

a herald of Christ's presence

THE DAWN

"THY WORD IS TRUE
FROM THE BEGINNING:
AND EVERY ONE OF
THY RIGHTEOUS
JUDGMENTS
ENDURETH FOREVER."

--Psalm 119:160

January 1966

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The Lord's Mountain

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established [margin, or, prepared] in the top of the mountains, and shall be exalted above the hills; an all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2:2-4

DESPITE the pope's plea for peace before the United Nations last October, the goal of peace which all nations profess to be seeking was not reached in 1965. Nearly two thousand years ago Jesus came to earth to be "The Prince of Peace," but the due time in the plan of God for him to establish peace on earth has not yet come. Through an erroneous understanding of the plan of God many of the professed followers of Jesus have supposed that they were commissioned to establish peace in his name; but all such efforts have failed, and today the world is rushing head on into the greatest conflict of the ages.

God's plan for peace cannot fail, and if we wish to be assured of the future peace and happiness of the world it is essential that we take into consideration the testimony of the Scriptures concerning that plan. The full truth concerning any feature of God's plan is never stated in a single passage of Scripture, but in Isaiah's testimony concerning "the mountain" of the Lord

we have a fairly complete outline of the manner in which God will establish peace, and bring about "the desire of all nations."—Hag. 2:7

Isaiah identifies the time for the fulfilment of his prophecy as being "the last days." This does not mean the last days of the earth, nor does it mean the last days of man's existence on the earth. "The earth abideth forever," the Bible tells us, and it was formed to be inhabited by man. (Eccles. 1:4; Gen. 1:26-28; Isa. 45:18) Prophetically speaking, "the last days" are those days of the closing period of the reign of sin and death, and the time when, by divine intervention, the long-promised kingdom of Christ is in the process of being ultimately established. We believe that we are now living in the foretold "last days," and that peace will be established in the earth, not by human efforts, but by the authority and power of Christ.

Note what Isaiah said would take place in "the last days"—"The mountain of the Lord's house shall be established," or prepared. This is a symbolic use of the word "mountain." The Lord used it to illustrate his kingdom. In Daniel 2:35, 44 this symbolic "mountain of the Lord" is said to be established in "the days of these kings"; the kings, or kingdoms, that is, depicted in the human-like image which Nebuchadnezzar saw in his dream. From this prophecy we know that when the Lord speaks of his "mountain" the reference is to his kingdom.

Mount Zion

This symbolic use of a mountain to symbolize a kingdom, or government, would be familiar to the people of the ancient Jewish nation, for God ruled over them through his chosen representatives whose seat of government was in Mount Zion of Jerusalem, and in Isaiah's prophecy he identifies "the mountain of the Lord," referring to it as "Zion." In a reference to Jesus as the exalted new King of earth, the Lord declares, "I have set [margin, Heb. **anointed**] my king upon my holy hill of Zion."—Ps. 2:6

Isaiah refers to the "mountain" of the Lord as "the mountain

of the Lord's house." The "house" of the Lord is his ruling house, or family. This language is familiar, for during the medieval era the Roman world was governed by ruling families called "houses." In these families the right to rule was passed on from father to son. Indeed, this was true in the typical ruling house of David which was overthrown by Nebuchadnezzar in 606 B.C.

Chief in God's antitypical ruling house is his beloved Son, Christ Jesus. He is the One destined to rule "from sea to sea, and from the river unto the ends of the earth." (Ps. 72:8) This One who is the King of kings, and Lord of lords," died in order to redeem his subjects from death. (Rev. 19:16) Thus, when his kingdom is operative he will rule over living subjects, not dying subjects. But a dead king could not rule, so God raised him from the dead, and gave him "all power . . . in heaven and in earth."—Matt. 28:18

With the Lamb

The Bible reveals that Jesus will have associate rulers in his kingdom. These are his footstep followers of the present Gospel Age. Concerning these the Apostle Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." (II Tim. 2:11, 12) Again in Romans 8:16, 17 we read, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Jesus said of this same group of faithful followers of Christ, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

In Revelation 14:1, 4 the Apostle John tells us that he saw the "Lamb" stand on mount Sion, and that there were "with him an hundred and forty and four thousand, having his Father's name written in their foreheads." It is explained that these followed the Lamb, and were the "firstfruits unto God and to the Lamb." The "Lamb" here referred to is, of course, the glorified Jesus, and those who have his Father's name written in their foreheads

are thus identified as being in the family of God. These are the ones who live and reign with Christ. They also are a part of God's ruling house which, in the last days, is established, or prepared, in the top of the mountains to constitute a new world government.

The same group is again referred to in Revelation 20:4, 6, where we are told that they are "beheaded for the witness of Jesus, and for the word of God," and that "they lived and reigned with Christ a thousand years." They come forth in "the first resurrection," and, as "priests of God and of Christ, shall reign with him a thousand years." It seems clearly indicated, then, that the ruling "house" of the Lord which is established in "the last days" is Christ and his faithful followers; his followers being described by Jesus as "children of the kingdom," who "shine forth as the sun in the kingdom of their Father."—Matt. 13: 38, 43

All Nations to be Blessed

Isaiah informs us that when this "mountain of the Lord's house" is established in the top of the mountains, indicating its control over all the kingdoms of this world, "all nations shall flow unto it." While there is every reason to believe that "the mountain of the house of the Lord" is now being established, the work of establishment is not yet complete, and certainly "all nations" are not now flowing into that kingdom.

The kingdom of Christ today is far from the thoughts of the nations of earth, both the heathen nations and the professed Christian nations. They still imagine that they can solve their own problems; and let us say that they are probably doing the best they can. But neither hydrogen weapons of war, nor pilgrimages by the pope will be able to stem the tide of human selfishness which now is holding the fear-filled world in its grip.

The people will recognize their inability to establish peace in the final spasms of world conflagration. Then, hearing of the Lord's kingdom—which we believe will begin to manifest itself in the Holy Land—they will say, "Come ye, and let us go up to

the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

While there is reason to believe that the Holy Land will be the geographical center of the Lord's kingdom, the reference in this prophecy to "Zion" and "Jerusalem" seems to be symbolic. Zion, as we have seen, is symbolic of Christ and the members of his true church, who will live and reign with him. These, in the resurrection, are exalted to the divine nature, and will be invisible to men, and will function through human representatives.

Jesus tells us who these human representatives will be—Abraham, Isaac, and Jacob, and all the prophets. He said that in the kingdom the people would come from the east, west, north, and south, and would sit down with them, indicating the relationship of teachers and students. (Luke 13:28, 29) In the 11th chapter of Hebrews the names of many of these worthy ones are mentioned, and we are informed that they proved their faithfulness, and will come forth in a "better resurrection." Paul also informs us that they will be "made perfect."—Heb. 11:35, 39, 40

In Psalm 45:16 these are referred to as the former "fathers" of Israel, and the explanation is given that instead of maintaining this particular position, they will become the "children" of The Christ, and will be made "princes in all the earth." These intermediaries, while not the kingdom in the proper sense of the word, will be so fully the representatives of it among men that they will be recognized as the kingdom by men. Hence we might speak of these as the earthly ruling phase of the kingdom.

That the earthly ruling phase of the kingdom will be on terms of intimate communion, fellowship, and co-operation with the kingdom proper, the spiritual rulers, is evident. They will be related to each other as father and children, and as co-operative departments of the same heavenly government. The heavenly phase will be the legislative, or law-giving department, and the earthly the executive, or law-enforcing department. Thus we

have the promise that "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Then will be the time when the Lord's judgments will be abroad in the earth as depicted by Psalm 98:7-9, which reads, "Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." What a refreshing experience that will be for the sin-sick, distressed, and fear-filled world of mankind!

Concerning the qualities of the great Judge in the time of judgment Isaiah wrote, "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of the eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove [margin, or, *argue*] with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isa. 11:2-5

Not All Will Obey

Not all the people will obey the laws which go forth from Messiah's kingdom. The great Judge, and his associate judges, will be able to discern this, and will be capable of ministering just retribution and punishment. There will doubtless be some wilful sinners, and it is these who are referred to as the "wicked" who are slain by "the breath of His lips," meaning the edicts which will then go forth from "Zion" and "Jerusalem."

The Apostle Peter refers to these in Acts 3:23. In the context Peter tells about "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (vss. 19-21) These "times of restitution," he explains, follow the return of Christ, whom he speaks of in this

sermon as "that prophet." Then he adds that it shall come to pass that "every soul, which will not hear that prophet, shall be destroyed from among the people."—vs. 23

But what rich blessings will accrue to those who do obey the laws of the new kingdom! These are the ones who will then say, "He will teach us of his ways, and we will walk in his paths." And when they do learn the Lord's ways, and walk in the paths of peace he outlines for them, "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

In a similar prophecy by Micah, he adds that then "they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." (Micah 4:1-4) Yes, at long last the world will have freedom from fear, and freedom from want! All will have economic security, and will dwell together in peace forever.

From Sickness and Death

In Isaiah 25:6-9 we have another prophecy of Christ's kingdom in which it is referred to as a "mountain." In this wonderful prophecy we are assured that the Lord will make unto all people "a feast of fat things," and that he will "destroy [margin, Heb. **swallow up**]... the face of the covering cast over all people." This seems to be a reference to the people's lack of knowledge concerning God due to the fact that Satan has covered their mental discernment and kept them in darkness. But then it will be different. Then "the knowledge of the Lord shall fill the earth as the waters cover the sea."—Isa. 11:9

Isaiah assures us also that death will be destroyed, and that "God will wipe away tears from off all faces." (Isa. 25:8) It is truly a glorious prospect! It means that Christ will reign until all enemies are put down, and that the last enemy destroyed will be death. (I Cor. 15:25, 26) It means that then "there shall be no more death,... for the former things are passed away."—Rev. 21:4

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Florence	WOWL-TV	Channel 15
Sundays,	9:30 a.m.	
Montgomery	WKAB-TV	Channel 32
Sundays,	12:00 p.m.	
Selma	WSLA-TV	Channel 8
Sundays,	3:30 p.m.	

ARKANSAS

El Dorado	KTVE-TV	Channel 10
Sundays,	7:30 a.m.	
Little Rock	KTHV-TV	Channel 11
Sundays,	11:00 a.m.	

CALIFORNIA

Bakersfield	KLYD-TV	Channel 17
Sundays,	1:00 p.m.	
Fresno	KMJ-TV	Channel 24
Sundays,	10:00 a.m.	
Los Angeles	KTTV	Channel 11
Sundays,	7:00 a.m.	
San Diego	KFMB-TV	Channel 8
Sundays,	(Time to be announced.)	
San Jose	KNTV-TV	Channel 11
Sundays,	7:30 a.m.	

CONNECTICUT

Hartford	WHCT-TV	Channel 18
Sundays,	4:30 p.m.	
Waterbury	WATR-TV	Channel 20
Sundays,	2:00 p.m.	

FLORIDA

Orlando	WESH-TV	Channel 2
Sundays,	12:00 noon	
St. Petersburg	WSUN-TV	Channel 38
Sundays,	9:00 a.m.	

IDAHO

Idaho Falls	KIFI-TV	Channel 8
Sundays,	10:00 a.m.	

ILLINOIS

Maline	WQAD-TV	
Sundays,	(Time to be announced.)	

IOWA

Ottumwa	KTVO-TV	
	(Time to be announced.)	

KANSAS

Salina	KSLN-TV	
Sundays,	12:30 p.m.	

LOUISIANA

Monroe	KTVE-TV	
Sundays,	7:00 a.m.	

MAINE

Portland	WCSH-TV	Channel 6
Sundays,	10:00 a.m.	

MASSACHUSETTS

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

MICHIGAN

Bay City	WNEM-TV	Channel 5
Wednesdays,	5:45 a.m.	

MINNESOTA

Alexandria	KCMT-TV	Channel 7
Alternate Sundays,	10:00 a.m.	

MISSISSIPPI

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

MONTANA

Billings	KULR-TV	
Sundays,	10:30 a.m.	

NEBRASKA

Omaha	WOW-TV	Channel 6
Sundays,	11:00 a.m.	

NEW MEXICO

Carlsbad	KAVE-TV	Channel 6
(Time and day to be announced.)		
Farmington	CATV-TV	
Sundays,	2:00 p.m.	
Roswell	KSWB-TV	Channel 8
Sundays,	9:30 a.m.	

NEW YORK

Binghamton	WBJA-TV	Channel 34
Sundays,	10:30 a.m.	
Binghamton	WNBF-TV	Channel 12
Sundays,	8:00 a.m.	

OHIO

Cambridge	WHIZ-TV	Channel 80
Sundays,	9:30 a.m.	
Columbus	WBNS-TV	Channel 10
Mondays,	6:00 a.m.	

