this, then he could not walk with them, and they in turn would prefer not to walk with him.

On an individual basis the same lesson is applicable to the Lord's people during the present Gospel Age. We also have entered into a covenant with the Lord, a covenant based upon our willingness to lay down our lives in sacrifice, following in the footsteps of Jesus. In Psalm 50:5 it is described as "a covenant by sacrifice." Those who are faithful to this covenant enjoy the fellowship of the Heavenly Father. He walks with them and they walk with him.

Those who are thus, by their faithfulness, privileged to walk with the Lord will also be walking with one another as brethren in the Lord. These will experience the truthfulness of David's words: "Behold, how good and how pleasant it is for brethren to dwell together in unity."—Ps. 133:1

This does not imply that all who thus walk together in the Lord will agree in their understanding of every detail of truth as they find it in the Bible; but

the power of the Holy Spirit in their hearts and lives, and their unmovable attachment to the Heavenly Father with whom they walk, will override their differences on nonessentials and enable them to maintain "the unity of the Spirit in the bonds of peace."

## Is It Wrong?

**I do not attend church because of their ecumenical ideas. Is this wrong?**

The ecumenical spirit abroad in the earth today is leading to much compromise of former beliefs and practices. It seems that most denominations consider it more important to co-operate with other groups than to adhere to what they once believed to be the truth of God's Word. In a way this may be a good thing, for the reason that to some extent at least the adherents of the denominations seem to be losing confidence in their former beliefs anyway. Doctrines and practices which cannot be supported by the Word of God might as well be abandoned.

Only in rare instances do the adherents of the denominations look to the Word of God for an understanding of his plans and purposes. They seem content to get together with one another to further what is called "the social

gospel," and so far as possible to put up a solid front against their common enemy, atheistic communism.

Certainly those who are seeking the truth of the Bible, and who find no real message of spiritual value in their former associations, are doing no wrong by withdrawing and devoting themselves to Bible study at home and, if opportunity affords, meeting with those who likewise delight to feed upon the Word of God. We are confident that those who take this step will be richly blessed by the Lord. Indeed, the Lord invites his people to "come out" of situations of confusion, symbolically styled "Babylon."—Rev. 18:4

## Names of the Ages

**In your literature you at times refer to certain ages in the plan of God. You speak of the Patriarchal Age, the Jewish Age, the Gospel Age, and the Millennial Age. Briefly, just what is signified by these various names, or titles?**

FOR a complete answer to this question we would suggest a reading of chapter 12 of the book "The Divine Plan of the Ages." This chapter explains "The Chart of the Ages" which appears in the book.

Briefly, the Patriarchal Age

was the period in which God dealt with the patriarchs, such as Abraham, Isaac, Jacob, and others. This name suggests the prominent part individuals had in God's plan as it developed during this particular age, or period of time.

The Jewish Age was that period in the plan of God when he dealt with the Jewish people as a nation; thus the appropriateness of the name. The Exodus of the Jewish people from Egypt occurred during this age, as did the giving of the Law at Mt Sinai. To a large extent this was the age of the prophets, although some of the faithful of God's people prior to the Jewish Age were also used as prophets, or seers.

The Gospel Age was introduced by Jesus and is the period in the divine plan when the work of God in the earth is accomplished largely through the proclamation of the Gospel—"the Gospel of Christ" which is "the power of God unto salvation." (Rom. 1:16) Here again, then, the name of the age suggests the special feature of the plan of God which is accomplished during this particular period. The Gospel of Christ, sometimes described as "the Gospel of the kingdom," is still being proclaimed.

The word "millennial," as used in the name of the concluding

age in the plan of salvation, is also appropriate—it means a thousand years. While this particular English word does not appear in the Bible, Revelation 20:4, 6 does refer to a thousand years and explains that this will be the thousand years that Christ and his church, exalted to power in "the first resurrection," will together reign for the judging and uplifting of the world of mankind to perfection of human life here on the earth.

