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Highlights of **Dawn**

Vietnam--Peace? or Whitewash?

IN A historic telecast from the White House at 10 P.M. on January 23, the President of the United States announced to the world that at long last a cease-fire had been agreed upon by all the parties involved in the war in Vietnam. It was to become effective on Saturday, January 27, at 7 P.M. Washington Time.

In his televised statement Mr. Nixon also said, "Throughout the years of negotiations, we have insisted on peace with honor. In my addresses to the nation from this room on January 25 and May 8, I set forth goals that we considered essential for peace with honor. In the settlement that has now been agreed to, all the conditions that I laid down then have been met. . . . Within sixty days from this Saturday all Americans held prisoners of war throughout Indochina will be released.

"There will be the fullest possible accounting for all of these who are missing in action. During the same sixty-day period all American forces will be withdrawn from South Vietnam. The people of South Vietnam have been guaranteed the right to determine their own future without outside interference."

Further along in his statement, Mr. Nixon included some words of caution. "We must recognize," he said, "that end-

ing the war is only the first step toward building the peace. All parties must now see to it that this is a peace that lasts and also a peace that heals, and a peace that not only ends the war in Southeast Asia but contributes to the prospects of peace in the whole world. This will mean that the terms of the agreement must be scrupulously adhered to. We shall do everything the agreement requires of us, and we shall expect the other parties to do everything it requires of them. We shall also expect other interested nations to help insure that the agreement is carried out and peace is maintained."

"The Foolishness of Man . . ."—Proverbs 19:3

As the longest war in the history of the United States thus promised to come to a close there was great relief, if not wild rejoicing, at home and abroad; for there had always been the not-too-remote possibility that the bitter conflict in Southeast Asia could at any time burst forth into a third world war involving all the great powers, leading to unimaginable devastation and death.

It was not only the longest war engaged in by this nation, but it was doubtless the most frustrating, as well as one of the costliest. This nation alone suffered some 350,000 casualties, including more than 46,000 dead. The monetary cost to this country has been estimated at 125 to 150 billions of dollars. But the human suffering and material losses endured by the other participants in this long, futile conflict can hardly be imagined. And of course the suffering, grief, and hardship, including that of innocent women and children, will continue indefinitely; for the signing of a cease-fire does not magically restore the dead to life; it does not replace missing arms and legs, or mend shattered faces; nor does it make the blind to see, nor restore the mentally broken once more to health.

Face-Saving Ambiguities

The three months that had intervened since Mr. Kissinger's ill-timed "peace at hand" statement on October 26 tended to blunt the impact of the final announcement, giving it an anti-climactic flavor. And when the initial hopeful news had been more critically reviewed, second thoughts began to arise as to the real substance and durability of the agreement that had been concluded.

For one thing, there are still some 145,000 North Vietnamese troops occupying positions in South Vietnam. The legal right or lack of right of these troops to be in South Vietnam was not clearly defined. The South says they are invaders; the North says they are not invaders, because in their view Vietnam is all one country. Indeed, it is this last point that was at the heart of so much of the difficulty during the final stages of the negotiations, and led to the retention in the agreement of another ambiguity, relating this time to the Demilitarized Zone (DMZ).

Much haggling ensued on this point, being resolved finally (and surely unsatisfactorily) in the adoption of language that could be variously interpreted by either side.

Obviously, such ambiguities can only be a fruitful source of future endless contention, but their incorporation in the agreement seems to have been necessary to induce the two parties to come together at all. The hazards of such a procedure were manifested even before the final signing of the cease-fire on January 27, with Hanoi loudly proclaiming its own interpretation of the meaning of the DMZ, while Saigon on its side was doing the same. One must seriously wonder how firm a peace can be grown from soil that is so generously sown with the seeds of discontent.

Ghosts of Past International Treaties

A careful reading of Mr. Nixon's original statement of

January 23 also gives rise to doubts. He made it clear, as we noted earlier, that the attainment and maintenance of a real peace in Southeast Asia will depend on scrupulous adherence to the terms of the agreement by the parties to it, and on the co-operation of "other interested nations." When one considers the performance of some of these "other interested nations" in the matter of "scrupulously honoring" international agreements mutually arrived at in the past, one may be excused for entertaining doubts as to the outcome of the recently concluded Vietnam agreement, already referred to by several commentators as a "fragile" peace.

It is impossible to believe that the pragmatic Mr. Nixon is not aware of all these uncertainties, and more. He no doubt sincerely and earnestly hopes that peace will ensue; but that he is aware of the pitfalls in the situation is clear by his own statements of the essentials for achieving that desired peace, and for making it stick. He no doubt feels he has achieved all that could be achieved, and that he made the best deal he could in a bad situation; somewhat late, perhaps; but still the best he could do with a foe who had almost no regard for human life; a foe who could live a lifetime (as many did) in a hole in the ground, sustained by a few grains of rice.