TV BROADCAST

Coshocton	WHIZ-TV	Channel 71	Odessa	KOSA-TV	Channel 7
Sundays,	9:30 a.m.		Sundays,	10:00 a.m.	
Zanesville	WHIZ-TV	Channel 18	San Antonio	KWEX-TV	
Sundays,	9:30 a.m.		Sundays,	3:15 p.m.	
OKLAHOMA			Temple	KCEN-TV	Channel 6
Tulsa	KVOO-TV	Channel 2	Sundays,	11:00 a.m.	
Sundays,	8:30 a.m.		UTAH		
PENNSYLVANIA			Salt Lake City	KUTV	Channel 2
Williamsport	CATV-TV		Sundays,	10:00 a.m.	
Mondays,	(Time to be announced.)		VIRGINIA		
SOUTH CAROLINA			Norfolk	WHRO-TV	Channel 15
Charleston	WCSC-TV	Channel 5	Tuesdays,	8:30 p.m.	
Sundays,	12:00 p.m.		WEST VIRGINIA		
Greenville	WFBC-TV	Channel 4	Fairmont	WDTV	
Tuesdays,	(Time to be announced.)		Sundays,	1:00 p.m.	
SOUTH DAKOTA			Huntington	WHTN-TV	Channel 13
Sioux Falls	KSOO-TV		Sundays,	8:00 a.m.	
Sundays,	(Time and channel to be announced.)		Parkersburg	WTAP-TV	Channel 15
TEXAS			Sundays,	9:30 a.m.	
Amarillo	KVII-TV	Channel	WISCONSIN		
Sundays,	(Time to be announced.)		Green Bay	WFRV-TV	Channel 5
Big Spring	KWAB-TV	Channel 4	Sundays,	8:15 a.m.	
Sundays,	10:30 a.m.		CANADA		
El Paso	KTSM-TV	Channel 9	Dawson Creek, B. C.	CJDC-TV	
Sundays,	10:30 a.m.		Wednesdays,	(Time to be announced.)	
Fort Worth	KTVT-TV	Channel 11	Verdun, Que.	Cable TV Limited	
Sundays,	10:30 a.m.		Sundays,	10:30 a.m.	

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

PARAGUAY

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

PERU

Lima Radio America 7:00 p.m.

URUGUAY

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

ARIZONA

Phoenix KIFN 860
Saturdays, 1:45 p.m.

CALIFORNIA

San Diego XERB 1090 9:00 p.m.

FLORIDA

Miami WMIE 6:45 a.m.
Tampa WSOL 1300
Saturdays, 5:00 p.m.

TEXAS

Brownsville, XEO 970 8:15 a.m.
McAllen XEOR 1390 10:30 a.m.
San Antonio KUBO 1310 7:45 a.m.

Frank and Ernest

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 12:15 p.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 10:30 a.m.
Napa KVON 1440 10:35 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 9:45 a.m.
Tulare-Visalia KCOK 1270 10:35 a.m.

COLORADO

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

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.
Montpelier KVIS 10:05 a.m.

ILLINOIS

Chicago WEAW 1330 10:00 a.m.
LaSalle WLPO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gory-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.
South Bend WJVA 1580 11:35 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBK 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.
New Bedford WBSM 1420 1:45 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit CKLW 800 6:00 p.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 10:05 a.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Joplin WMBH 1450 6:05 p.m.
Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:35 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGH 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

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

NORTH CAROLINA

Beaufort	WBMA	1400	9:00 a.m.
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Belmont-Charlotte

	WCGC	1270	12:30 p.m.
Elizabeth City	WGAI	560	12:05 p.m.
Leaksville	WLOE	1490	12:05 p.m.

OHIO

Akron-Canton	WHLO	640	7:45 a.m.
Cincinnati	WNOP	740	9:00 a.m.
Columbus	WBNS	1460	10:05 a.m.
Piqua	WPTW	1570	11:30 a.m.
Zanesville	WHIZ	1240	11:45 a.m.

OREGON

Astoria	KAST	1280	10:35 a.m.
Lebanon	KGAL	920	9:00 a.m.
Portland	KLIQ	1290	9:30 a.m.
The Dalles	KODL	1440	9:15 a.m.

PENNSYLVANIA

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

PUERTO RICO

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

Yankton	KYNT	1450	11:05 a.m.
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TENNESSEE

Clinton	WYSH	1380	7:00 a.m.
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TEXAS

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

Wichita Falls	KWFT	620	10:15 a.m.
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UTAH

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

VIRGINIA

Richmond	WLEE	1480	10:10 a.m.
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WASHINGTON

Bellingham	KPUG	1170	11:15 a.m.
Centralia-Chehalis	KELA	1470	10:35 a.m.
Olympia	KGy	1240	10:35 a.m.
Seattle	KAYO	1150	9:45 a.m.
Tacoma	KMO	1360	9:45 a.m.

WEST VIRGINIA

Wheeling	WWVA	1170	9:30 a.m.
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WISCONSIN

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

WYOMING

Cheyenne	KVWO	1370	10:05 a.m.
Laramie	KLME	1490	9:05 a.m.

VIRGIN ISLANDS

Christiansted	WIVI	970	9:00 a.m.
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CANADA

Calgary, Alta.	CKXL	1140	9:00 p.m.
Corner Brook, Nfld.	CFCB	570	10:30 a.m.
Dauphin, Man.	CKDM	730	10:30 a.m.
Oshawa	CKLB	1350	9:45 a.m.
Prince Albert, Sask.	CKBI	900	10:30 a.m.
Vancouver	KARI	550	10:30 a.m.
Winnipeg	CKY	580	7:15 p.m.

ENGLAND

Isle of Man	188m. MANX		
		Fridays,	8:30 p.m.

NIGERIA

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

2—"The Voice of God"
 9—"Times of Restitution"
 16—"The World On Fire"

23—"In the Father's House"
 30—"What's Wrong with the World Today?"

LESSON FOR JANUARY 2

The Nature of Belief

MEMORY VERSE: "But as many as received him, to them gave he power [margin, or, the right, or, privilege] to become the sons of God, even to them that believe on his name."—John 1:12

MATTHEW 8:5-13

HEBREWS 11:1-6

THE Apostle Paul explains that faith "is the evidence of things unseen," and therefore the substance, or foundation, "of things hoped for." Those who cannot exercise faith in God and in the unseen things of God, cannot be Christians in the true sense of the word. It is essential to believe that God exists, and that he is the rewarder of those who diligently seek him. God is invisible to us, but evidences of his existence are all around us.

If we believe in God, we believe in his ability to carry out his purposes toward the children of men. In order to accomplish his purposes God's miracle-working power must operate. The birth of Jesus was a miracle. The resurrection of Jesus was a miracle. The "first resurrection" of the church and the general resurrection of the world are miracles. If the promises of the Bible are to mean anything to us we must have faith in these miracles.

The Roman centurion of our lesson had faith to believe that Jesus could restore his servant to health, and that faith was rewarded. Jesus said that he had not found such great faith among the Israelites, although there were a few who believed on him, and according to our memory text, these were given the power, or authority, to become the sons of God. The reference here is to the Gospel-Age sons of God who, upon proving faithful as followers of Jesus, will live and reign with him in his thousand-year kingdom.

Israel was called to be a royal nation, but failed to qualify through lack of faith and obedience. The final test of the nation was the coming of Jesus, the promised Messiah. The nation failed in that test, but the individuals who believed were granted the opportunity of becoming joint-heirs with Jesus in his kingdom, the kingdom which, in the divine plan, was to be established in the earth following his second coming.—Rom. 8:16, 17

After healing the centurion's

servant Jesus made a very revealing statement to his disciples. He said that in his kingdom the people would come from the east, west, north, and south, and sit down with Abraham, and Isaac, and Jacob, and all the prophets; and that the children of the kingdom would be cast out. (Luke 13:29) The Israelites of Jesus' day were "the children of the kingdom" to whom he referred. The majority of them lacked faith, and in the resurrection, when the messianic kingdom is functioning in the earth, they will find that they have lost their special position of favor as instructors of the people, and that this will have been given to the ancient fathers of Israel.—Ps. 45:16

The weeping and gnashing of teeth on the part of those cast out from this position of favor in the kingdom does not denote torment in hell-fire, nor even their loss of salvation. The expression is simply one which denotes chagrin and disappointment over the loss of their special privileges to which they had been called, but which they forfeited on account of their lack of faith and obedience.

The sons of God referred to in our memory text will participate with Jesus in the spiritual phase of his kingdom. (John 14:2, 3; Eph. 2: 6, 7; Col. 3:1-4) This will be true of all his faithful followers of the Gospel Age. But the ancient servants of God, to whom Jesus said the people will come in the kingdom, will be the human representatives of that kingdom. John the Baptist

was probably the last of these, and Jesus tells us that the least in the kingdom of heaven; that is, the heavenly phase of Christ's kingdom, will be greater than John. These will be greater because they will be exalted to the divine nature.—Luke 7:28; II Pet. 1:4

But John the Baptist will be in the earthly phase of the kingdom, in that group described in Psalm 45:16 as "princes in all the earth." The first of these ancient worthy ones was faithful Abel. Paul refers to them as "the elders," and tells us that they obtained a good report through faith, having received the testimony that they pleased God. (Heb. 11:5, 13, 39, 40) In order to take their place in the kingdom as the representatives of the divine Christ, they will need to be raised from the dead, and Paul speaks of them as having proved worthy of a "better resurrection." (Heb. 11:35) Only through faith can we understand and appreciate these wonderful arrangements of the divine plan.

QUESTIONS:

How did the Apostle Paul define faith?

How much faith does one require in order to be a Christian?

Who are the sons of God referred to in our memory text?

Explain what Jesus meant by people sitting down with the ancient prophets in the kingdom.

How did the ancient worthies prove their worthiness?

The Basis of Belief

MEMORY TEXT: Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matthew 16:17

JOHN 20:24-31

ROMANS 10:8-14, 17

OUR lesson states that "faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17) The basis of our faith is, therefore, primarily belief, confidence, in the Word of God. True, the wonderful works of God with which we are surrounded inspire confidence and faith in the fact of a Creator, but when we include in faith the things we believe of the divine plan, such a faith can be properly based only on the Word of God.

However, it does not necessarily need to be the written Word alone. In the case of doubting Thomas, he received the information concerning Jesus' resurrection by word of mouth from the other apostles. Jesus' resurrection was an important event in the plan of God, and the information which Thomas received concerning it was a basis of faith that this event had occurred; but his faith was not sufficiently strong to take hold of it and to believe on the basis of the reliable information imparted to him.

Thomas asked for a demonstration, and the resurrected Jesus favored him with this demonstration, or as John calls it, a "sign." Thomas asked to see the nail prints in Jesus' hands, and to thrust his hand into the wound in his side, and in this request he was accommodated.

We are not to suppose, however, that Jesus' resurrection body is marred by wounds. It is well to recall that Jesus appeared to his disciples in various bodies. To Mary he appeared as a gardener. (John 20:15) To the two on the way to Emmaus he was a stranger; and even when he appeared to his apostles in the absence of Thomas they apparently did not see the wound in his side, or the nail prints in his hands and feet, for they would have told Thomas so.—Luke 24:18

John's reference to what happened in the case of Thomas as a "sign" is the explanation. This was only one of the many signs which Jesus gave to demonstrate that the power of God had raised him from the dead. It was one of those

"infallible proofs" later referred to by Luke in Acts 1:3. Jesus presented these "infallible proofs" of his resurrection not only for the benefit of his disciples at that time, but for our benefit also, and for the benefit of believers throughout the entire Gospel Age.—John 17:20, 21

In order for the Word of God to inspire faith, and become the basis for faith, it must be made known, and God uses believers to disseminate the message of his divine plan of redemption through Christ. Paul writes that the "Word" was nigh to the brethren in Rome. That is because someone had taken it there, and because hearing ears were found.

"How shall they believe in him of whom they have not heard?" Paul asks, "and how shall they hear without a preacher?" Those who do hear when the witness is given, and call upon the name of the Lord, are received by him and are "saved." But much more than mere mental assent to the fact that Jesus died for our sins, and rose again for our justification is involved in the matter of calling upon the Lord. (Rom. 4:24, 25) Paul explains that it is "with the heart man believeth unto righteousness [justification]; and with the mouth confession is made unto salvation."—Rom. 10:9, 10

Heart belief is a faith that expresses itself in action, and the action called for in the Scriptures is a full dedication to the Lord and his service. Jesus spoke of it as denying self, and following in his

footsteps of sacrifice unto death, as implied in taking his cross. (Matt. 16:24) Those who thus devote themselves to the Lord and his service become his witnesses, confessing with their mouths the great truths centered in Christ—the truths of the divine plan. These, if they continue faithful, will be "saved" with the "great salvation."—Heb. 2:1-3

Our memory text is revealing. Jesus had asked his disciples who the people thought he was. There were various answers, but when he asked their own opinion, Peter replied, "Thou art the Christ, the Son of the living God." This demonstrated Peter's faith in Jesus as the great Messiah of promise, and Jesus was pleased. He explained to Peter that "flesh and blood" had not revealed this to him, but that his Father had revealed it to him. This reminds us that we cannot understand much of the truth of God merely upon the basis of human reasoning. It must come from God, through his Word, and upon the basis of faith.