## The Dead and the Living

**Paul wrote, "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. 14:9) Jesus said, "God is not the God of the dead, but of the living." (Matt. 22:32) Please harmonize these two texts.**

Jesus' statement was made to the Sadducees, who did not believe in the resurrection of the dead. He explained that the doctrine of the resurrection was implied when God said to Moses at the burning bush, "I am . . . the God of Abraham, the God of Isaac, and the God of Jacob." (Exod. 3:6) Abraham, Isaac, and Jacob were then dead; so, since God is not a God of the dead, this meant that they were to be awakened from death, and there-

fore were merely asleep in death. Luke explains, "He is not a God of the dead, but of the living: for all live unto him." (Luke 20:38) The thought is that God considers all to be alive because by divine power they will all be restored to life.

Paul's reference to Jesus' being a God of the dead and the living

carries much the same thought. It is merely a different use of words. Paul acknowledges the death condition of the world of mankind, but because Jesus will exercise divine power to restore them to life, Paul refers to him as being "Lord," that is, controller, of the dead. There seems to be no disharmony between the two texts.



## LETTERS OF APPRECIATION

### Thankful to the Father

Dear Brethren: We enjoy the "Frank and Ernest" programs, also The Bible Answers television programs, and your recorded lecture service. These are a great blessing to us who are too old and too ill to go far from home. The Dawn Magazine and your other publications are a great help, and we do thank our Heavenly Father for them. May the Lord continue to guide and bless you in this wonderful work.—Utah

### From Jerusalem

Honorable Sir: I have read your advertisement in the Greek newspaper (though delayed), and I hasten to write for answers to the many questions you have raised. I am eighty-two years old, and I have never seen such truths printed in the newspaper. I ask you to send to me as quickly as you can your book, "Hope Beyond the Grave." I

want to know and do what is right before the Lord calls me. With respect, A. G., Greek Orthodox Patriarchate, Jerusalem, Israel.

### Answering the Evolutionists

Dear "Frank and Ernest": I think your Sunday morning program was the greatest I have ever heard on radio in answering the evolutionists through the Bible. Would you please send me your "Creation" book.—New York

### Wanting to Help Others

Dear Friends: Loving greetings. Having had considerable experience in the past contacting various denominations and listening to their unscriptural doctrines, I am now being richly blessed by reading your publications, including "The Divine Plan of the Ages." I am greatly privileged to receive enlightenment upon basic truths of

the Bible, and am rejoicing in I Timothy 2:3-6 that the man Christ Jesus gave himself a ransom for all. I am also rejoicing in the grand "high calling of God in Christ Jesus." For all such blessings I am truly grateful. Kindly forward to me the books and booklets shown on the attached. I want them for distribution that others also may be blessed. Yours in the Lord's service.—South Wales

### Eyes Opened

Dear Sirs: Christian greetings! Thank you very much for all your kindness. I have thoroughly enjoyed reading your book, "The Divine Plan of the Ages," and have been greatly helped thereby. It has very wonderfully opened my eyes and my understanding of some of the marvelous purposes of God. I am now going through your volume again, in the form of a study, and am delighted to be learning more and more about the holy Scriptures. Many thanks for the Dawn hymn book; and will you please send me the booklets, "Israel in History the Prophecy," "Armageddon, Then

World Peace," and "God's Plan for Man." I remain, yours in Christ.—

Rhodesia

### Helped by Programs

Dear Sirs: I like your program because I can understand what you say, and your explanations. I am only fourteen years old, and it is hard for me to understand what grownups say. I have been trying to find out more and more about Christ, and have read books and books about the life of our Lord, and about God. But I seem to get more from your programs than I do from the books. I did not mean to write so much, but I had to tell someone who would understand my problem.—Ohio

### Found the Light

Dear Sirs: I want to thank you from my heart for your help. It came at a time when I had no hope left. But I trust that I have now found the light. I have so much to learn. I finally have found a reasonable approach to the Word of God.—Texas

## WEEKLY PRAYER MEETING TEXTS

**JANUARY 4**—"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."—Psalm 27:14 (Z. '95-20 Hymn 313)

**JANUARY 11**—"His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jeremiah 20:9 (Z. '01-151 Hymn 164)

**JANUARY 18**—"Not slothful in business; fervent in spirit; serving the Lord."—Romans 12:11 (Z. '91-9 Hymn 309)

**JANUARY 25**—"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself."—Matthew 6:34 (Z. '98-44 Hymn 110)



## The Lord's Work

**"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."— I Corinthians 15:58**

ONE of the astounding truths set forth in the Bible is that the great God of the universe, the Creator of heaven and earth—our Heavenly Father—invites his people to co-operate with him in the outworking of his plans and purposes pertaining to his human creation. Indeed, even in the spiritual realm God's heavenly creatures have the opportunity of co-operating with their Creator. Concerning the holy angels Paul wrote: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14