"Peace, and There Was No Peace"

But after all is said and done, and after having done the very best he could, Mr. Nixon must have grave doubts about it all, even as he bravely strives to offer hope to the American people, and to the people of the world. At this point, he and Mr. Kissinger can hardly do other than to read into the agreement, and to offer to the world, only the most optimistic expectations, in spite of their innermost misgivings. For it is a common human failing to hold out as fact, that which one wishes to believe in his own heart.—Ezek. 13:3

One is reminded of God's condemnation through the Prophet Ezekiel of those among the Jewish captives in Babylon who called themselves prophets, saying to the people, "Peace, and there was no peace." (Ezek. 13:10) Ezekiel goes on to speak of those who claimed to have built up a wall that would insure peace, but lo, they attempted to cement it with "untempered mortar." The Revised Standard Version says the wall was "daubed with whitewash." It will not be long before the realities of the situation begin to emerge, to reveal wherewith the Vietnamese wall has been cemented—whether with real mortar, or whitewash.

Sorrowful Homecoming!

But whatever may develop in Southeast Asia following the cease-fire, at least there is fervent hope that the active fighting role of the United States in that stricken area is ended. The first great result of the accord is to be the release and return home of the still-living American prisoners of war, and the search for American soldiers missing in action. What a day of mixed blessing this will be for hundreds of families scattered over the land! For most such families it is to be hoped the reunions will be joyous; for many others there will be unspeakable sadness. For many of these POWs will be broken in body, mind, and spirit, as are so many of our wounded veterans already returned.

The Outlook—Business As Usual!

The disengagement of our forces from active warfare will relieve thousands of American boys of the gnawing fear of being drafted into the armed forces. Mr. Nixon now will no doubt vigorously promote his idea of a volunteer army. And the campus and political conflicts relative to the war should tend to disappear.

For the rest of the nation it will largely be a matter of business as usual, due largely to the manner in which Mr. Nixon has "wound down" the war over a period of some four years. There will be no sudden outpouring of great numbers of men who fought in the war, for almost all have already returned to civil life. There will be no vast sums of money suddenly shifted from war efforts to domestic purposes for the same reason. Moreover, although the United States will no longer, it is hoped, be directly engaged in war activities in Vietnam, there seems to have been given a commitment to keep South Vietnam supplied with certain amounts of war materiel under certain conditions.

There are, too, costly plans to modernize certain aspects of the national defense, such as building longer-ranging and more powerful submarines, more powerful and faster war planes, and other new defensive weapons. Also, if the volunteer army concept is adopted, this will cost many more billions. Whatever small remaining sums may still be diverted from defense requirements, these seem already to have been allocated to presently approved and on-going domestic programs. This is all made crystal clear by the fact that, even in the light of the cease-fire, Mr. Nixon has already submitted to Congress a budget for the fiscal year beginning July 1, 1973 that anticipates a deficit of some 12 billions of dollars.

So then, where do we now find ourselves? On the one side of the balance sheet we have the United States disengaged from an active role in the war, with our prisoners of war soon to be home. The divisive factor of an on-going war should be eliminated, and the nation should be able more readily to direct its energies and attention toward domestic problems, of which there are so many. And then there is the hazy hope that a fragile peace may indeed be more than that.

On the other side of the balance sheet there are the dead and the wounded, many of whom are crippled, blinded, incapacitated for life; in Vietnam, North and South, hundreds of thousands dead, untold numbers wounded, millions homeless and destitute; there is a continuing bitter contest between the opposing factions, with North Vietnam no less determined than ever to gain control of South Vietnam; and a meaningless cease-fire supposedly leading to a distant peace whose attainment seemed even more remote by reason of the fighting that continued without ceasing even after the hour came and went for the cease-fire to have taken effect.

"He Maketh Wars to Cease."—Psalm 46:9

In his recent statement announcing the cease-fire Mr. Nixon expressed the opinion that the world could now look ahead to a generation of peace. We fear, however, that this will turn out to be another case of crying "peace, and there was no peace." For all the factors that have led men to countless wars in the past are still present in the world. Until these are banished there can be no hope of lasting peace on earth.

And they will be banished! For the hope of peace in the world is based, not on the vague promises of frail though earnest men, but on the sure Word of the Heavenly Father. And when Christ's kingdom is established in the earth the main order of business will be the bringing forth from their graves of all the dead, where they have been so long held prisoners. But what a home-coming that will be! All will come forth from their graves to have an opportunity to gain everlasting life on an earth made perfect, under the perfect rule of a righteous kingdom under Christ.

The war-weary of the world, the sin-sick, will rejoice in its beneficent government. Selfishness, the root of so much

sorrow and suffering, will be no more, and every man will love his neighbor as himself. All mankind will then know and love their Lord, from the least even to the greatest, for

“In the last days it shall come to pass that the mountain of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

“And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

“And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more.”—Micah 4:1-3

May thy righteous kingdom soon come, Lord!