QUESTIONS

What is the basis of our faith in God's plan?

Did Thomas see Jesus' resurrection body? Explain.

How is the Word of God communicated throughout the world?

What kind of faith leads to salvation?

Can we learn the truth by mere human reasoning?

God Is Holy

MEMORY VERSE: "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."—Revelation 4:8

I CHRONICLES 29:10-13

REVELATION 4:8-11

ROMANS 11:33-36

THE holiness of God is reflected in the four cardinal attributes of his character; namely, his Wisdom, Justice, Love, and Power. We see these attributes manifested in God's great plan of human redemption from sin and death, and usually, when the Scriptures refer to the greatness and holiness of God, it is in connection with one or more of his arrangements and mighty works.

It is thus in I Chronicles 29:10-13. Here is recorded a prayer by King David on the occasion of his abdication of the throne of Israel in favor of his son Solomon. He said, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as Head above all."—vs. 11

David was glad to acknowledge

that everything in heaven and earth belonged to the Lord, but he also mentions something which was unique in Israel at that time. He says, "Thine is the kingdom, O Lord." The throne of Israel was in reality the throne of the Lord, and here David was acknowledging this fact, and acknowledging that whatever of blessings had come to the nation during his reign were from the Lord, because it was his kingdom.

In verse 23 we read that "Solomon sat on the throne of the Lord as king instead of David his father." This was the typical kingdom of Christ, and the arrangement came to an end when Zedekiah, king of Judah, was overthrown in 606 B. C., and the people taken into captivity to Babylon. (II Chron. 36:11-13, 17, 20, 21; Ezek. 21:25-27) Ezekiel told Zedekiah that the kingdom was to remain overthrown until "he come whose right it is," and that it would be given to him. This is a reference to Christ, the Messiah of promise, the One who sits on the throne of David, as

indicated by the angel Gabriel.—(Luke 1:30-33) It will be during Messiah's reign that the glory of the Lord shall fill the earth.—Isa. 11:9

The presentation of God's holiness and glory in Revelation, chapter 4, is highly symbolic. The four "beasts" which give glory to God are, according to the Greek translation, "living creatures," and it is so rendered in the Revised Version translation of the Bible. It has been suggested that these symbolize God's Wisdom, Justice, Love, and Power. In any case, the passage impresses the reader with the holiness of our God. The next chapter tells of the "Lamb" of God who gives his life for the sins of the world. (John 1:29) So, again, we find God's holiness related to the outworking of his great plan of salvation.

The beautiful statement of God's riches and wisdom set forth in the closing verses of the 11th chapter of Romans is also related to the outworking of his plan. In this case God's dealings with the natural descendants of Abraham are discussed. These were, and still are, God's chosen people. But because of unbelief most of these were "broken off" from the olive tree of promise, and during the Gospel Age Gentiles have been grafted in to take their place.

But Paul explains that this will not mean loss of salvation for the unbelieving Israelites, because God

has promised to make a covenant with them, in the making of which their sins are taken away. Because of this Paul explains, "All Israel shall be saved." (vss. 25-27) First they will be saved from their blindness which led to their rejection of Jesus as their Messiah. And then, as many as accept the provisions of life through Christ, and obey the laws of his kingdom when it is established, will be restored to perfection of human life, and live forever on the earth. What a glorious provision this is for those who rejected Jesus!

This same provision has been made for all who have died in unbelief—if they have not been wilful in their unbelief. The time is yet future for the enlightenment and blessing of the vast majority of mankind, but the fact that provision has been made for this calls forth a marvelous expression of praise from the Apostle Paul as he contemplates the goodness of God.

QUESTIONS

What attributes of God's character reflect his glory and holiness?

Explain the manner in which the kingdom of Israel was the kingdom of the Lord; and how is it related to Christ's kingdom?

What could be represented by the four "living creatures" of Revelation, chapter 4?

Explain the circumstances which called forth Paul's expression of praise in Romans 11:33-36.

God Is Father

MEMORY VERSE: "But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand."—Isaiah 64:8

HOSEA 11:1-4

JOHN 14:6-11

II CORINTHIANS 1:3, 4

IN OUR memory verse the word "Father" seems to be used in the sense of Creator. From this standpoint Adam was a son of God, and could properly look up to the Creator as his Father. In Luke 3:38 Adam is referred to as a son of God. Because of sin the human race lost this close relationship to the Creator, and we find little reference to it in the Old Testament. Our memory text pertains to the people of Israel who entered into a covenant with God, and the word "Father" is used.

In the New Testament the situation is different. Jesus himself, in a very special sense was the Son of God. John wrote concerning Jesus, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1:14) In verse 12 of this chapter we read that as many as received Jesus were given the power, or privilege, of becoming the sons of God. This reference is to the Jewish people,

and indicates that they were not then sons of God in the special sense outlined in the New Testament, although all who accepted Christ and followed him, were given the privilege of becoming sons of God.

True Christians become sons of God because they are begotten by God's Holy Spirit through the Word of truth, are nourished by that Word, and finally are born of the Spirit in the resurrection. These are then sons of God on the spiritual plane of life rather than the human. Jesus explained to Nicodemus that those born of the Spirit are invisible to human eyes, and powerful. Jesus used the invisibility and power of the wind to illustrate this great truth.—John 3:6-8

When Jesus said to Philip, "He that hath seen me hath seen the Father," he did not mean that he was both the Father and the Son. Jesus inquired, "Believest thou not that I am in the Father, and the Father in me? (John 14:9, 10) In John 17:21 Jesus, praying on behalf of his followers, requested that "they

all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Adam was created in the image of God, and in his perfection reflected the glory of his Creator. To an even greater extent Jesus, in his perfection and dedication to the Father, reflected his Father's character. The words which he spoke were the Father's words, and the works which he did were the Father's works. He had accepted the Father's will, and it was a guide in his life, and he lived continuously in harmony with the Father. Jesus' prayer was that this oneness of will and purpose might be maintained between his Father and himself, and also with his disciples.

John wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) Those who attain to actual birth of the Spirit in the resurrection will be like the glorified Jesus, and will see him as he is. That will be the fulfilment of his promise that at his return he would receive them unto himself.—John 14:2, 3

The "Father" relationship is a very precious one, in that it conjures up thoughts of God's loving care, and of the fact that he provides all our needs, even as an earthly father makes provision for

his children. One of our needs as sons of God is to be comforted in our times of stress and trial. Our lesson brings this to our attention. We quote:

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (II Cor. 1:3, 4) Here we are reminded not only that our Heavenly Father is ready and willing to comfort us in our times of trouble, but that in turn, having been blessed by him, it is our privilege to comfort our brethren; that is, those, who like us, have been begotten by the Holy Spirit. How precious, indeed, is our relationship to God as sons!

QUESTIONS

How is the word, "Father" used in the Old Testament when applied to God?

How do followers of Jesus become sons of God?

Are the Heavenly Father and his Son Jesus the same person?

How did those who saw Jesus see the Father?

When will we be made completely like Jesus?

Of what are we reminded when we think of God as our Father?

—oOo—

God Is Redeemer

MEMORY TEXT: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."—Ephesians 1:7

ROMANS 3:21-26

HEBREWS 10:19-22

EPHESIANS 1:3-8

JESUS is set forth in the Scriptures as the Redeemer. As our memory verse points out, we have redemption through his blood. However, the Scriptures likewise teach that God, the Father, is the Author of his great plan of redemption, so it is proper to think of him also as our Redeemer. It is from this standpoint that Paul in Romans 3:21-26 speaks of the "righteousness of God." Paul explains that this righteousness, or justification, is "by faith of Christ Jesus"; faith, that is, in Christ Jesus.

In verse 24 Paul speaks of the "redemption that is in Christ Jesus." Our redemption is in, or through, Christ Jesus, because he is the One who died as our Redeemer. God, the Father, did not die, but he gave his beloved Son that he might die, which he willingly did, and thus redemption from sin, and salvation to life, have been provided for all who accept them.

Verse 25 states that God has "set forth [margin, or, **fore-ordained**] Christ "to be a propitiation through faith in his blood, to declare his righteousness for the remission [margin, or, **passing over**] of sins that are past, through the forbearance of God." The word "propitiation" is an interesting one. It denotes satisfaction. The Apostle John uses it, and explains that Jesus is a propitiation for our sins, and also for the sins of the whole world.—I John 2:2

Many fail to realize that God's great plan of salvation extends beyond the believers of the Gospel Age; that there is a future age during which all mankind, including those who have died, will then be awakened from the sleep of death, and will be given an opportunity to believe. Truly, God's redemptive love is all-comprehensive! —John 3:16

In Hebrews 10:19-22 Paul draws a lesson from Israel's typical tabernacle. That tabernacle, with its two compartments, called the holy and the most holy, pictures the present consecrated life of the Christian, and his future life with the Lord

in heavenly glory. We have boldness, or liberty, as the marginal translation states, to enter into the holiest of all; that is, into that condition of heavenly glory that was pictured by the most holy of the tabernacle.

We do not actually enter into this state of glory by ourselves. The thought is that through the blood of Christ, which makes our imperfect works acceptable, we realize that we are at liberty to accept and to act upon the promises of God which assure us of this heavenly reward. Paul wrote, "Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3:1

We have a wonderful High Priest. He did not offer an animal sacrifice for us, but rather, he offered himself. He gave his own flesh in sacrificial death that we might live. So, through him, we can draw near to God "with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." The "water" is a reference to the basin, or laver, of water in the court which surrounded the tabernacle. Here the priests washed, and in the antitype all who dedicate themselves to being under-priests with Jesus must also wash. With us it is not literal water, but "the water of the Word."—Eph. 5:26

In Ephesians 1:3-8 Paul reminds us of the blessings we have re-

ceived from the Father through Christ, and describes them as "spiritual blessings in heavenly places in Christ." While through the redemptive work of Christ mankind in general will be restored to life on the earth, as Christians we are exhorted to set our affections on things above, not on the things on the earth. Paul locates the things above by saying that they are "where Christ sitteth on the right hand of God."—Col. 3:1-3

James declares that "known unto God are all his works from the beginning of the world. (Acts 15:18) And Paul says that we were chosen in Christ before the foundation of the world. (vs. 4) This does not mean the predestination of individuals, but of the class which will live and reign with Christ in the kingdom, the spiritual ruling house of the Lord, which will be set up in symbolic Zion.—Micah 4:1-4

QUESTIONS

Who is the Author of the plan of redemption, and through whom do we have salvation?

Did Jesus die for others besides the believers of the Gospel Age?

Explain what it means to enter into the "holiest of all."

What is the water by which we are washed?

Where should we set our "affection"?

Does God predestinate individuals?

THE CREATOR'S GRAND DESIGN

Article I

Man's Monumental Failure

ASTRONAUTS hurtling through space at unbelievable speeds are awed as they look at the earth on which we humans live. While from their vantage point they can get an impressive view of this little planet, they cannot observe the activities of the countless millions of little creatures who live on its surface; creatures whom we call humans. Nor can we who remain on the earth's surface comprehend fully the significance of what is taking place around us. There was a time when so-called civilized man thought he understood the meaning of life as well as the destiny of mankind, but today this sense of the understanding has almost vanished from the earth.

Actually, what has happened to the world since the beginning of the century proves that the previously accepted view was incorrect. It was believed and proclaimed that man was making steady progress toward peace and security. It was believed—vaguely perhaps—that in some way God was directing this progress. Most of Europe was ruled by church-state governments, and in this country it was held that in some way God was directing the affairs of government.

The so-called civilized world consisted largely of the white race. It was known, of course, that in other parts of the earth, millions of black, brown, and yellow people existed. But very few ever thought of these as belonging to "our" world. They were people to be used and exploited. For the churches, they were people to be converted and, as was supposed, thereby saved from being tortured in hell-fire forever. True, slavery had been

abolished in America, but the negroes even here were still looked upon generally as a second-class species of the race, designed by God to be menial servants of the whites.

It was supposed by the wisdom of this world that this status quo would continue. It was known, of course, that white nations were antagonistic to one another, and that all of them maintained large armies and an abundant supply of whatever weapons of war were then available. Britain was proud to be the mistress of the sea, while others envied her in this position. However, it was argued that advancing knowledge and understanding would prevent the use of arms to settle disputes, so the world went on complacently unaware of the horrendous upheavals which were about to take place in human society.