The Logos was given the opportunity of co-operating with his Father in the work of creation. "All things were made by him," we read, "and without him was not anything made that was made." (John 1:3) This intimate association with the Father is also indicated by the statement, "Let us make man in our image, after our likeness." (Gen. 1:26) This is the Father talking to his beloved Son, the Logos. We know that the Logos was perfect and had never in any way displeased his Father, so we can understand the closeness of the two as implied by the use of the pronouns "us" and "our."

Knowing that we were born sinners, and were alienated from God through wicked works, we would naturally conclude that we are unworthy of being co-workers with God. But the Scriptures reveal otherwise. The Apostle Paul explains that "God was in Christ, reconciling the world unto himself, . . . and hath committed unto us the word of reconciliation. Now then we are

ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—II Cor. 5:19, 20

How reassuring this is! It shows clearly that through a faithful use of "the word of reconciliation" we share in the work which God is doing through Christ; that we are partners with them in reconciling the world. In the beginning of the next chapter Paul speaks of our being "workers together" with the Lord. Thus, through Paul, the Lord is saying to his people of the Gospel Age, Let "us" perform the work of reconciliation.

Paul realized the great importance of faithfulness in the work of the Lord. He wrote, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." (Phil. 2:14-16) The brethren in Philippi had been reconciled to God through Paul's faithful ministry of the word of reconciliation, and he indicated that if they remained faithful in the proclamation of this "word" it would prove in "the day of Christ" that his work had not been in vain.

We might think of the entire truth as "the word of reconciliation," and the proclamation of the truth as the use of that "word." It is the Gospel, the power of God unto salvation. (Rom. 1:16) It is "the Gospel of the kingdom," which, as Jesus said, would be preached in all the world as a witness before the end of the age would be reached. (Matt. 24:14) It is "the Gospel of God, (which he had promised afore by his prophets in the holy scriptures.)" (Rom. 1:1, 2) It was concerning this wonderful message that Paul spoke when he said, "Woe is unto me, if I preach not the Gospel!"—I Cor. 9:16

This "Gospel," or "word of reconciliation," is the only "light" that has been shining in the world throughout the age; and it is still shining—shining through the faithful ministers of reconciliation. Jesus said to these, "Ye are the light of the world. A city

that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”—Matt. 5:14-16

### **“Here Am I”**

The Prophet Isaiah was given a vision of the Lord, “high and lifted up.” At the conclusion of the vision, Isaiah heard a voice saying, “Whom shall I send, and who will go for us?” Isaiah’s response was, “Here am I; send me.” (Isa. 6:1, 8) Through the precious doctrines of the divine plan we also have been given a vision of the Lord, and how high and exalted we have seen him! We have learned through this vision that the Lord is inviting us to “go” for him. Have we responded, “Here am I; send me”? We believe that all who truly appreciate the message of present truth do respond in this manner; that they devote themselves to the doing of the Heavenly Father’s will, and that they gladly lay down their lives sacrificially in the Lord’s work.

It is refreshing to realize this and to note the enthusiasm of the brethren as, year by year, they continue to bear witness to the truth. It is undoubtedly a time of testing for all who have been enlightened by present truth. Satan would like very much to take the truth away from us, and he goes about as a roaring lion for this purpose, “seeking whom he may devour.” (I Pet. 5:8) However, those who are well established in the basic doctrines of the truth are not easily “moved.” They are “stedfast, unmoveable.”

One of Satan’s methods of attack is magnifying the importance of speculative theories, thus causing us to lose a measure of enthusiasm for the simplicity of the Gospel and the purpose it is intended to serve in our lives. The doctrines of the truth are fundamentally important to every dedicated, truth-enlightened child of God, and the proper application of these doctrines is equally important. Are we laying down our lives in making known “the word of reconciliation” to others? Is the Gospel of Christ transforming us more and more into the image of God

and of Christ? To fail along these lines might very well expose us to the deceptions of the Adversary.