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RADIO TOPICS FOR MARCH

4—"Our Lord's Return"

18—"Palestine in Prophecy"

11—"How God Answers Prayer"

25—"God Has a Plan"

Bible Study

LESSON FOR MARCH 4

This Is God's World

MEMORY VERSE: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."—Psalm 24:1

GENESIS 1:1, 26, 31

"IN THE beginning God created the heaven and the earth." This is a statement of fact which scientists are unable to refute. It does not say when or how God created the earth, but simply that he did. No scientific evidence has ever been offered to disprove this statement. It simply affirms that God, as the Creator, is the great First Cause of everything. The fact that our finite minds can understand so little of what is implied by this great truth is no proof that it is not truth.

Verse 26 contains two main thoughts. One is that God created man in his own image; and the other that this highest of all earthly creatures was given dominion over the earth. The "image" referred to is, of course, not a physical one. Rather, it is a mental and moral image. Just as God

reasons, man is able to reason—not to the same degree, of course, but man is a reasoning creature. It is this ability to reason that is man's chief guide, whereas the lower animals are guided by their instincts.

God is the great Ruler of the universe; and man was made ruler over the earth, and over all the lower creatures which dwell upon the earth. Because of man's fall into sin and death he lost this dominion to a large extent, but in due time it will be restored to him.

"And God saw everything that he had made, and, behold, it was very good." (vs. 31) God's work is perfect. All the imperfection and defilement we see in the earth today, especially in the minds and lives of humans, is due to transgression of God's law. We are thankful for the time when all things will be made new. Then it can again be said that the earthly

realm in God's great universe is "very good."—Rev. 21:5

PSALM 24:1, 2

The earth is the Lord's, as is the entire universe. However, God created the earth to be an eternal home for man. He was commanded to multiply and fill the earth, and while sin has brought death to humankind, he is yet to receive this "mansion" home which God created for him. Isaiah 45:18 reads, "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

The Bible shows man will yet enjoy his earthly home—even though he is now dying—because he is to be raised from the dead. Jesus redeemed man from death by his own death, and therefore has the authority to restore the dead to life. This is referred to in the Bible as being "saved." Isaiah 45:22, 23 reads, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."

Philippians 2:9-11 quotes this text in part and shows that its fulfilment is through Jesus, the Savior; that it is unto him that every knee bows, and this to the glory of God. So we can say that just as Jesus died, and was raised from the dead and highly exalted, mankind is assured of being restored from death and of enjoying the blessings of the restored earthly paradise forever.

PSALM 104:24-30

How true is verse 24: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." But the enjoyment of these riches depends upon the continued favor of God. "Thou hidest thy face, they are troubled." This applies especially to man. "Thou takest away their breath, they die, and return to their dust."—vs. 29

But for man this is not the end: "Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth." (vs. 30) Man's awakening from death will in many respects be like a "creation."

QUESTIONS

What was God's purpose in creating the earth?

When will man fully enjoy the earthly home which God created for him?

Man Is a Responsible Being

MEMORY VERSE: "Every one of us shall give account of himself to God."—Romans 14:12

THERE were both negative and positive aspects to God's requirements as he expressed them to our first parents—they were forbidden to eat of the tree of the knowledge of good and evil, and they were to be fruitful and multiply and fill the earth, and subdue it. God prepared a special garden home for Adam in Eden, and this presumably was to serve as a pattern for the world-wide subduing of the earth. In the thousands of years since then a few relatively small sections of the earth have been subdued, but to a large extent the globe is still a wilderness.

There are large food-producing areas on the earth today, and this is good. But the idea of subduing the earth has, as it were, gone into reverse, in that now fallen man is doing more to pollute the earth than he is doing to subdue it. Indeed, fears are being expressed from many sources that unless this misuse of the earth's natural resources is brought under control, and quickly, the

human race might well destroy itself.

Man was to fill the earth with his offspring, and today the process of doing this is speeding ahead so rapidly that many fear the earth will soon become overpopulated. This population explosion presents an interesting sidelight on God's command to fill the earth. Few have realized that this command was limited to filling the earth, and the fact that it is so close to accomplishment denotes that far-reaching change is facing the human race; namely, a ceasing of the reproduction of the human species.

We do not know how this will be brought about. Man himself is trying to do something about it, but as usual his efforts will fail. When Adam was created he was without a suitable helpmate, and the fact that God explains this point in detail, and how Eve was provided, reminds us that he will be able to create the conditions, when the time comes, which will bring human propagation

to an end.

Man was given dominion over all the lower animals. Apparently the great mastodons and other prehistoric animals had become extinct by the time man was created. Man was not given dominion over other men, although throughout the centuries much blood has been shed in attempts to establish control over nations of men. This has been one of the most common causes of war, and still is.

ACTS 17:30, 31

The "ignorance" referred to by Paul in this segment of the lesson was manifested in the worship of a multiplicity of gods, as was the custom of the Athenians to whom Paul was speaking. In the beginning God gave a clear understanding of his will to our first parents, which they doubtless to some extent passed on to their children. But Paul wrote, "When they know God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." (Rom. 1:21) It was this darkness that led to the creating and worshiping of false gods, and to the building of idols.