The World Ended

In the year 1913 the old world of white supremacy and "glory" claimed to have reached its goal of good will among men, for that year was designated an international peace year. It was during 1913 that the Peace Palace at The Hague was dedicated. Throughout the world the rulers and diplomats were wined and dined in celebration of the glorious human attainment of peace. It did not seem to matter much to these that millions of people in Asia, Africa, and many other places were without food, clothing, and homes. Their world had attained, and they were happy.

But their rejoicing was not destined to last very long, for in August of the next year, 1914, the First World War of history started and broke out with fury in Europe, signaling the virtual ending of the pre-1914 social order, and a collapse of the smugness with which the so-called civilized rulers of that era viewed their establishment and its future. The results of that holocaust were not immediately apparent, but looking back upon it from vantage point we can see the tremendous changes it triggered, not only in the framework of governments, but in the viewpoints of the people, both civil and religious.

As a result of that war came the collapse of the powerful

hereditary, church-state governments of Europe. Communism was established in Russia. For a short time Germany became a republic, later to succumb to dictatorship. This also was true in Italy. The British Empire began to deteriorate, and has now virtually vanished. All in all, the social order of Europe today is as different from the pre-1914 social order as day is different from night.

It was shortly before the close of the First World War (in 1917) that communism took over in Russia, bringing an end to that country's age-old monarchy. While America and other nations did what they could to destroy this budding menace, they failed, and now essentially every major decision in world politics is made with a view of either hindering or helping communism. Not only have the communist nations become a powerful factor in the international affairs of the post-1914 world, but its anti-God teachings have made millions of atheists, not alone in Russia and other communist countries, but throughout the earth.

Changed Religious Outlook

In the world that was before 1914 the Catholic and Protestant churches were widely separated, and in many instances antagonistic to each other. Each was striving to promote its own interests in the world around them, and all were energetically fostering missionary efforts in "heathen" lands. Today the differences between the denominations are being more and more set aside. The growth of materialism and atheism is threatening the very existence of religion, and the denominations feel they must either work together or else die together.

While efforts are still being made in some areas to continue foreign missions, the fact is that the larger of the heathen countries, such as China and India, are making it more and more difficult for missionaries even to live within their borders. Turmoil among the struggling new nations of Africa makes missionary work there most difficult and hazardous. In short, the churches now recognize that their pre-1914 objective of converting the world to their concepts of Christianity has proved to be a

complete failure, and has been abandoned as a major project of the denominational churches.

Religious influence is on the wane throughout Europe and the Americas. Shortly after the Second World War, as an outgrowth of fears for the future, there was an upsurge of church attendance in America; but the religious fervor that then developed has since subsided. While there are millions of upright people in the world today, the moral standards of the masses are at a low ebb. This is evidenced by the rapid and steady increase of petty and major crimes.

World War Two

With all the devastation and horror of World War One, the rulers of the world failed to learn that war is no solution to national and international problems. Nor did they learn that being prepared for war does not prevent war. So, in a little over twenty years from the close of the "war to end wars," the nations of Europe were at one another's throats again. Call it aggression on the part of some if we will, but the end result is the same. Soon, as in the previous struggle, the whole world became involved.

Through the irony of circumstances, the most powerful capitalistic nations of earth were fighting side by side with the communist nations. The one great objective then was to destroy Nazism, Fascism, and the Japanese aggressors. Meanwhile new and more deadly instruments of destruction came into use, the climax of which, at that time, was the atomic bomb. The dropping of these on two Japanese cities blasted the world into "peace." When the smoke of battle had cleared, and agreements made, Germany was divided, and Berlin, located in the "Red sea," called East Germany, was much partitioned; and this situation has continued through the years to be a festering threat to lasting world peace, that unhappy and jittery peace into which the nations had been hurled by atomic destruction.

The Second World War left most of the nations of earth in a

state of near bankruptcy. There would have been a total collapse of the European economy but for the fact that the United States began pouring in millions of American dollars. This was done under what was called the "Marshall Plan," named after the then United States Secretary of State who recommended it in 1947. Later, the designation, "Marshall Plan," was dropped, and it is now called "Foreign Aid." To begin with, these American dollars were intended to help build up the peacetime economy of foreign countries; now the funds are also provided for helping nations on "our side" to be prepared for war.

Nor has the United States neglected being prepared for war. This nation of isolation in the pre-1914 world now has the earth ringed with military bases of one sort or another. The atomic bomb has developed into the hydrogen, or fusion, bomb, and it is said that this nation has manufactured a stockpile of these sufficient to destroy the entire population of earth twenty-five times. Russia has a similar stockpile, although not quite so large. It is these that the rulers are now depending upon to keep the peace.

The Second World War, like the first, did not solve any of the world's problems. Instead, it stirred up more problems, so that today there is not a spot on earth where there is genuine peace and prosperity. Look where we will there is discontent, agitation, strife, and in many instances, bloodshed. And there seems to be nothing that can be done about it. The United Nations, another outgrowth of war, is helping where it can in the fields of education, medicine, etc., but is quite incapable of solving the main problems which arise among its members.

Good Efforts

We are not attempting to give the impression that in the post-1914 world everything is wrong, or evil. It is good that the church-state governments of Europe are no longer ruling the people in that old Roman world. It is good that circumstances have developed which have curtailed the preaching of Dark-Age superstitions among the heathen. Indeed, there is much in the

world today that is preferable to conditions prior to 1914. The coming alive of human conscience as seen in the civil rights movement is commendable and good. It is just that human efforts along all good lines, even endeavors to establish lasting peace, seem to engender so much more strife, and many times these efforts fail so miserably that thinking people cannot help asking why this is so.

There is a fomentation in the world today—all over the world—that is frightening, unless we can find the reason for it. Perhaps that reason is to be found in part in the inequalities which everywhere exist. Take a look within India, and there see the teeming millions of the starving, living in squalor which many farmers in America would consider too horrible even for their livestock. Look at the substandard living to which the majority in many countries are subjected. And there is a large minority even in America that is no better off. Seventy-five per cent of the earth's population is ill clad and underfed.

And then there is the prejudice between the races and nations. As an outgrowth of the last war, the Jewish people were granted possession of part of their ancient homeland. This was good. But because of prejudice between Jews and Arabs, Israel must remain armed to the teeth for protection, and live constantly under the threat of being forced into the sea and destroyed. Even among the Israelites themselves there is much prejudice over Jews from different parts of the world. How can world problems be solved when everywhere there is hatred one against the other?

Population Explosion

One of the paradoxes of our chaotic times is highlighted by the new expression, "population explosion." The reason this is paradoxical is that medical science, particularly since 1914, and more especially since the close of the last war, has developed ways and means of prolonging human life so that the human life span has greatly increased. And now experts in the field declare that the birth rate must be greatly diminished, else in a remarkably short time the earth will become overpopulated.

It is not our desire to argue with the statisticians. We are merely calling attention to the fact that here is a problem which did not exist in the pre-1914 world. None of the oldsters who lived in that period will recall that a population explosion was then feared. Yet today, although not of immediate concern to many people, this is, nevertheless, a situation which even in the next generation could very well be a baffling one. It is a problem, therefore, which in the long-range planning of world economists must be taken into consideration. Will human selfishness prevent a successful solution of this problem, even as it is preventing a solution of all the various and immediate problems of our day?

Advancing Knowledge

In the pre-1914 world the railway train was the fastest means of mass travel. Traveling by air was just beginning. Sixty miles an hour was considered extremely fast. It was in that era that the expression, "like sixty," came into use to describe exceedingly rapid motion. But in the new world of today this has changed. Going "like sixty" today would be comparatively slow. The speed-up of air, sea, and land travel in the post-1914 world reflects but part of the incredible advances which are being made in the field of science and invention.

But this is not helping to solve the problems of the world, for scientific knowledge does not remove selfishness from the human heart, and in many instances it leads to a pride of attainment which spurns the need of God. The claim by many is that the universe came into existence by chance, and that now man is learning to conquer the elements which produced him and the universe. These forget that they are unable even to solve the problems of human relationship which their own folly and selfishness have produced.

The greatest basic problem of all now facing the human race is the fact that approximately 150,000 are dying every twenty-four hours. Sickness and death have posed a problem for man ever since he has been on earth. Medical scientists are now doing the

best they can to conquer the major killing diseases, and this is good; but no one expects that these scientists will be able to conquer death. Undertakers will continue to be much needed in this world of woe. Those who believe in God, and in the Bible as his inspired Word, know that in his grand design for his human creatures death will ultimately be destroyed.—Rev. 21: 4

As a matter of fact, our claim is that the only satisfactory explanation of the present chaotic, suffering, fear-filled, and dying world is to be found in the Bible. But so many ask, who is the God of the Bible, and where can we find him? A Russian cosmonaut, returning from a flight through space, said that he saw nothing of God out there. But is that the place, and the way to find God? Obviously, if we are to find satisfaction in the message of the Bible, we must believe that God exists, and is the rewarder of those who diligently seek him.

To be assured that the plan of God as revealed in the Bible will actually solve the many problems of human limitation and selfishness, it is necessary to believe that miracles will be performed in order to carry out that plan. But this should not be difficult for those who believe the miracles of the Bible; miracles which were wrought by the power of the great Creator whose design for his human creatures is outlined in the Bible.

One of the characteristics of the professed Christian world today is lack of faith in the miracles recorded in the Bible. The religious philosophers of our time explain away these miracles. They call them merely allegories, interesting stories, designed, not to relate facts, but to illustrate lessons. Those who hold such views concerning these miracles are not prepared to accept the Bible's promises that reveal the manner in which God's plan will provide for the human race that peace, happiness, and life for which all have longed throughout the ages.

Outstanding among the miracles recorded in the Bible are those involving the awakening of the dead, and the chief among these is the resurrection of Jesus Christ. God's plan of redemp-

tion and restoration of the human race to life calls for the awakening of the dead. If Jesus was not raised from the dead, it means that God's promises to restore the dead human race to life are meaningless, and if these promises go unfulfilled, then there are no future blessings for the people.

In this event, God's grand design would mean nothing, and our hope, which is based upon the Bible and its promises, would be vain. As the Apostle Paul stated it: "Now if Christ be preached ~~that he rose from the dead, how say some among you~~ that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—I Cor. 15:12-18

But it is only as we comprehend the beautiful harmony of the Bible in its revealment of the Creator's grand design that we can see the full importance and necessity of all the miracles for which that design calls, and can have faith that God will make good all his wonderful promises. Our next article will begin an examination of the details of the divine plan; a plan which reveals the Creator's infinite wisdom, unbounding love, exact justice, and unlimited power.

A knowledge of these four cardinal attributes of the Creator's character reveals his glory, a glory which the Bible declares is yet to fill the earth, and that all flesh shall see it. (Isa. 40:5) Again we read, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9) So, while today, all human plans are failing, we rejoice to realize that God has a plan for peace and life here on earth which will not fail, and that mankind in general will eventually love and serve him.

Revelation by Inspiration

"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."

—II Timothy 3:16, 17

IN THIS text Paul's reference is to the inspired writings which later were assembled and became what we refer to as the Bible. It is a comprehensive statement. First Paul informs us that the Scriptures are inspired by God. Literally, inspiration means "in breathed." This is true of the Word of God. This has the thought of giving the Scriptures "life" power.

Paul further shows the four main uses of the Scriptures: (1) They are a source of doctrinal truth. (2) They reprove error. (3) They correct. (4) They build character. Then Paul speaks of the Scriptures' mission. This mission is to make God's people complete, thoroughly equipped to do every good work.

It is the first part of the passage upon which we would like to enlarge: "All scripture . . .

given by inspiration of God." The Scriptures, or the Bible, may be defined as a divine revelation. The English word, revelation, is the equivalent of several Greek words, which have shaded meanings. They are: manifestation, bright shining, and uncovering or unveiling.

There are two kinds of revelation. We have natural revelation, and we have supernatural revelation. In the natural realm there are certain forces and laws. There are things animate and things inanimate. All of this can be observed and appreciated by man, who exists in this realm. In the supernatural realm there also are certain forces and laws, but these are on a higher plane, appreciated only by higher beings. Hence the expression supernatural. The different planes of existence account for the different beings, the different forces and laws. In comparing the natural with the supernatural, we find that the supernatural, or spiritual, can manifest itself in, or penetrate, the natural; whereas the natural cannot penetrate or pervade the supernatural, or spiritual realm.