### **The Work**

The work of the Lord, then, is making use of the truth as scripturally indicated. We work out our own salvation, while God works in us to will and to do his good pleasure. (Phil. 2:12, 13) Certainly an important part of God's "good pleasure" for his dedicated people is that they serve faithfully as the ambassadors of Christ. He wants us to be faithful stewards of the truth.—I Cor. 4:1, 2

It has been a joy to note the zeal of the brethren throughout the year just past in making known the glad tidings of the kingdom. For years the brethren have been looking and hoping for the full establishment of Messiah's kingdom. They know that this will eventually mean the deliverance of all mankind from the thralldom of sin and death. They also know that it will mean their own deliverance and exaltation in the "first resurrection," to live and reign with Christ a thousand years. (Rev. 20:4, 6) But while this glorious hope has not yet matured into reality, the zeal of the Lord's people for the work of the Lord has not abated. As one brother aptly stated it, they are actively waiting for the kingdom.

The responsibility for bearing witness to the truth is an individual one. There is something for essentially everyone to do. Individual witness work, through the use of tracts, booklets, and books is a blessed privilege and is one of the most effective way of making known the glad tidings. Then there are those avenues of service that provide the brethren with opportunities of co-operation with others. We at The Dawn have been greatly encouraged by the fact that so many of the brethren have co-operated in proclaiming the truth by means of radio and television. This has been a blessed partnership, made sweet by the generous spirit of self-sacrifice which it has represented.

There is much evidence that the radio and television witness work is still being blessed by the Lord. There are those rejoicing in the truth at the end of the year who at the beginning of the

year had not heard the "joyful sound" of the kingdom Gospel. Brethren who knew the truth years ago and became separated from their brethren have, through the radio and television ministry, been reunited with those of like precious faith. We rejoice in these evidences of the Lord's blessing upon the united efforts of his people.

The number of radio and television stations carrying our programs has remained quite constant throughout the year. As we have explained before, the television stations using our film are doing so without charge, as a public service. Some stations use our entire series of more than seventy programs, and some even repeat them. Others use part of the series, particularly those which are in color. As we can, we are continuing to add to the number of available films, and this is what represents the cost of the television witness. Since so many stations use each film, we feel that this cost is fully justified.

In addition to the fifty or more television stations which televise our films from week to week, the films are being widely used at public gatherings. The brethren are using them in their public meetings, and in rest homes, etc. Our distributing agency has succeeded in making more than a thousand bookings for us during the year, in churches, schools, and clubs. The response to this effort has been most encouraging. The brethren will be interested to know that we now have five one-hour films available for showing at public meetings. Information concerning titles will be furnished gladly upon request.

### **The Follow-up Work**

In the Lord's providence we are able to do an extensive follow-up work by mail. All the names we receive as a result of the radio and television ministry, plus those received from the distribution of kingdom cards and tracts, and those sent to us by the brethren in the field, receive four follow-up messages. The first of these emphasizes The Divine Plan of the Ages; another, "The Book of Books," another, The Dawn Magazine, and the fourth, the children's book, "God's Promises Come True." The

letters for the children's book are held for mailing during November.

We realize that personal calls on the interested are often very effective, but a large majority of the names are in areas where personal calls cannot be made, and the results of the mail follow-up are proving to be very encouraging. Perhaps some of the brethren or ecclesias have names which they would like us to include with those we receive from other sources. If so, we will be glad if you will send them in.

### **Tracts, Booklets, Books**

During the year, large numbers of the brethren have been active in the distribution of the printed message in one form or another. The number of tracts, kingdom cards, and booklets distributed will be found in our statistical "Good Hopes" report. The books have been sold or loaned by individuals and ecclesias, and some by colporteurs. Much literature has also been distributed at fairs. The ministry of the truth by means of the printed page is a blessed one indeed; and we are greatly encouraged to note how many are participating in it. We suggest that the brethren might keep a supply of literature on hand to use in supplementing their oral witness, or to distribute in other ways.