The Revised Standard Version states that God overlooked this ignorance "because he hath appointed a day, in the which he will judge the world in right-

eousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (vs. 31) The thousand-year judgment day will be one of enlightenment, and the final determination as to who is worthy of everlasting life will be based upon their reaction to a full understanding of God's will.

ROMANS 14:10-12

This passage emphasizes that the Creator is the final Arbiter of human behavior and its rewards and punishments. However, it does not go into detail as to the work of judgment. Other passages teach that the present age, and the present lifetime of the individual, are God's judgment day for the footstep followers of Jesus. Those who prove worthy in this trial or judgment day will share with Jesus in the work of judging the world during the Millennial Age. Paul wrote: "Do ye not know that the saints shall judge the world?" (I Cor. 6:2) Thus all, in one age or another, will be judged.

QUESTIONS

What commands did God give to our first parents?

When will the world be judged by Christ?

When is the judgment day of the true church?

Man Has Gone Astray

MEMORY VERSE: "All we like sheep have gone astray; we have turned every one to his own way."—Isaiah 53:6

PSALM 14:2,3

THE statement, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God," should not be taken literally. God knew, without looking down from heaven, that all the offspring of Adam "are altogether become filthy," and that "there is none that doeth good, no, not one." (vs. 3) This language is designed to bring God's thoughts down to the level of human understanding.

Romans 5:19 sets forth God's provision for fallen man. We quote: "For as by one man's disobedience many were made sinners, so by the obedience of One [Jesus] shall many be made righteous." Paul expresses a further thought in verse 21: "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

During the present Gospel Age a few receive life through

Christ upon the basis of faith-justification. These are brought forth to actual life in the first resurrection. During the Millennial Age the remainder of mankind will be awakened from the sleep of death and be given the privilege of proving worthy of eternal life as humans. Paul put it this way: "Since by man came death, by man . . . also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21,22

We conclude from the testimony of the Scriptures that when God "looked down" from heaven upon the human race it was with a sympathetic eye, and with the thought of demonstrating his love on behalf of mankind by the gift of his beloved Son to be the Redeemer.

JEREMIAH 10:23

This one-verse segment of the lesson reads, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." While man originally was creat-

ed in the image of God, this "image" did not imply the ability to "make it alone" in life, separate from the guidance and wisdom of God. And certainly since man's fall into sin he is still less able to do this.

JEREMIAH 17:9, 10

"The heart is deceitful above all things, and desperately wicked: who can know it?" wrote Jeremiah. In this case we could think of the heart as being a symbol of motives; and it is true that the motives which govern human behavior in the case of the ungodly are deceitful and wicked. A person conducts himself as he does because he is motivated to do so.

Even the man of God can easily be deceived by his own heart. He may think that his motives are good, yet when analyzed in the light of God's Word they may be selfish, and quite contrary to the divine will. We need to search the Word for guidance of our motives, and continue earnestly in prayer.

Verse 10 informs us that the Lord searches the heart—"even to give every man according to his ways, and according to the fruit of his doings." It is comforting to be assured that the Lord, who can read our hearts, is taking this interest in us. While we know that we cannot at all times control

our motives as we would like to do, yet the Lord understands and deals with us now and will do so in the future according to what we have tried to be.

ROMANS 1:28-2:1

As stated in the title of our lesson, men have gone astray because they did not like to retain God in their knowledge. To retain a knowledge of God means that one recognizes restraints upon his actions; and more and more of the human race have wanted to throw off these restraints. This is one of the reasons for world chaos today, especially in the field of moral conduct. Increasing numbers of people wish to make their own decisions as to what is right and what is wrong.

Paul speaks of those who, while "knowing the judgment of God" that they who violate his law "are worthy of death, not only do the same, but have pleasure in them that do them. Therefore thou art inexcusable, O man." Not all are wilful sinners, but all are imperfect and need a Redeemer: "All we like sheep have gone astray."

QUESTIONS

How does God look down from heaven, and what does he see?

Can we always have perfect motives?

God Loves Us

MEMORY VERSE: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy."—Psalm 103:8

PSALM 103:8-14

GOD'S mercy is a manifestation of his love, and the Bible abounds in assurances of God's mercy toward his people, and toward all mankind. "The Lord is merciful and gracious," wrote the psalmist and, according to the Revised Standard Version, is "abounding in steadfast love."

"He will not always chide; neither will he keep his anger forever." (vs.⁴ 9) God's wrath, or disfavor, is now manifested toward the human family in the sentence of death which was passed upon our first parents. But this will not last forever, for God has made provision through the death of Jesus, the Redeemer, to set aside the sentence of death and show his grace, his favor, his mercy, toward all mankind.