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(Continued from page 31)

Natural Revelation

The Bible brings the natural revelation to our attention. For example, in Psalm 19:1-6 we have described for us the order, beauty, harmony, and utility of our heavens and earth. Again in the 104th Psalm, we find the Psalmist speaking in greater detail of nature—its creation and preservation. It is a remarkable chapter. In Romans, chapter 1, verses 19 and 20, the Apostle Paul speaks of natural revelation. Here we are shown how nature reveals God to man.

How would it be possible for the supernatural to penetrate the natural? We must have communication between God and man. The possibility of such communication depends upon whether God can communicate a revelation to man, and whether man can receive such a communication. On God's side we recognize his ability to express his thoughts to whomsoever he will. On man's side we find that under certain conditions he does have the ability to receive a supernatural revelation. We could illustrate this by means of a radio transmitter and a radio receiver. The transmitter has the power to transmit a message, but one must have a receiver capable of receiving it on a particular wave

length. Similarly God can disclose, unveil, or make something known to one whose mind has been prepared to receive the message.

This has been done in a number of ways. For instance, God communicated by some means with Adam, Eve, and Moses. God made use of dreams to reveal certain things to Joseph, Pharaoh, and Nebuchadnezzar. God revealed his will by visions to Isaiah, Ezekiel, Daniel, Peter, James, and John. God used miracles to make known his desires. Other means were also used to communicate his purposes.

Translations Not Inspired

Before we proceed, we would like to make one thing clear; that is, when we speak of all scripture given by the inspiration of God, we do not mean any and every translation of the Bible. Translations are of human origin, and even the best of them contain mistranslations and misunderstandings. It is only the original text, as written by their human authors, to which full inspiration can be ascribed. In the original form there were no paragraphs or punctuation. These were supplied by the translators. The translators took certain liberties in their translations, causing errors to creep in. This the

Lord permitted for good reasons.

These errors, however, were made manifest in due time. Corrections were made for the edification of the church. It is in the realm of possibility that in the future (in the Millennium, perhaps) God will display a perfect translation of his Word for all people to read. We make another observation in the realm of inspiration: all truth is not inspired, because all truth is not found in the Bible. For example, accurate history is true without inspiration. Mathematics and true science are true without inspiration, but all truth found in God's Word is inspired. As the Scriptures declare, "Thy Word is truth."

Different Methods

It is interesting to observe the different outlets inspiration has used to bring revelation. Some expressions are mechanical. Balaam's ass was seized by divine power. It uttered things it did not understand. Balaam himself was overcome by power divine—uttered things he did not understand, nor wished to say. Daniel tells us that he did not understand the greatest of all his prophecies. In these cases God's spirit moved in a mechanical way to accomplish his purpose.

Another way inspiration has

resulted in revelation was through the inspiration of the apostles. Here God's Spirit acted in a different way. It enabled their minds to reason out divine revelation. The apostles wrote matters they clearly understood—things with which they were in sympathy. However, there were a few exceptions. John wrote the Book of Revelation without understanding it. This understanding was to be reserved for a later time.

We find in the Bible thoughts of wicked angels and men. The sentiments of such are not inspired. However, the record of them is divinely directed. These thoughts of wicked angels and men are part of God's revelation, necessary for various reasons.

As inspiration brings revelation, we find variety present. Various writers used their own style. As we study the epistles, we will discover as many styles of writing as writers. Paul's style in his epistles is different from that in John's epistles. Paul's style, as a rule, is heavy, and at times involved. This is not the case with James and Peter. How do we account for the many styles? The difference is due to God's respecting the individuality of those he used as his agents. This diversity of style in biblical writers can be illustrated by the

differences of tone in various musical instruments. The piano, violin, and the cornet play the same note in their own particular tone. Each is appreciated for its beauty.

Individuality Respected

God has respected individuality in dealing with his servants and his sons. Each one of the Ancient Worthies is a personality. This has been true of the teachers of the Lord's people. Each draws from a common source, the Bible, and yet variety results, capable of bringing spiritual education to God's people. Every elder has an individuality all his own. Diversity brings blessings. God will carry this principle into his divine realm. He will have 144,000 personalities—all perfect spiritually yet retaining individuality. As the Scriptures declare, each star will differ from another in glory. (I Cor. 15:41, 42) The world of mankind, though all perfect after the Millennium, will retain individuality. We can illustrate this by snowflakes. No two snowflakes in the myriads of them are alike.

The men that were inspired by God to write his Word were fitted for the task. In every case they were faithful, consecrated men. Some of them were not

learned men, but they were all able men. We look to Moses, David, Solomon, and Daniel. They were statesmen and executives of the first order. Samuel, Isaiah, Ezekiel, and Jeremiah were men of a high order of intellect. Luke certainly was a scholar. The language of James and Peter shows evidence that their education was obtained in the School of Christ. Apart from Jesus, a deeper reasoner than Paul probably never lived. All the writers of Holy Writ were selected men, well fitted for the work assigned. But they were fallible men.

In addition to the writers' being fallible, none of them, uninspired, had the ability to put things revealed to them in proper form and words. To give us an infallible record and presentation of God's revelation, God inspired these fallible writers. In our close examination of the Bible's contents, we make some rather interesting discoveries. In its makeup we find many doctrines, promises, exhortations, prophecies, and types. Some of these doctrines are simple, others more difficult. To secure infallible presentation of these in writing, its fallible writers must be inspired. This would particularly be true in the case of prophecy.

Many of the prophets had no understanding of the things that they wrote. Many of these writers had a knowledge of history and events. These were used, but it required inspiration to select the right material and reject the wrong material. If Moses was not inspired, how was he able to describe so accurately the nature and order of creation? No human being witnessed the creative work of God. Its record must, therefore, be a matter of revelation by inspiration.

Love Thy Neighbor

Consider another illustration. Take the law of duty, love, and justice to your neighbor. This is briefly stated, "Thou shalt love thy neighbor as thyself." Only a supernatural mind could have thought out so completely this comprehensive law. The human mind did not have the ability to conceive it. It would only be revealed by inspiration. Man's efforts to make the laws of justice fit the ever-changing relations of man to man have resulted in laws without number, filling literally thousands and thousands of volumes. These man-made laws are subject to change constantly; additions, modifications, and revisions are constantly made. All of these laws are the uninspired efforts of fallible men to govern man's actions. But the in-

spired Bible condenses all the world's thousands of laws (even those yet to be enacted) into two sentences which never need revisions. "Thou shalt love thy neighbor as thyself." (Matt. 19: 19) "All things whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12) No uninspired man could conceive of such a law. It must come by inspiration.

Inspiration would be required in order to comprehend Christ's three natures: spirit, human, divine. The understanding of the three natures of Christ would be necessary to the church. Notice how easily the translators introduced error on this subject, supporting the God-dishonoring doctrine of the trinity! Only through inspiration could the process of the change of nature in our Lord be shown. The original text condemns the theory of the trinity. The original text makes clear the position of our Lord before coming to earth, and after leaving earth. It took inspiration to explain the human nature of our Lord; how it was possible, and why it was required.

Inspiration was necessary to make clear the change from human to divine. The process of the new creature would have to be made plain—the begetting, the

growth, and the birth. Error would not be tolerated in any of these important features, because it would violate other parts of the plan.

The Bible's Qualities

Let us ponder over all the qualities our Bible possesses. They are unity, diversity, harmony, truthfulness, infallibility, beauty, power, simplicity, and others. All of these qualities could be present only in an inspired Bible. Now consider these facts. There were eight writers and associates of the New Testament, and more than twenty-four writers of the Old Testament. These writers lived, from the first to the last, about 1,700 years apart. The Old Testament writers did their work within twelve centuries. The New Testament writers did theirs within fifty years. All these writers possessed different characteristics, talents, stations, and education. They wrote without system, and piecemeal, on the divine revelation. They wrote of principles, persons, events past, present, and future. Yet they produced a work of utmost unity in doctrine, exhortation, prophecy and types. The Bible's unity is a sure proof of its inspiration.

Another evidence that proves inspiration in the Bible's ar-

rangement is that the Bible is not assembled like a textbook. All textbooks worthy of the name are logically and progressively arranged. In other words, one subject follows another in proper sequence. For example, the textbook on mathematics begins with the simple, progressing to the more complex. This is true of other textbooks treating other subjects. The Bible is not so constructed, but rather, none of its subjects are completely and progressively discussed in any one place. The Bible itself states that this is the case. We read in Isaiah 28:10: "For precept must be upon precept, . . . line upon line; here a little, and there a little."

This is especially true in the prophets, psalms, and types. The matter becomes more complicated in reading the ambiguous statements, dark sayings, figures, and parables. We find that the Lord so constructed the Bible to hide his thoughts and plans from those who would be of the wrong disposition. But despite the many confusions and diversities, the contents of the Bible, when rightly divided, produce harmony. This becomes apparent when its passages on doctrines, promises, prophecies, and types are assigned to the right class and right dispensation.

Harmonious

Despite the diversity of subjects, the Bible, rightly divided, reveals a marvelous harmony. Further, we note that not one of the Bible's writers was given anything like a complete view of its teachings, but rather greater or lesser snatches of its many subjects. Yet when each writer's contribution is added to all the others and the sum total is rightly divided, there emerges a harmonious and logical whole. To have assembled the material of the Bible in such apparent confusion, and yet, by rightly dividing, to permit a unity to emerge, surpasses anything possible by man. This implies, without question, an inspired Bible.

The Lord in providing his revelation has divided it into two parts—the Old Testament and the New Testament. Each complements the other. The ancient Jews believed in the inspiration of the Old Testament. They believed that the Law, the prophets and holy writings came directly from God. This accounts for the great reverence with which they regarded the holy writings. The view of the Jews that the Old Testament was divinely inspired, was shared by Jesus and the apostles. Jesus continually affirmed the inspiration of the Old Testament. When he

was tempted, he referred to the Old Testament as, "It is written." He called it "the Word of God." The apostles treated the Old Testament as Jesus did; they expounded it as God's Word. They quoted from the Old Testament as proof of their teachings. Paul quoted from the Old Testament to prove our Lord's resurrection.

Our Lord and the apostles assigned various names to the Old Testament, establishing it as an inspired Word. They called the Old Testament "the Scriptures," meaning, "the writings of all writing," and "the oracles of God." The expression, "Word of God," is used fifty-two times in the New Testament, referring to the Old Testament. Another name that Jesus and the apostles gave the Old Testament was "the Law and the Prophets."

Words Binding

In Matthew 18:18 Jesus makes a statement concerning his apostles: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Here Jesus identifies his apostles as God's inspired agents.

The apostolic inspiration was of a threefold character: (1) They would have a refreshment of memory enabling them to recall

and reproduce the Lord's personal teachings. (2) They would be guided into an appreciation of the truth pertaining to the divine plan. (3) They would receive special revelations of things to come. We would not expect the memory of the apostles to supply the exact wording, but the Lord's promise was a guarantee of the correctness of their statements.

In each of the four Gospels we have a history of the Lord's early life and ministry, yet each writer has his own individuality. Each writer in his own style records items which seem to him most important. Under the Lord's supervision, the various accounts, combined, present a history sufficiently complete for establishing the church.

Suppose now that their inspiration would be word-for-word dictation. Then it would not be necessary for several men to write. One writer would suffice. It is interesting to note that while each writer exercised his own freedom of expression and made his choice of the events he recorded, the Lord by his Holy Spirit so directed the matter that nothing of importance was omitted. All that was required was faithfully recorded.

The Lord's guidance of the apostles was not generally per-

sonal or individual. Although the apostles (with the possible exception of Paul and Matthew) were plain and unlearned men, nevertheless their scriptural presentations were remarkable. The epistles of the apostles consist of logical arguments based upon the inspired writings of the Old Testament and the words of our Lord. Those who partake of this same spirit, by following the lines of argument which the Lord, through his mouthpiece, presents, come to the same logical and truthful conclusions. This means that our faith does not stand in the wisdom of men, but in the power of God.

We must recognize the difference in the apostles' inspiration and that of the prophets of old. The apostles did not write in a mechanical way like the prophets. They had a clear view; their minds were illuminated. They could appreciate the divine purpose, and could state it clearly. So we, through the apostles, have this same appreciation through the same Spirit, but we do not have inspiration, because this is not required. So, then, we can see that the apostles' historical accounts and their teachings were so supervised by the Lord that erroneous teachings were avoided, and the truth was presented in such a way that

it would be appropriate for the instruction of the church throughout the Gospel Age.

Being convinced that the Scriptures have been divinely inspired, may we take full advantage of their purpose. They are our source of doctrinal truth. May

we use the Scriptures to reprove error. May they make the necessary corrections in mind and heart. May they build Christian characters. All of this to make us complete, thoroughly equipped to do every good work.