The Dawn Magazine has proved to be a very effective means of witnessing to the truth. More and more of the brethren are discovering this and are sending in gift subscriptions. We have a special price of five dollars for six one-year subscriptions. One of the advantages of The Dawn as a medium of witnessing is that it goes into the home twelve times each year. A book is often put on the shelf and forgotten, but The Dawn offers twelve opportunities for the recipient to look it over and to be attracted to one or more of its articles.

The brethren will be interested to know that we are sending out announcements of The Dawn Magazine to lists of names made available through advertising circles, and the response is most heartening. During the year we received many subscriptions by this means, and we will continue the effort.

While speaking of The Dawn Magazine, we wish to remind the brethren again that each issue is available, complete, recorded on tape, for the benefit of those whose eyesight does not permit them to read. There is no charge for this service. We are glad also to report that arrangements are being made for the recording of various booklets on tape for the benefit of the blind. We will bring these to the attention of as many persons as possible who might wish this service, and thus, in an additional way, bear witness to the truth.

### **The Recorded Lecture Service**

We continue to send out hundreds of recorded lectures to the brethren each month. We have those which are suitable for the consecrated—class talks—and others for the public. If you have a tape recorder and are not receiving this service, we suggest that you inquire about it. Write to: Dawn Recorded Lecture Service, 199 Railroad Avenue, East Rutherford, New Jersey 07073

### **The Pilgrim Service**

The Lord particularly blessed the pilgrim service during 1967, in that a number of additional brethren found it possible to participate. This service is much appreciated by the brethren generally. Through it they are built up in the most holy faith and encouraged to press on faithfully in the narrow way of sacrifice. The pilgrim service is particularly appreciated by the smaller groups, but the larger classes are also spiritually refreshed by the visiting speakers.

During the year more than the usual number of brethren spent their vacation periods in this service. These, together with those able to devote more of their time to the pilgrim service, were: Brothers J. Y. MacAulay, H. W. Price, Samuel Baker, David A. Bruce, L. Paul Davis, E. K. Penrose, George O. Jeuck, Harry Passios, Adam Miskawitz, Albert Sheppelbaum, C. M. Chupa, Tunis Gery, and William E. Roach.

Besides these brethren who spent from two weeks to several months in the pilgrim service, there were twenty-five brethren who were able to render considerable week-end service. All these

services were sponsored by The Dawn. Additionally, there were many brethren who served under the auspices of local ecclesias co-operating with The Dawn.

### **A Blessed Year**

All in all, it has been a blessed year of co-operative service for the Lord, the truth, and the brethren. There have been approximately 3,000 individual telecasts of The Bible Answers TV programs, and more than 10,000 individual broadcasts of the "Frank and Ernest" radio programs. It is difficult to estimate the number of people to whom a witness has been given by these media alone, but it would be in the millions.

There have also been the hundreds of showings of the films at public gatherings, and in institutions. There have been the announcements of literature which appeared in newspapers and magazines. These opportunities have not been limited to the United States, but have been utilized by the brethren in the British Isles, Germany, France, and Greece. The brethren in Greece have been specially blessed in this service, in that a number of people have embraced the truth as a result. In New Zealand, also, this method of service has been blessed.

Besides, as we have noted, there has been widespread distribution of the printed page; the work of the Dawn Recorded Lecture Service has gone forward; and there has been the much appreciated pilgrim service. All this work has been accomplished only because the Lord has given strength for his people to take hold of and to use the opportunities that he has set before them. The brethren have been "stedfast and unmoveable," and have been "abounding in the work of the Lord."

What has been the net result of this "labor of love"? There is no definite answer to this question while we are this side of the veil. It is an encouragement to know that while it is our privilege to make known the glad tidings, the Gospel of the kingdom, the harvest message, it is the Lord who gives the increase. We do know that in the United States, as well as in other parts of the world, there are some now rejoicing in the truth who a year ago had not heard the sweet tones of God's great theme song of love,

the divine plan of the ages. How rewarding it is to know that unitedly so many of us have had a share in these blessed results!

We know, also, that thousands of the Lord's consecrated people have been refreshed over and over again through the ministry of the pilgrim brethren and through the printed message of *The Dawn* and other literature. Many others have been encouraged and have had their faith increased through the Dawn Recorded Lecture Service, and by means of the radio and television ministry. How can these results be measured? They cannot! Nor is there any way of measuring the value of the blessings we ourselves receive as we endeavor to minister the truth to others.