God's mercy is shown toward his people in that he has "not dealt with us according to our sins; nor rewarded us according to our iniquities." (vs. 10) When Jeremiah contemplated this aspect of the Creator's character

he exclaimed, "Great is thy faithfulness."—Lam. 3:22, 23

David further wrote, "As the heaven is high above the earth, so great is his mercy toward them that fear [reverence] him." (vs. 11) Here we have described a measureless degree of mercy, and very vast.

"As far as the east is from the west, so far hath he removed our transgressions from us." (vs. 12) If one travels straight south he will eventually reach a point where, without changing his direction, he will find himself traveling north. But David's east-west illustration does not permit this limitation of distance. One may travel east continuously; and if he wants to travel west he has to change his direction. What a comprehensive illustration of the distance God has placed between us and our transgressions!

The last two verses of this segment of the lesson are beautiful and reassuring: "Like as a father pitieth his children, so the Lord pitieth them that fear [reverence] him. For he

knoweth our frame; he remembereth that we are dust."

In Psalm 136 we have a further illustration of the far-reaching mercy of God. It speaks of the smiting of Egypt's firstborn; the overthrow of Pharaoh and his hosts; the destruction of great and famous kings—all wicked people—and the psalmist explains that God destroyed them all, "for his mercy endureth forever."

Many would be inclined to write that God destroyed all these wicked enemies of his and of his people "because he had no more mercy on them forever." But this would not have been the proper viewpoint. God's mercy for the wicked extends beyond the past and present ages, even into the Millennial Age, when all the "unjust" shall be awakened from the sleep of death, enlightened concerning the divine will, and given an opportunity to accept Christ, obey the laws of the messianic kingdom and live forever.

JOHN 3:16, 17

Here we have what some have referred to as the Bible's most precious text. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God loved the fallen race, and he gave his beloved Son

to redeem the people from sin and death. The benefit of this redemption is on the basis of belief in God's loving provision. Those who do believe when the opportunity is given to them will not perish, but obtain everlasting life.

Many would limit this opportunity of believing to the present short span of life, but God does not thus limit it. Paul wrote that God "will have all men to be saved" from the sleep of death, that they might come to a "knowledge of the truth" concerning Jesus and his ransom work. (I Tim. 2:3-5) It will be in that time of awakening from death that the vast majority of mankind will have their first real opportunity to believe.

Verse 17 informs us that "God sent not his Son into the world to condemn the world; but that the world through him might be saved." The world was already condemned, through father Adam; and it was salvation from this condemnation that was provided through Christ.

QUESTIONS

Does God have mercy for any except his devoted people?

When will the vast majority of mankind receive their first real opportunity to believe on Jesus?

Christian Life and Doctrine

Baptized by the Holy Spirit

"By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many."—I Corinthians 12:13, 14

JESUS was the first to be baptized with the Holy Spirit. This was at the river Jordan. His baptism in water by John, however, was not the baptism of the Holy Spirit. The Holy Spirit came upon him as he came up out of the water. An outward demonstration of this baptism of the Holy Spirit was given, enabling John the Baptist to bear testimony concerning it, which he did. John explained that the One who had sent him to baptize with water had said, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit."—John 1:33

Jesus received this baptism of the Holy Spirit of truth from the Heavenly Father, and from John's testimony we learn that Jesus would, in turn, baptize his followers with the Holy Spirit, which he did. After his resurrection, when he appeared to his disciples for the last time before his ascension, he said to them, "Ye shall be baptized with the Holy Spirit not many days hence." (Acts 1:5) This occurred at Pentecost. There Peter testified that Jesus, being at the right hand of God, "and having received of the Father the

promise of the Holy Spirit, he hath shed forth this, which ye now see and hear.”—Acts 2:33

Peter spoke of that “which ye now see and hear.” The Holy Spirit itself was neither seen nor heard at Pentecost. What the disciples saw and heard was an outward demonstration of that which had occurred. A similar demonstration was later given when Cornelius, the first Gentile convert, was accepted into the family of disciples. Concerning this we read that while Peter was preaching “the Holy Spirit fell on all them which heard the Word.” The Jewish believers present were astonished that the Holy Spirit should thus be poured out upon Gentiles.—Acts 10:44, 45; 11:16, 17

This special outpouring, or baptism, of the Holy Spirit upon a little group of Gentile converts was evidently designed to give assurance to all Gentile converts that they were not excluded from being followers of Christ, and from receiving the blessings which belong to them. This was essential, for the demonstration at Pentecost was exclusively to Jewish believers. Paul seems to have had this in mind when, in our text, he explains that “by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit.”

It is not scriptural to suppose that these outward manifestations of the Holy Spirit’s baptism should continue. Actually, there is not an outpouring, or baptism, of the Holy Spirit upon each individual believer. We should not expect a special baptism of the Spirit every time someone accepts Christ and dedicates himself to his service. Individually, consecrated believers receive of the Holy Spirit’s baptism as they come into the “body” of Christ.