—Contributed

YOUR QUESTIONS

Pearls Before Swine

Will you please tell us how to discern the "swine" class, and also what are the "pearls" referred to in Jesus' admonition, "Give not that which is holy unto dogs, neither cast ye your pearls before swine."—Matt. 7:6

We think that the "pearls" of this lesson symbolize the precious truths of the Gospel which we are commissioned to give out to the people. Experience has proved time and time again that often when we witness the truth to others they discern that there is nothing in it from which they can profit, and turn away in scorn from those who are endeavoring to bless them with the truth.

However, it is not for us to decide who comprise this "swine"

class. This would be placing a responsibility of judging upon the Lord's people which they are not properly qualified to discharge. The lesson taught by Jesus is that we are not to force the truth upon those who are not ready for it, and who, in their selfishness, symbolically speaking, trample these "pearls" under their feet, and then "turn again and rend you."

A Heavenly Hope

It is often stated in The Dawn that the "little flock" will have spirit bodies, but where is there a Bible text to support this thought?

The Apostle Paul's words in I Corinthians 15:44-49 seem to be conclusive on this point. Peter wrote, "Whereby are given unto us exceeding great and precious

promises: that by these ye might be partakers of the divine nature." (II Pet. 1:4) There are many other passages, direct and indirect, which show that the hope of the church—the "little flock" that follows faithfully in the footsteps of Jesus during this Gospel Age of sacrifice—is a heavenly one. Jesus went to heaven to "prepare a place" for this class, that being made like him they can be with him, and with the Heavenly Father.—John 14:3; I John 3:2, 3

A Vision

On the Mount of Transfiguration Moses and Elias (or Elijah) spoke with Jesus and his disciples. See Matthew 17:1-8. If Moses and Elijah were asleep in death, how was it possible for them to appear at that time? Were they temporarily resurrected from the dead?

No, Moses and Elijah had not been resurrected from the dead, and it is true that they were asleep in death. The explanation of this apparent contradiction is found in verse 9 of the chapter, which reads, "And as they came down from the mountain, Jesus charged them, saying, Tell the **vision** to no man, until the Son of man be risen again from the dead."

As Jesus said, Moses and Elijah had appeared only in vision, and a vision is not a reality. Peter saw a vision of a sheet let down from heaven filled with unclean animals, but actually there were no animals, and no sheet. (The Acts 10:17) In the Book of Revelation we have accounts of many visions which were given to John while on the Isle of Patmos. There were horses, wild beasts, trumpets, etc. but none of them was real. So also on the Mount of Transfiguration, Moses and Elijah were seen merely in vision, they were not actually there at all.

For the Dead

I Corinthians 15:29 reads, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Does this mean that one can be baptized in water as proxy for an unbaptized person who has died?

No, that is not what the Apostle Paul means, although there is a large church group which holds this view, and practices it. In Romans 6:3, 4 Paul writes, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into

death." This is not water baptism, but a burial of the Christian's will into the will of God through Christ. Water immersion is merely the symbol of this.

Again Paul wrote, "As many of you as have been baptized into Christ have put on Christ," and to this he adds, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:27, 29) The Abrahamic promise to which those baptized into Christ are heirs is that through the "seed" of Abraham all the families of the earth will be blessed. (Gen. 12:3; 22:16-18; Gal. 3:8) Paul explains that those baptized into Christ are Abraham's seed, and these will, together with Christ, be the ones to extend the promised blessings to all mankind—they have been "baptized for the dead."

Aside from the present living generation, "all the families of the earth" which are to be blessed by Christ, and those baptized into his death, are dead. To receive a blessing they must be raised from the dead, so Paul's argument is that if there is no resurrection of the dead, the baptism of Christ's followers into his death, their suffering and dying with him in order that they might live and reign with him, to bless the people, is in vain.

Dead Beyond Our Help

How do we pray for the dead?

We are not given any authority in the Word of God to pray for the dead! Praying for the dead, as practiced by some, is in the belief that the dead for whom prayers are offered are in "purgatory." But there is no such place as purgatory. It is not mentioned in the Bible. The dead are unconscious, and will so remain until awakened from death by divine power in the resurrection. Nothing at all is accomplished for them now through prayer, since they are asleep in death until the time for their resurrection.

Jesus' Baptism

Was Jesus sprinkled or immersed?

Matthew 3:16 reads, "Jesus, when he was baptized, went up straightway out of the water." This seems to answer the question, indicating clearly that Jesus was actually in Jordan and buried in the water. Besides, the Greek word baptize means to bury, or submerge.

Jesus' immersion in Jordan, however, was merely pictorial of the burial of his will into the will of his Heavenly Father, and it was his Father's will that he should die as the world's Redeemer. Thus Jesus' real bap-

tism was into death, and this was beautifully symbolized by his burial in the waters of Jordan.

Can We Be Perfect?

Matthew 5:48 reads, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Do you think it is possible for any member of the fallen race to attain to this high standard of perfection mentioned by Jesus?

The Greek word here translated "perfect" means "complete," or, "completeness." Jesus' admonition to completeness is introduced by the meaningful word, "therefore," indicating that his statement is based on the preceding remarks. To understand in what sense Jesus meant that his disciples should be complete, as his Heavenly Father was complete, it is essential to take the preceding context into consideration. It reads:

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is

in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others?

do not even the publicans so?"—vss. 43-47

Then follows the admonition, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The meaning is obvious, for Jesus had explained the manner in which the Father's perfection, or completeness, was manifested; namely, in the impartial manner in which he distributed the common blessings of life, thus demonstrating his love for all his human creatures, and his hate for none.

To us it means that to be like him in keeping with this admonition we, too, must love our enemies as well as our friends, and be willing to bless those who persecute us, rather than in any way to do them harm. We cannot rise above our fallen nature and be free from sin, but by God's grace we can be all-comprehensive in the bestowing of our blessings, even as our Heavenly Father is, and thus in this matter we can be complete as he is complete.

An Important Consideration

John, Chapter 21

THIS chapter opens with the account of one of our Lord's appearances to his disciples after his resurrection. It occurred on the shores of the sea of Galilee, or Tiberias, and reminds us of the words of the angel to the women at the tomb: "Behold, he goeth before you into Galilee; there shall ye see him." (Matt. 28:7) These appearances—all of them for short periods of time—were in various guises—as a gardener, a stranger, as well as that most startling and unusual one in the upper room when "the doors were shut . . . for fear of the Jews."—John 20:19

They were intended to prove to the disciples two things: (1) the fact of our Lord's resurrection; (2) that he was no longer a man, subject to human conditions, but changed from his former state of "the days of his flesh" (Heb. 5:7), and that since his resurrection

Jesus is a glorious spirit being, able to go and come at will, and to materialise and assume whatever kind of body divine wisdom saw to be necessary for the carrying out of the divine plan.

Seven of the apostles were present on the occasion of our lesson in chapter 21. Their expectations concerning Messiah's kingdom which had caused them to leave the fishing business, as well as other earthly callings, hopes, and ambitions, had not been realised. Feeling unable longer to proclaim "the kingdom of heaven is at hand," and continue in the work of fishing for men, they could not for long remain idle.

So Peter, who was usually allowed to take the lead in temporal as well as in spiritual matters, suggested that the old fishing business be reorganised. To this seemingly good idea the others readily assented, and that night they went out for a catch. The dear Master, invisibly present with his disciples, and with his kindly providences around them as much as ever, made use of the opportunity to emphasise the important lesson of their en-

tire dependence upon him, and that even in the old fishing business they could not succeed without his blessing.

Caught Nothing

"When the morning was . . . come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus said unto them, Children [margin, or, Sirs], have ye any meat? They answered him, No. And he said unto them, Cast the net on the other side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." (John 21:4-6) The quick mind of John caused him to think of the miraculous draught of fishes just prior to their call to full discipleship some three years before (Luke 5:4-6), and he concluded that the one on the shore could be none other than the Master himself.—John 21:7

Jesus told them to bring the fish they had caught. And when they reached the shore, to their surprise, "they saw a fire of coals there, and fish laid thereon, and bread." (Verse 9) Then came the invitation, "Come and dine"; or, "come and breakfast." (Diag.) And we can well imagine the gracious way in which this invitation would be given. "Jesus then cometh, and taketh bread, and

giveth them, and fish likewise."—Verses 12, 13

Examination

The conversation that took place between Jesus and the disciples during breakfast is not recorded; but at the close of the meal our Lord took advantage of the opportunity of impressing a needed lesson upon Simon Peter. When they had broken their fast Jesus said to him, "Simon, son of Jonas, lovest thou me more than these?"—these fishing boats and nets. (John 21:15) In other words, Jesus seems to say to Peter, "Do you love me more than you love your earthly pursuit?"

Jesus probably knew that if Peter had loved his home by the sea of Galilee and his earthly calling more than he loved his Lord and his service, he would never have left home in the first place. However, but a few weeks previous to this, Peter had denied his Master, and doubtless needed the lesson here imparted, as well as a definite intimation of his Master's forgiveness, and of his restoration to his former position in his service.

Jesus in his inquiry uses a very strong word, *agapao*, as though he would say, Have you a deep sacrificial love that will put me and my service before everything else? Peter in his reply—which

strikingly lacked that confidence and self-assurance he possessed before denying his Master—said, “Thou knowest that I love thee.” Here the word in the original is **phileo** (not nearly as strong a word for love as **agapao**), as if to say, “Thou knowest that I have a natural affection for thee, Master.”

Then came what was in all probability a very unexpected reply, “Feed my lambs.” Peter’s commission to preach the Gospel is here renewed. He was to be permitted to show his **phileo** love, his natural affection, or duty love, by assisting the little ones of the Lord’s flock.

Doubtless after some further conversation not recorded, Jesus again put the question, “Simon, son of Jonas, lovest thou me?” Cannot you say that you have more than natural affection for me? Have you not some **agapao** love that will love and serve me in spite of the sufferings and sacrifice that may be involved?

Again, Peter did not venture to use this strong word, **agapao**, indicating that he would put the Lord before everything else whatever the cost. Nevertheless, the Master gave Peter a further assurance of his favour, “Tend my sheep.” (Verse 16, **Diag.**) This seems to indicate that if Peter

continued faithful in looking after the young of the Lord’s flock, he would be privileged to help those more advanced in the way.

However, as a further test (Verse 17), our Lord almost seems to question Peter’s duty love. “He saith unto him the third time, Simon, son of Jonas, lovest thou me?” Here the text has the word **phileo**, as though the Master would say, Are you sure that your **phileo** love is real and true, that your self-confidence is not causing you to make an overstatement of the truth?

Poor Peter was deeply distressed that even his duty love should be questioned, and he replied, “Lord, thou knowest all things; thou knowest that I love thee.”—“Thou knowest that I have this affectionate measure of love for thee, Master.” (See **Diag.** vs. 17) Now came a further gracious assurance, “Feed my sheep.” Peter was fully restored to his former position. And this requirement on the part of Jesus of Peter’s threefold assurance of his love, seems to have an indirect connection with Peter’s threefold denial of his Master.—Matt. 26:69-75; Luke 22:32

That Peter was fully reinstated in divine favour is amply proved by the noble work he was per-

mitted to do in the years after Pentecost, and which enabled him to write with much humble assurance, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, . . . not by constraint, but willingly."—I Pet. 5:1, 2, word for word, **Diag.**

As a father willingly works for many years at an unpleasant occupation because of love for his wife and family for whom it is his pleasure and duty to provide, so our love for the Lord and his cause must carry us over the rough and difficult way into which his service frequently brings us. Paul says, "Whatsoever is not of faith is sin." (Rom. 14:23) We may similarly say that whatsoever is not of love is unacceptable.

Take Heed

Verses 20 and 21 of John, 21st chapter, seem to suggest that Peter was finding it difficult to endure this continuous concentration of attention upon himself, and he looked about for an opportunity to change the subject, or, if possible, to focus attention upon someone else. Seeing John close at hand, he said to Jesus, "Lord, and what shall this man

do?" Jesus in effect, very graciously told Peter that the fulfilling of his commission of feeding the lambs and tending and feeding the sheep would give him little time to be concerned about the kind of work others would be doing in the Lord's service. Regarding ourselves, if others are not doing just what we think they should be doing, instead of being unduly concerned about it we may well apply the words of the Master, "What is that to thee? follow thou me."