Certainly the joy we realize from knowing that we are sharing in virtually a world-wide ministry of blessings to others is in itself a rich reward. We at *The Dawn* have certainly rejoiced to realize that, through the co-operative efforts of our brethren during the year, the truth has been reaching the people not only in the United States, but also in Austria, Australia, the Bahamas, Bermuda, Bulgaria, Burma, the Channel Islands, Canada, Central America, Ceylon, China, Denmark, the British Isles, France, Fiji Islands, Finland, Gibraltar, Greece, Germany, Holland, Iceland, Indonesia, Israel, Italy, India, Japan, Korea, Lebanon, Liberia, Malta, Maurius (island in Indian Ocean), Mexico, New Zealand, Norway, Philippines, Poland, Portugal, Roumania, Samoa, Saudi Arabia, Sweden, Syria, South Africa, Switzerland, Thailand, West Indies, West Africa, and South America.

In some of these countries the witness may have been monthly visits of *The Dawn*. In many of the countries a more general ministry has been conducted. But, whether to a small degree or in a more general way, the light of truth is penetrating the darkness of Satan's world, not to enlighten all mankind in this Gospel Age, but to reach and bless those to whom the Lord may give "eyes" to see. What a joy it is to have a part in such a service!

In this report we wish to mention the small group of brothers

and sisters who have labored so faithfully in the printing plant, the home, and the office of the Dawn, to provide the various services we have mentioned. The self-sacrificing zeal of these faithful workers contributes to the general efforts in which so many participate in so many parts of the world. All who share in this general ministry of the truth are a vital and necessary part of it. Let us continue to pray for one another, and for the Lord's continued blessing upon the promulgation of his truth. Incidentally, in speaking of the brethren here at The Dawn office, plant, and home, we might mention that at times there are openings for additional workers. If you find yourself in a position to serve here, please feel free to contact us. There just might be an opening.

### **Not in Vain**

How glad we are for Paul's affirmation, "Ye know that your labor is not in vain in the Lord." From the standpoint of the world and of worldly friends and relatives, it might very well seem to be a fruitless way to spend time, energy, and means. But not so to those whose hearts are filled with the grace and love of God! These participate in joys which the world knows not of, joys which they could not understand even if they were told about them.

It is these joys that constitute our "wages" at the present time—joys that are increased by every slight evidence that some one is hearing and appreciating the truth through our efforts. So our labor is "not in vain." Besides, by faithfulness in the service we are proving our worthiness to be associated with Jesus in his kingdom. From the standpoint of the flesh our service is as a cross, but we know that the cross will lead to the crown. Indeed, we cannot wear the crown until we have been faithful unto death in bearing the cross. We cannot bear the cross and wear the crown at the same time. So may we continue laying down our lives doing His will, knowing for a certainty that if faithful unto death we will receive the crown of life; and then we will see how our labor has not been in vain in the Lord.

# STATISTICAL "GOOD HOPES" REPORT

October 1, 1966—September 30, 1967

	Receipts	Expenditures
General Fund .....	\$153,316.59	
Radio .....	28,190.15	\$85,964.41
Television .....	10,531.57	46,146.70
Speakers' .....	3,332.00	7,465.29
Overseas .....	4,002.00	8,927.70
Recorded Lecture Service .....	473.00	600.00
Free Literature .....	1,347.27	1,347.27
Free Subscriptions .....	228.60	228.60
Dawn Publications, Subscriptions, etc. ....	38,625.09	71,216.87
Bequests .....	18,317.88	
<b>Total Receipts and Expenditures .....</b>	<b>\$258,364.15</b>	<b>\$221,896.84</b>

**FREE TRACTS, ETC.:** During the year, 7,719,450 pages of free literature were provided, made up largely of tracts, kingdom cards, radio circulars, consolation folders, and public meeting cards and letters.

**FREE BOOKS AND BOOKLETS:** Approximately 60,000 free booklets were provided during the year. A large portion of these were sent out by mail in response to requests from the radio and television audiences, and from tracts, kingdom cards, circulars, consolation folders, and magazine advertisements. Many thousands were sent overseas for the use of our brethren in foreign countries. Colporteurs were supplied free with 1,009 volumes of "Studies in the Scriptures."