The word “baptize” is a translation of the Greek word baptizo, which means to immerse, or bury—literally to “make whelmed,” as Prof. Strong explains. In our text,

Paul says of Christians that they have all been baptized by the Spirit into the "body." Jesus is the Head of this symbolic body, and his faithful followers constitute the other parts, or members. In II Corinthians 5:17 Paul informs us that "if any man be in Christ [that is, a member of his 'body'], he is a new creature; old things are passed away; behold, all things are become new." This assertion indicates that Jesus the "Head," together with the "members" of his mystical body, constitute a "new creation."

In Ephesians 2:10 we read that "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." In chapter 4, verses 23 and 24, Paul admonishes, "Be renewed in the spirit of your mind; and . . . put on the new man, which after God is created in righteousness and true holiness." Again, speaking of those who are members of the body of Christ, Paul writes, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." (Gal. 6:15) In other words, the important consideration for those who are "in Christ" Jesus is that they are "new creatures," members of a new creation.

The baptism of the Holy Spirit, then, is vitally associated with the bringing forth of a "new creation." We have seen that the original creative work of God was accomplished by his mighty power, his Spirit. In this work God's Spirit functioned both as a physical force and as a creative, life-giving power. His Spirit then moved upon "the face of the waters," and it "moved" everywhere throughout the entire universe. It still does, and mightily so. And the Scriptures reveal that now his Spirit is operating to bring forth a "new creation."

But how differently God's Spirit is functioning to accomplish this great purpose, than it did in the original creation! Now it is operating in the realm of thought, and with the consent and co-operation of those who are being

made a part of God's new and spiritual creation. As we saw in our previous article, thousands of years were consumed by God in bringing his thoughts down to the level of the human mind, and in a form in which they could be studied and acted upon. Now we have the result in the inspired Word. How wonderful is this arrangement, in that it allows us to read and ponder, accept or reject, obey or disobey, co-operate or oppose, as we choose. In this wise manner God is able to secure the co-operation of those whom he chooses to be a part of his "new creation" without in the slightest degree interfering with their free moral agency.

In all the former creations of intelligent beings, they were first created and then tested as to their willingness or unwillingness to obey divine law. This was true of the angels, some of whom failed under test. It was true of man, and he failed, and through his failure death condemnation came upon the entire human race. But with God's new creation it is different, for they are being tested as they are created. This means that when the work of creation is complete in the case of each individual who will compose the new creation class, the testing will be over.

The reason for this is obvious, for the completion of the work of creating this class will find each one in it on the divine plane of life, exalted to immortality, and therefore death-proof. It would be too late to test these after they were fully created because then the death penalty could not be applied to any who proved wilfully disobedient.

Baptism—Obedience

It is this necessity for absolute obedience on the part of every new creature in Christ that helps to give vital meaning to the use of the word baptism in connection with those who become members of the body of Christ—the new creation class. Since this word means burial, or submerging, it

suggests the burial of our wills into the will of God, as expressed through Christ our Head. Certainly no symbol could better emphasize wholehearted and complete obedience to the Lord. In Revelation 20:4 it is figuratively spoken of as "beheading." A person who has no head of his own cannot plan for himself. If his only Head is Christ then he has no plans and no will of his own. Such is the general thought of baptism. It is a burial, or submerging, and in this case it is the burial of the will that is accomplished in the lives of the "new creation" class by the Holy Spirit.

The Church

In Ephesians 1:22, 23 Paul speaks of the "church" which is Christ's "body." The word "church" is a translation of the Greek word *ekklesia*, which simply means "a calling out," or a called-out class. Jesus said to his disciples, "I have chosen you out of the world." (John 15:19) All the true disciples of Christ are of this chosen, or selected class. These constitute the true church of Christ, his body members, the new creation class.

In Acts 2:47 we are told that, beginning with Pentecost, God added daily to the church. This is a significant statement, for it emphasizes that no one can be made a member of the true church of Christ by human authority. It is God's work. The new creation is his creation. The bringing forth of the new creation is accomplished by the power and authority of the Holy Spirit. It is the power of the Holy Spirit through the Word of truth that creates believers, calls them from the world, and invites them to accept the headship of Christ over their lives.

But the Holy Spirit of truth does not compel anyone to surrender to the divine will. This is wholly a voluntary matter on the part of each individual who takes the step and thereby comes in under the Holy Spirit's baptism. Very

appropriately, and to help us appreciate more fully our own part in this arrangement, this voluntary surrender of the will is spoken of as "baptism," a baptism into Jesus Christ. Since baptism into Christ means the acceptance of his headship, and therefore our own beheading, it is fittingly described as a death baptism.

Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) True, this refers to Jesus' sacrificial death, and the fact that we have the opportunity of dying sacrificially with him. But Jesus' sacrificial death was in conformity with the Father's will for him. It was Jesus' devotion to his Father's will, his voluntary yielding to the influence of the Holy Spirit of truth, that led him into death as the Redeemer and Savior of the world. And it is the death of our wills, and the acceptance of the divine will as revealed by the Holy Spirit of truth, that will lead us into sacrificial death with Jesus. It is thus that we are planted together in the likeness of his death.—Rom. 6:4, 5

Thus we see that while the baptism of the Holy Spirit is a collective one, and upon the entire church—all the "called out" class—in order to participate in it we must individually be baptized into Christ by yielding ourselves in full surrender and devotion to the Lord. This is our part as individuals. We are "buried with him in baptism," writes Paul in Colossians 2:12. This does not mean a burial in water, but a burial of our wills in full consecration to do his will; even as Jesus buried his will when he said to his Father, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God."—Ps. 40:7

Immersion in water is merely a symbol of the burial of our wills into the will of Christ. And it is a very apt and beautiful symbol. In carrying it out the candidate voluntarily places himself in the hands of the immerser, and by him is plunged under the water. How helpless the candi-

date is when thus held under the water! It would mean his actual death were he not raised from the water. So we present ourselves to the Lord, telling him to do with us as he will, and we thus surrender to God in the knowledge that the Holy Spirit of truth which led Jesus to a sacrificial death also expresses the same divine design for us.

It is not a case of saying to the Lord that we will do his will up to the point that it becomes too costly, or too difficult. There can be no conditions attached to an acceptable consecration to the Lord, a consecration that will assure us an entrance into the body of Christ, where we come under the influence of the Holy Spirit's baptism. It must be a full, complete surrender. And it is this, as we have seen, that is symbolized by water immersion.

Paul explains that those who are thus buried with Christ "should walk in newness of life." (Rom. 6:4) Actually, those who fulfil the terms of their consecration faithfully even unto the actual death of their humanity will be raised in the likeness of Christ's resurrection, to live and reign with him a thousand years. But when a consecration to be dead with Christ is wholehearted and sincere, there will be the beginning of a new life even while the outward man is perishing. And the resurrection to life with Christ as well as the newness of life experienced now are both beautifully illustrated in the water baptism symbol by the candidate's being raised up out of the water.

The attitude of full surrender to the Lord is expressed by the Apostle Paul in Romans 12:1, where he exhorts us to present our bodies "a living sacrifice." He explains that such a sacrifice is "holy"—through Christ, of course—and is acceptable to God. Then, in the next verse, he admonishes us not to be conformed to this world, but to be transformed by the renewing of our minds, that we may prove what is that good, and acceptable, and perfect, will of God.

When one first makes a consecration to do God's will, he has only a general idea of what the divine will is. He knows of Jesus' invitation to deny self, take up his cross, and follow him. He knows he is to renounce his own will and ways, but the details involved have to be learned as day by day one continues to look to the Head for instruction and guidance. However, all the necessary directions are in the written Word, put there by the miraculous power of the Holy Spirit, and if our surrender is complete we will be guided by them.

Paul wrote that we should prove what the will of the Lord is, and then, through several chapters, beginning with Romans 12, he presents detail after detail of the divine will. The Holy Spirit inspired Paul to pen these details for our guidance. They are not in the Word just to be read and admired. They are there, together with all other instructions of the Holy Spirit, to help transform our minds, to make us like Christ, more and more responsive to every indication of the divine will as expressed through him. All of this is involved in coming under the baptism of the Holy Spirit of truth.

"That They May Be One"

Because of Jesus' full obedience to the will of his Father as revealed to him through the Spirit of the truth he could say, "I and my Father are one." (John 10:30) Being solicitous for those who would become members of his body, accepting the divine headship through him as the Head of the church, the called-out ones of the present age, he prayed for them. And what a wonderful prayer! "Sanctify them through thy truth: thy Word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou,

Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”
—John 17:17-21

The new creation class is sanctified and made one with the Father and with Jesus through the Word of truth. One cannot thus be in full harmony with the Father and the Son without being fully obedient to the divine will as revealed by the Holy Spirit of truth. Those called out of the world, chosen by God to attain to this unity with him and with Jesus, are spoken of by the Apostle Peter as the “elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience.” (I Pet. 1:2) Jesus prayed that these might be sanctified by the truth. Peter says they are sanctified by the Spirit. The thought is the same, for the power of the inspired Word of God is the Holy Spirit of truth.

Peter explains that these called ones, the church, are “elect according to the foreknowledge of God”; that is, their selection is according to God’s foreordained conditions. The Apostle Paul explains what these conditions are. In Romans 8:29 we read that those whom God foreknew “he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.” To be conformed to Christ’s image is to be, like him, fully at one with the Heavenly Father, and fully obedient to the Holy Spirit of truth that was “shed forth” by him in the name of his Son the Head of all in the new creation class.