John, a Type

Peter's remark concerning John is used by our Lord to teach a very beautiful and helpful lesson. Jesus said to Peter, "If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?"—Verses 22, 23

We know that John personally did not tarry in the flesh until our Lord's second presence. From these words of Jesus, however, we can picture John as representing a class among the Lord's disciples who would be living during the days of his second

presence. Just as the disciples thought that Jesus said John would not die, so many Christians have mistakenly believed that those of the Lord's followers who tarry in the flesh until he comes again would not die, but instead of dying would be instantaneously changed, caught up to be with him. However, according to the Word of God, in neither case is this true. John went into death to await the first resurrection, and the John class (the church at the end of the age) must all die like other men—must prove faithful unto death in order to receive the crown of life—Rev. 2:10

Paul tells us that those who are alive and remain unto the presence of the Lord will, instead of sleeping, be caught up at the moment of death, and in this way shall be forever with the Lord. (I Thess. 4:16, 17) Our human earthly tabernacle, in which we, as new creatures reside, must die, must be dissolved, if we are

to be born as spirit beings; for when we are actually born of the Spirit, we will no longer be fleshly beings, because "that which is born of the Spirit is spirit." (John 3:6) Meanwhile continuing our earthly pilgrimage as new creatures, begotten by the Spirit, we do know that when our earthly house of this tabernacle is dissolved, "we have a building of God, an house not made with hands, eternal in the heavens."—II Cor. 5:1

"For the [seventh] trumpet shall sound, and the dead [in Christ] shall be raised incorruptible, and we [who are alive and remain in the flesh during this time] shall be changed" at the moment of death. (I Cor. 15:52) Hence the Revelator says, "Blessed are the dead which die in the Lord from henceforth: . . . they . . . rest from their labours; and their works do follow them"—their activities continue on the other side the veil.—Rev. 14:13



Encouraging letter

"Dear Brethren: I must write and tell you how much we enjoyed reading the November Dawn. The opening article, 'How Great Thou Art,' was thrilling and inspiring. And the account of Brother Pollock's journey through Europe and Israel was a delight, and so was 'A Pilgrimage

in Greece.' Indeed, every page was a feast, so much so that I cannot find words to express myself. All I can say is, thank you for a refreshing, satisfying and uplifting sixty-four pages. Yours in his love."
—England

Report of United Efforts

"Do all things without murmurings and disputings: that ye may be blameless and sincere [margin], 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."—Philippians 2:14-16

THE Apostle Paul was always enthusiastic about proclaiming the Gospel. When imprisoned in Rome, Paul witnessed to all who visited him, and he apparently became a well-known figure in all of Caesar's palace. When Paul was imprisoned, seemingly a number of others became active in proclaiming the truth, and Paul rejoiced in this, even though some were doing it with wrong motives.—Phil. 1:12-17

Paul speaks of witnessing "in the midst of a crooked and perverse nation." There was much wickedness in the world in those days, and it is no different now. Indeed, today the forces of irreligion and atheism are running rampant throughout the earth, and proportionately fewer and fewer people are found to have any interest in the Bible or its teachings. But the brethren throughout the world today, even as was true of the Apostle Paul, do not consider this as a valid reason for slackening their hand in the work of ministering the Gospel of the kingdom.

It is true, of course, that the more difficult the work is, the greater the sacrifices which have to be made, and the need for a firmer trust in the Lord and in his promises. But after all, we have covenanted to lay down our lives in the service of the truth, and we know that as we do this our Heavenly Father will cause all our experiences to work together for our good as new creatures in Christ Jesus. So, whether the people listen and

respond to the message, or whether they turn their backs upon us, we know that the Lord is directing and blessing us, and we continue to give glory to him for the privilege of being workers together with him.

It is a blessed thing to realize that so many brethren throughout the world are, like Paul, determined to continue to hold forth the truth of the Gospel. Because this is true, this report of activities for 1965 is a report of your activities as well as ours. While we at The Dawn rejoice in the share we have in the Lord's service, without the co-operation of the brethren in the field, our efforts would be almost meaningless. Let us emphasize, then, that this is our united report; a report, that is, of what the brethren everywhere have been able to accomplish by working together in the ministry.

The TV Witness

We begin with the television witness because it is more general in scope than some of the other activities. We think most of the brethren know that we do not pay for time on television stations—not as yet, at least. The stations televise our films as a public service. So when we consider that during the year 1965 an average of more than fifty television stations carried our programs it seems good evidence that the Lord is blessing this method of disseminating the truth. But even more gratifying is the fact that here and there are earnest souls who are responding to the message as disseminated by the television, some of whom already have made a full consecration to the Lord.

During the year a number of new films were completed. We are able to continue producing films because of the fact that the TV stations make no charge for putting them on the air. The last thirty-one of our films have been produced in color. We were advised by our producers to go to color because of the rapidly increasing number of color television sets now in the homes. The television stations are keenly aware of this, and are putting on more and more programs in color. This means that more of the stations will be glad to use our films. We have already had good proof of this.

It will be recalled that Jesus did much of his teaching by means of parables. His parables were, in reality, little stories from which, at the conclusion, he would draw a lesson. Some of our newer films follow this style. Our "parables" relate to human experiences in life, and at the conclusion lessons on the truth are drawn. We believe that these new-style presentations, together with the fact that they are in color, will gradually result in an increase in the number of stations which will be carrying The Bible Answers films.

It will be interesting to the brethren to realize that there have been more than one hundred and fifty television stations which have been, or are, showing The Bible Answers series. Many of these have been in our larger cities, such as Seattle, Washington; Los Angeles, California; Phoenix, Arizona; Oklahoma City, Oklahoma; Kansas City, Missouri; St. Louis, Missouri; Cincinnati, Ohio; Columbus, Ohio; Cleveland, Ohio; Pittsburgh, Pennsylvania; Tampa, Florida; Birmingham, Alabama; New York City; Albany, New York; Rochester, New York; Buffalo, New York; Syracuse, New York; and Omaha, Nebraska.

Films for Public Witnessing

From time to time we have reported the wide use of our color film, "The Unknown God," in churches, clubs, and schools. The number of showings of this film, as booked through our film agency, is now nearly 5,000, and a goodly number of bookings are continuing to be reported to us each week. Our plan now is to furnish our agency with another film for use in this way. The film recommended by the agency is the one the brethren know as "Life After Death." For this new use, the title will be "The Search for an Answer." We trust that this film will have as wide a showing as did "The Unknown God." The latter, of course, will continue to be used by the agency.

Public Meetings

While on the subject of films it seems appropriate that we mention the wide use the brethren are making of our color films in connection with their public meeting activity. Where opportu-

nity arises public lectures are still being given as a means of presenting the Gospel, and we commend the brethren who are participating in this type of witness work, And now many of the brethren have found that the public respond more readily to the announcement of a film showing.

We have not undertaken to keep a record of this activity. Indeed, much of it goes on without the results being reported to us. The main thing always is the giving of the witness and the glorifying of the Lord's name. However, we are aware that much of this activity took place during the year from coast to coast. The New York brethren had a well-attended series of three film showings in the Hotel Biltmore during the month of March. The films have been used widely for this purpose in the Los Angeles area, and also in Chicago and Detroit, as well as many other places. In Detroit 1100 of the public witnessed the film, "Life After Death."

The Radio Ministry

The radio ministry of the truth continues at about the same volume as a year ago, with a total of more than a hundred stations broadcasting the truth every week. As all know, the size of the radio audience is much smaller than it was before the advent of television. However, there is much evidence that the radio ministry is still very worthwhile. We know from the mail response, and from the contacts of the brethren with the public, that the "Frank and Ernest" broadcasts have a large regular audience, and every year some of these reach the point of full consecration.

Another important aspect of the radio ministry is the fact that it reaches so many of our isolated brethren each week. To many of these it is about the only spoken-word contact they have with the general ministry of the truth. Brethren in the various ecclesias also look forward to these broadcasts each week, and are blessed by them. Besides, many of the brethren are participating in the programs by helping to advertise them. The newspapers are used for this; and besides, special monthly circulars are available for general distribution.

Literature Displays at Fairs

Throughout the country more and more of the brethren are arranging for literature displays at their county and state fairs. In recent years this form of activity has greatly increased. While very few of the brethren report to us their total distribution of literature by this means, we know that it is large, and that the Lord has richly blessed this means of bearing witness to the truth.

The second year of The Dawn display at the New York World's Fair was also a success, and many rich blessings were received by those who participated in this effort. The total number of names received during the two seasons was slightly over 60,000. Many of these have become subscribers to The Dawn, and many have ordered additional literature. Some are attending meetings in local ecclesias.

One of the special features of our effort at the World's Fair was that we were privileged to hold many public meetings in a small auditorium in the building in which our booth was located. This was a blessed experience for the brethren the first year, and we were able to make a similar arrangement in 1965. It was possible in 1965 to use the auditorium many Saturday afternoons for this purpose, and each week there were five showings of the film, "Life After Death." The average attendance at each showing was more than one hundred, and many hundreds of the public left their names to receive the booklet, "Life After Death."

We take this opportunity to express our appreciation to all the brethren who, at great self-sacrifice, served at our World's Fair booth. These were brethren from all parts of the country, and it was good to have them in our midst, and to note their zeal for the Lord and for the truth.

Literature Distribution

The distribution of the printed page continues to be an essential aspect of ministering the truth. Included in this ministry is the distribution of "Studies in the Scriptures" and other books

and booklets, as well as tracts, circulars, kingdom cards, and consolation folders. The year saw a substantial increase in the amount of literature distributed, so much so that The Dawn printing and binding facilities became insufficient to keep up with the demand, so we contracted for many of the cloth bound books to be printed commercially.

Much of the distribution of the books was done by mail through a follow-up of names we received from various sources, such as television, the radio, kingdom card and tract distribution, magazine advertising, and from the various fairs. The results of this intensified mail follow-up have been very gratifying.

The brethren generally have been more active than heretofore in distributing literature of various types. Many copies of "The Divine Plan of the Ages" have been distributed by means of personal follow-up calls, and still others by those who are engaging in a house-to-house colporteur work. While the efforts of one individual may seem small, the combined efforts of all who go forth to spread the truth by means of the printed page result in the distribution of much literature, which, we believe, is to the glory of the Lord.

Another means of distributing literature has been through the placing of announcements in magazines. During the year such magazines were used as Parade, Ebony, Farmer's, Grit, and others. The French and German editions of the Reader's Digest were also used. This form of witnessing will be continued, for there is every evidence that the Lord's blessing is upon it.

The Pilgrim Service

As always, the Lord's rich blessing has continued upon the pilgrim service, and upon those who have engaged in it. Participating in this for a month or more during the year were Brothers L. Paul Davis; J. Y. Mac Aulay; H. W. Price; G. R. Pollock; W. C. Bertsche; Sam Baker; George O. Jeuck; Frank J. Weber, and N. J. Hiam. Serving shorter periods of time were Brothers D. J. Morehouse; Albert Sheppelbaum; Adam Miskawitz, and the late Brother Jens Copeland.

In addition to these there were the many brethren who served week-ends. This is a very important part of the pilgrim service which the Lord is richly blessing. In addition to week-end appointments made by The Dawn, the classes, through their elders in Los Angeles, Chicago, Detroit, and Pittsburgh, serve the surrounding smaller groups.

We feel that through these various arrangements the brethren generally are being well served. And it is a blessed privilege to meet with the Lord's people in their smaller meetings, and to share with them the glorious truths of the divine plan. We receive many reports of blessings received by those who are thus served, and we rejoice together with them in this aspect of our general fellowship, for it helps to strengthen the tie that binds our hearts in Christian love.

Recorded Lecture Service

Supplementing the pilgrim service is the recorded lecture service. These recorded lectures are reaching many who seldom have an opportunity of hearing a speaker in person, and we furnish them free, on loan, to all who can use them. The arrangement is simple. If you have a tape recorder, and would like these recordings to play in your home, or elsewhere, simply write in for them. Unless you specify otherwise, when your request is received we will send you two recordings. One of these will be a "class talk," and the other will deal with some feature of the divine plan, and therefore suitable to use in witnessing the truth to others. When you return these first recordings, their receipt will be considered a request to send others, and so the service continues until you indicate otherwise.

These recordings are, in reality, complete church services, including hymns and Scripture readings. They are usable under many circumstances. We hear of many sisters who play the tapes while they are doing their housework. The tapes are also taken to hospitals, to rest homes, and to shut-ins. We are happy, indeed, to be able to furnish this service to as many as desire it.

Pilgrimage in Australia and New Zealand

By Brother G. R. Pollock

IT IS indeed impressive when visiting brethren in foreign lands to note that the spirit of the truth is a very real thing, making one feel at home immediately upon meeting those of "like precious faith." Our experiences in Australia and New Zealand were no different in this respect than everywhere else we have been. The brethren in these two countries, on the far side of the world from our home, gave us a warm welcome at each place we visited, and, after enjoying "the fellowship of kindred minds" in the things of God's Word, we found a tug at our heartstrings as we said goodbye.

And what a joy it is to know that this spirit of Christian fellowship exists because we, as consecrated brothers and sisters in Christ, are devoted to the knowing and the doing of the will of our Father, and are willing to search diligently in order to be established in those truths revealed to his people during these days of harvest.