**MEETINGS SERVED:** We have again been unable to compile a complete record of the number of meetings addressed by brethren serving under the auspices of The Dawn, but it is somewhat larger than last year because, in the Lord's providence, more brethren have been able to devote time to this phase of the work. The number of color-film public meetings has been larger, and the attendance most encouraging; but here again the keeping of a complete record has been difficult.

We seek an interest in the prayers of the brethren everywhere that we may continue to use the funds donated to the work, and funds which become available in other ways, to the Lord's glory and to the blessing of his people. We deeply appreciate the wonderful co-operation of the brethren in connection with the financial needs of the work.

## 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.

<b>SAM BAKER</b>		<table border="0" style="width: 100%;"> <tr><td>Portland, Oreg.</td><td style="text-align: right;">18</td></tr> <tr><td>Seattle, Wash.</td><td style="text-align: right;">21</td></tr> <tr><td>Bellingham, Wash.</td><td style="text-align: right;">22</td></tr> <tr><td>Langley, B. C.</td><td style="text-align: right;">23</td></tr> <tr><td>Vancouver, B. C.</td><td style="text-align: right;">24</td></tr> <tr><td>Victoria, B. C.</td><td style="text-align: right;">25</td></tr> <tr><td>Duncan, B. C.</td><td style="text-align: right;">26</td></tr> <tr><td>Nanaimo, B. C.</td><td style="text-align: right;">28</td></tr> <tr><td>Wenatchee, Wash.</td><td style="text-align: right;">30</td></tr> <tr><td>Spokane, Wash.</td><td style="text-align: right;">31</td></tr> </table>	Portland, Oreg.	18	Seattle, Wash.	21	Bellingham, Wash.	22	Langley, B. C.	23	Vancouver, B. C.	24	Victoria, B. C.	25	Duncan, B. C.	26	Nanaimo, B. C.	28	Wenatchee, Wash.	30	Spokane, Wash.	31	<table border="0" style="width: 100%;"> <tr><td colspan="2" style="text-align: center;"><b>J. Y. MAC AULAY</b></td></tr> <tr><td>Buffalo, N. Y.</td><td style="text-align: right;">Dec. 31,</td></tr> <tr><td></td><td style="text-align: right;">Jan. 1</td></tr> <tr><td>Paterson, N. J.</td><td style="text-align: right;">28</td></tr> </table>	<b>J. Y. MAC AULAY</b>		Buffalo, N. Y.	Dec. 31,		Jan. 1	Paterson, N. J.	28																																									
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“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.”—Romans 10:14, 15

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

<b>L. P. BORGES</b> St. Petersburg, Fla. Jan. 14	Riverside, Calif. 21 Ontario, Calif. 21	<b>HARRY PASSIOS</b> West Newton, Pa. Jan. 21
<b>J. BURTON BROWN</b> Fullerton, Calif. Jan. 28	<b>ARTHUR JEZUIT</b> Beloit, Wis. Jan. 7 Saginaw, Mich. 21	<b>RAY RAWSON</b> Chatham, Ont. Jan. 21
<b>DAVID A. BRUCE</b> San Luis Obispo, Calif. Jan. 21 Covina, Calif. 28	<b>GENE JEZUIT</b> Aurora, Ill. Jan. 7	<b>NORMAN F. RICE</b> Tehachapi, Calif. Jan. 14
<b>C. M. CHUPA</b> London, Ont. Jan. 14	<b>DANIEL KAZIAK</b> Saginaw, Mich. Jan. 7	<b>GEORGE TABAC</b> Grand Rapids, Mich. Jan. 21
<b>L. P. DAVIS, JR.</b> San Diego, Calif. Jan. 14	<b>HENRY KWOLEK</b> Adrian, Mich. Jan. 21	<b>J. I. VAN HORNE</b> Duquesne, Pa. Jan. 7
<b>JOSEPH FENCHAK, JR.</b> Duquesne, Pa. Jan. 14	<b>LUDLOW LOOMIS</b> Milwaukee, Wis. Jan. 7	<b>IRWIN WYSOCKI</b> Pittsburgh, Pa. Jan. 21
<b>TUNIS GERY</b> Santa Ana, Calif. Jan. 14	<b>FRANK NIEMCZAK</b> Pontiac, Mich. Jan. 14	<b>HOWARD YOUNG</b> Monessen, Pa. Jan. 7

A 15-CENT BOOKLET, IN ANY QUANTITY

## THE FAITH OF OUR FATHERS

### A Review of Catholic Doctrines

This new booklet is a compilation of the articles on this topic which appeared in The Dawn some time ago. In view of the ecumenical spirit that is now prevailing among the people of all denominations, we believe this booklet will be read and appreciated by many of our Catholic friends. It will make possible a new field of service for many. A 103-page booklet, 15 cents each.

**D A W N**

**P U B L I C A T I O N S**

**EAST RUTHERFORD**

**NEW JERSEY 07073**

**SPEAKERS' APPOINTMENTS**

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## CONVENTIONS

CHICAGO, ILL., Dec. 30, 31, Jan. 1—Central Masonic Temple, 912 N. LaSalle St. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave.

PHOENIX, ARIZ., Dec. 30, 31, Jan. 1—Fattebert Family Center, 1320 N. 15 St. Mr. Lloyd Gaddy, 415 E. Euclid.

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

COLUMBUS, OHIO, Jan. 14—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

MINNEAPOLIS, MINN., Jan. 21—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Doris Borawiec, 10410 Fifth Ave. Circle.

CHICAGO, ILL., Jan. 28—Central Masonic Temple, 912 N. LaSalle St. Mr. Albert Sheppelbaum, 5739 S. Normandy Avenue.

DETROIT, MICH., Jan. 28—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Walter Blicharz, 19300 Braille.

ST. PETERSBURG, FLA., Jan. 28—Mrs. Chris C. Dodd, 1000 - 30 Avenue North.

SACRAMENTO, CALIF., Feb. 10, 11—Odd Fellows Hall, Ninth & K Sts. Mrs. E. F. Lankford, 6000 - 19 Ave.

COVINA, CALIF., Mar. 3

ORLANDO, FLA., Mar. 9-11—Florida Bible Students Annual Convention.

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### OUR DAY IN PROPHECY

To be discussed by

### "FRANK AND ERNEST"

WIBC—1070 kc., 10:30 A. M.

Sunday, January 21

Tune in this special "Frank and Ernest" program, and send for a free copy of the booklet, "God and Reason." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office  
New York, N. Y. 10001

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### For Your Newspaper

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

**FEBRUARY TOPIC:** On Sunday, February 18, "Frank and Ernest" will discuss the topic, "Divine Intervention in the Affairs of Men." All who wish may have a share in this witness by distributing the special circulars which are available to advertise it. These circulars are provided free in any quantity desired. Order your supply now. Address: The Dawn, East Rutherford, New Jersey. 07073

The first of these "keys" to the Bible was written more than seventy-five years ago, the last in 1904. They continue to be the outstanding text books on the Bible for our day.

## **Studies in the Scriptures**

- The Divine Plan of the Ages, cloth, 75 cents, paper, 50 cents
- The Time Is at Hand, cloth, 75 cents
- Thy Kingdom Come, cloth, 75 cents
- The Battle of Armageddon, cloth, \$1.25
- The Atonement Between God and Man, cloth, \$1.25
- The New Creation, cloth, \$1.25

Question Books for Volumes 1-3, 10 cents each, Volumes 4-6, 15 cents each

**SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$5.00**

## **An Excellent Gift Especially for Children**

### **GOD'S PROMISES COME TRUE**

This is a book of Bible stories for children - forty-eight illustrated stories, many in two colors. The stories, beginning with creation and including the more important episodes recorded in both the Old and New Testaments, are told in a style which makes them easily understood by children, and also interesting to grown-ups. Above all, they are free from the traditional errors of the Dark Ages. The Gospel-pure book is appropriate for every gift occasion.

**255 PAGES      7x10 INCHES, CLOTH BOUND      \$2.00**

to us the
<b>SCRIPTURES</b>
clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:13, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

That 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; 1 Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 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 wilfully wicked will be destroyed.—Acts 3: 19-23; Isaiah 35