In Australia and New Zealand the classes are not large in number, but they are established in the fundamentals which are so essential to the building of the superstructure of faith in the great divine plan of the ages. At each stop in Australia we had a public meeting, which gave evidence of the desire of the friends to spread the Gospel of the kingdom to those who have "hearing ears." The brethren were willing to put forth effort to provide the time and the place of meeting, willing also to leave the results with the Lord, knowing that in these latter days darkness covers the earth and gross darkness the people, and that few hunger for truth and for righteousness.

In referring to my diary, I note the following regarding our visit to Perth—the first class we served after leaving India: “We had a lively, spiritually profitable time with a live-wire class while in Perth. We were sorry to leave.” And the expression, “We were sorry to leave,” describes our feelings as we left all of the classes in Australia and New Zealand.

There are two annual conventions in Australia. One is held in Melbourne at Christmas time, which is the middle of the summer in this part of the world. The other is held in Adelaide at Easter time. And while the friends are widely scattered in this large, sparsely populated continent, these two gatherings help to afford convention fellowship to many of them.

One thing evident is the number of our brethren who are getting toward the end of their earthly course. We had the great privilege of visiting many brethren who are shut-ins. Some of these are unable to get to the regular meetings of the classes because of the infirmities of age and physical illnesses. We tried to encourage these dear saints of God, and sincerely feel that this was an important part of our ministry in this far-away land.

There is one radio station in Australia which broadcasts the “Frank and Ernest” programs. There is none in New Zealand. The one station in Australia is doing a good work, and we trust that other stations will soon again be added to this one as the most practical way of reaching many with the message of truth which has brought such joy to our own hearts. We also trust that there will be greater activity in tract distribution, both by mail and from door to door.

There is no regular pilgrim service in these two countries, but I am happy to report that many of the friends have tape recorders, and that the Dawn Recorded Lecture Service is used and greatly appreciated by the brethren individually, and also by the classes. Many were the expressions of appreciation for the help received from this service.

So, as we leave Australia and New Zealand, I would that my pen could properly express the thoughts which arise in my mind. Throughout this long journey in which we visited many lands, we have been assured so many times of the prayers that have ascended on our behalf, and we have felt the assurance that these prayers have wrought.

We know that the Lord can do anything. We know that he can remove mountains, and during this trip we have seen "mountains" vanish from our view—high ones, too—as obstacles have been removed. In other cases he has given the necessary strength to climb the "mountains." We have had many lessons in faith and in dependence upon the Lord. Many who are not unbelievers suffer, at times, from a lack of full belief in "the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power" in the providences which he shapes in directing the lives of his people.—Eph. 1:19

In every country the friends have been interested in the activities of the brethren in America, in their various efforts to show forth the praises of him who has called us out of darkness into his marvelous light. They have asked to have their love conveyed to their brethren in the various classes, and especially to those who "labor as one family" at The Dawn.

As one travels over a vast continent such as Australia, and notes the wide open spaces of hundreds of miles with so very few inhabitants, one realizes how much space there is on this planet awaiting the resurrection of the many millions of earth's dead, soon to enjoy these vast areas as they become fertile and "blossom as the rose" during the millennial reign of Christ.—Isa. 35

As we face homeward, we will endeavor to contact Dawn subscribers in Hawaii. In concluding this journey, we pray that our services have been a help to some of the Lord's little ones. We thank our Heavenly Father for all his loving care and protection, and gratefully say, "O God, how great thou art!"

STATISTICAL "GOOD HOPES" REPORT

October 1, 1964—September 30, 1965

	Receipts	Expenditures
General Fund	\$127,116.57	
Radio Fund	29,355.73	\$97,715.07
Television Fund	12,614.79	66,447.44
Speakers' Fund	4,312.74	8,625.48
Overseas Fund	2,515.20	15,800.22
Recorded Lecture Fund	1,468.15	1,725.49
Free Literature Fund	1,645.02	19,011.43
Free Subscription Fund	190.90	1,059.59
Publications, Subscriptions, etc.	38,089.46	50,765.44
Bequests	46,269.25	
World's Fair Fund	11,834.74	4,887.56
Total Receipts and Expenditures	\$275,412.55	\$266,037.72

FREE TRACTS, ETC.: During the year 9,160,532 tract pages of free literature were provided, made up largely of tracts, kingdom cards, radio circulars, consolation folders, and public meeting cards.

FREE BOOKS AND BOOKLETS: Approximately 91,457 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, magazine advertisements, and from the World's Fair exhibit. Many thousands were dispatched overseas for the use of the brethren in Italy, Germany, India, and France. Colporteurs were supplied free with 2,074 volumes of "Studies in the Scriptures".

MEETINGS SERVED: Class meetings numbering 749 were served during the year, with a total attendance of 27,456. There were 1,605 public meetings served in person and by film, with a total audience of 63,870.

Further details concerning the various aspects of the general ministry are presented in the Vineyard Echoes article in this issue entitled, "Report of United Efforts". We seek an interest in the prayers of the brethren everywhere that we may continue to use the funds donated to the work, or otherwise become available, to the Lord's glory, and to the blessing of his people.

LETTERS OF APPRECIATION

An Encouraging Effort

"Dearly Beloved in the Lord: Grace and peace be unto you from God our Father. We, the Detroit Ecclesia, would like to take this opportunity to thank all of you for your collective co-operation in our recent public effort. We believe it was because of the prayers, and all the other demonstrations of the co-operation of many brethren, that the effort bore such encouraging results. The Scriptures assure us that the prayers of a righteous man availeth much. As you probably have already heard, there were approximately 1,100 public present at the meeting, and from these 308 turned in their names for literature. Also, in response to the two large advertisements in the newspaper, on successive week-ends, we have thus far received over 1,300 requests for the booklet. Additionally, there have been over 200 requests for the booklet from invitations mailed for this witness. We are also informed that several hundred additional requests for literature were mailed directly to you brethren at The Dawn. These requests were from the 40,000 tracts distributed to advertise the

meeting. Truly the Lord has richly blessed this combined effort of his people to serve him and to bring honor and glory to his name."—L. W. Zbik, Secretary

In Appreciation

"Dear Brethren: Warmest Christian love and greetings! I am sending you the tapes that father had on hand when he died. I want you to know that he received many blessings from the tapes of the Dawn Recorded Lecture Service; especially so, since he lost his sight and could not read. I know that I will miss him very much, but I am very thankful to my Heavenly Father that I had such a good earthly father. He consecrated before I was born, and all the basic truths of God's plan I learned from him as a child, mostly at mealtimes. The Lord used the "Frank and Ernest" radio programs to get my father back with the truth people, after he had broken away from the J. W's. He then subscribed to The Dawn, from the address given at the end of the program, and was a faithful reader of it as long as he could see. I know that The Dawn was a great help to him to hold fast to

the great and precious promises held out to us. We pray the Lord's richest blessings upon the dear ones there at The Dawn, as you continue to hold forth the wonderful divine plan of the ages."—William E. Roach, North Carolina

A Timely Suggestion

"Dear Friends: Four years ago when my son died and I realized something was lacking in my faith, I began first by reading the Bible. I became somewhat discouraged as I found so much of it so difficult to understand. I began reading every book I could get my hands on that explained the Scriptures. I went, of course, to the public library, and I must say I was somewhat disappointed in the books I found there. What I would have given to find

'Studies in the Scriptures'. I finally came to The Dawn through The Bible Answers television program, but there are many towns which do not receive this program, but do have public libraries. Most libraries will accept books which are given as gifts by individuals. I wonder if there might not be many people who, in these troubled times and because of personal tragedies who are searching for the truth as I was. All people have access to the public libraries and find there the books they cannot afford to buy themselves. The Dawn has several books which would be of so much help to anyone searching for the truth as I was. Well, for what it is worth, these are my thoughts. May the Lord bless your ministry." Mrs. R. B.,—New Mexico

WEEKLY PRAYER MEETING TEXTS

JANUARY 6—"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalm 90:12 (Z. '01-333 Hymn Appen. K)

JANUARY 13—"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."—I John 2:1 (Z. '01-233 Hymn 56)

JANUARY 20—"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?"—Hebrews 12:7 (Z. '95-107 Hymn 67)

JANUARY 27—"Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4:23 (Z. '99-140 Hymn 198)

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 Down Bible Students Association, East Rutherford, N. J. A visit will be arranged when possible.

SAM BAKER	Indianapolis, Ind.	28	R. J. KRUPA	Philadelphia, Pa.	Jan. 23
Phoenix, Ariz.	Toledo, Ohio	30			
Dec. 31-Jan. 2	O. R. BARRALL		L. P. LOOMIS		
San Diego, Calif.	Baltimore, Md.	Jan. 9	Phoenix, Ariz.	Dec. 31	
Los Angeles, Calif.	THOMAS HICKS		Chicago, Ill.	Jan. 1-2	
Phoenix, Ariz.	Paterson, N. J.	Jan. 23	Allentown, Pa.	30	
Lamesa, Texas	G. M. JEUCK		J. Y. MAC AULAY		
Weatherford, Texas	Pottstown, Pa.	Jan. 16	Phoenix Area	Jan. 1-5	
Fort Worth, Texas	G. F. JUDSON		LEO POST		
Bowie, Texas	New London, Conn.		New Haven, Conn.	Jan. 30	
Shreveport, La.	Jan. 16		C. A. SMITH		
Brinkley, Ark.	A. H. KRUMPOLT		Washington, D. C.	Jan. 23	
Memphis, Tenn.	Sayville, N. Y.	Jan. 2	C. R. WEIDA		
New Albany, Ind.	Wilkes Barre, Pa.	16	York, Pa.	Jan. 9	
Columbus, Ind.					

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

MIKE BALKO	DAVID A. BRUCE	KENNETH NAIL
Duquesne, Pa.	San Diego, Calif.	San Jose, Calif.
Jan. 9	Jan. 9	Jan. 9
JOHN BARACOS	C. M. CHUPA	HARRY PASSIOS
Connellsville, Pa.	Flint, Mich.	E. Liverpool, Ohio
Jan. 16	Jan. 2	Jan. 9
NICK BARACOS	Saginaw, Mich.	G. R. POLLOCK
Monessen, Pa.		Fullerton, Calif.
Jan. 23	FRED J. DARROW	Jan. 23
WALTER BLICHARZ	Santa Ana, Calif.	RAY RAWSON
London, Ont.	Jan. 9	Chatham, Ont.
Jan. 9	Riverside, Calif.	Jan. 16
CARL BOUGHTON	Ontario, Calif.	J. I. VAN HORNE
Monessen, Pa.		Duquesne, Pa.
Jan. 9	STANLEY W. JEUCK	Jan. 2
Steubenville, Ohio	St. Petersburg, Fla.	
Jan. 16	Jan. 9	L. W. ZBIK
Connellsville, Pa.		Adrian, Mich.
30		Jan. 16

CONVENTIONS

PHOENIX, ARIZ., Dec. 31, Jan. 1, 2—International Brotherhood of Electrical Workers Hall, 5818 N. 7th Street. Mr. Lloyd Gaddy, 415 E. Euclid.

CHICAGO, ILL., Jan. 1, 2—Central Masonic Temple, 912 N. LaSalle Street. Mr. John Trzyna, 4614 N. Potawatamie Ave.

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

COLUMBUS, OHIO, Jan. 9—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

CINCINNATI, OHIO, Jan. 16—Brotherhood Building, Room 410, Court and

Vine Sts. Mrs. W. N. Poe, One West Ridge Place, Newport, Ky.

CLEVELAND, OHIO, Jan. 16—YWCA, 1710 Prospect Avenue. Mrs. Ian M. Cipperley, 1539 Genessee Road.

MINNEAPOLIS, MINN., Jan. 16—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

DETROIT, MICH., Jan. 30—McGregor Memorial Bldg., Second Blvd. and West Ferry. Mr. Frank Niemczak, 18937 Murray Hill, Detroit Michigan

PORTLAND, OREG., Jan. 30—Mr. Carlton P. Chandler, 10708 S.E. Cherry Street., Milwaukie, Oreg.

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 20, "Frank and Ernest" will discuss the topic, "Are the Dead Alive?" Experience has proved that subjects related to death are of great interest to many people, so we suggest that a special effort be made to advertise this February broadcast. Attractive folders will be available, free, for announcing this topic, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey, 07073.

THE WORLD ON FIRE

To be discussed by

"FRANK AND ERNEST"

KCMO—810 kc. 9:35 A. M.

Sunday, January 16

Hear "Frank and Ernest" discuss this prophetic subject, and send for the booklet, "God's Plan." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office

New York, N. Y. 10001

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

SCRIPTURES

clearly teach

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

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

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

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

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

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