The Unity of the Spirit

The unity of the body members of Christ with their Head is brought about by baptism, or immersion, into the will of God as expressed through the Head, is further discussed by the Apostle Paul in the fourth chapter of Ephesians. He writes that “with all lowliness and meekness, [and] with long-suffering,” we should forbear “one another in love;

endeavoring to keep the unity of the Spirit in the bond of peace.”—vss. 2, 3

Paul continues, “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” (vss. 4-6) “Through all, and in you all”—compare this language with Jesus’ prayer as recorded in John 17:21-23. Paul adds, “Unto every one of us is given grace according to the measure of the gift of Christ.” (vs. 7) To maintain the “unity of the Spirit” it is essential to realize that not everyone in the body is given the same office. Not all have the same work to do. As Paul explains in I Corinthians 12, some are as feet, some as eyes, and some as hands, in the body. But all are subject to the directions which emanate from the Head.

In verses 8 and 9 of Ephesians 4 Paul reminds us of the death, resurrection, and ascension of Jesus, and confirms the fact that when he ascended he “gave gifts unto men.” This is a reference to what occurred at Pentecost, only here Paul is explaining the very practical manner in which the baptism of the Holy Spirit is effective for every member of the church. He uses the word gifts—plural—and then explains what they are, “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.”—vs. 11

How reasonable and practical! If the Holy Spirit had merely come upon the disciples as a miraculous display of divine power, certainly less would have been accomplished. But it resulted in their being the inspired apostles of the Lamb. Through their inspired teachings other servants became qualified to minister to the church. Through them all, each in his own capacity, the Holy Spirit of the truth is diffused for the building up of the entire new creation class. Paul explains that these “gifts” were provided “for the perfecting of the saints, for the work of the ministry,

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for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—vss. 12, 13

Gifts and Fruit of the Spirit

When the church, representatively, was baptized with the Holy Spirit at Pentecost, that baptism carried with it certain miraculous "gifts," such as speaking with tongues, the ability to perform miracles, etc. These gifts came only upon the apostles, and could be imparted to others by the laying on of their hands. Those receiving these gifts from the apostles could not pass them on to others, so in due course they ceased.

These gifts served a useful purpose in the Early Church. On the day of Pentecost the gift of tongues enabled the apostles to witness the truth concerning Jesus to Jews gathered at Jerusalem from all over the then known world—Jews, many of whom may have understood only the language of the countries in which they were domiciled. The gift of tongues continued to serve a useful purpose until there were believers in each territory who knew the language there spoken. As the new creation class spread out into the various countries, and the church became established, the need for the gift of tongues no longer existed.

The ability to perform miracles was also a great aid in connection with the establishment of the Early Church. Those early believers were in a very hostile world. They were scorned and persecuted by both Jews and Gentiles, and the miracle-working power of the apostles was a source of encouragement to all the believers, confirming their faith that the cause in which they had enlisted was the Lord's, and that the great God of Israel would not allow it to fail. Miracles also served to witness to an unbelieving

and gainsaying world. But when the church became better established, this gift also ceased to function.

The fruit of the Spirit is different. Paul wrote, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's [are baptized by one Spirit into him] have crucified the flesh with the affections and lusts. If we live in the Spirit [in the body of Christ which is controlled by the Holy Spirit of truth], let us also walk in the Spirit."—Gal. 5:22-25

After mentioning the various gifts which had been bestowed upon members of the Early Church, Paul concluded, "Yet show I unto you a more excellent way." (I Cor. 12:31) This is the last verse of the chapter, and in the first verse of the next chapter Paul begins to enlarge upon that "more excellent way," which he reveals to be the way of love. Love is an "excellent way" because it is the way of God, who so loved the world that he gave his Son to redeem mankind from sin and death. It is the way of Christ whose love prompted and encouraged him to lay down his life for both the church and the world.

If we are to remain in Christ, and be perfected as members of God's new creation by the Holy Spirit of truth, the "more excellent way" of love must become our way. Thus we will be one with Jesus and one with the Father, even as they are one. May the Holy Spirit of truth by which the whole body of Christ is baptized, continue to work in us for the accomplishment of this divinely foreordained condition of eternal membership in God's new creation! □

—oOo—

1973 MEMORIAL SUPPER DATE

The proper date for the observance of the annual Memorial Supper will be after 6:00 p.m. on Sunday, April 15.

The Glory of God

THE personal glory of the Creator is quite beyond the ability of the human mind to comprehend. However, we can understand to some extent the glorious virtues of his character. We might say that God's infinite wisdom, his unyielding justice, his boundless love, and his almighty power, being in perfect balance as they are, together reveal his glory.

Enlightened Christians can now comprehend God's glory through an understanding of his plan for the redemption and recovery of the human race from death. But the world in general does not possess this knowledge and therefore does not now "see" the glory of God. The understanding which will enable the world of mankind to comprehend the glory of God's character will be given during the thousand-year reign of Christ. Then the knowledge of the Lord will fill the earth, and as a result "all flesh" will discern the glory of God. Isaiah wrote, "The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."—Isa. 40:5

The whole world will then know of God's justice as represented in the divine penalty for sin. They will know how divine wisdom found the way whereby God could be just, yet release the condemned world from death. Paul explained it this way: "For all have sinned and come short of the glory of God; being justified freely by his grace

through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”—Rom. 3:23-26

During the millennial reign of Christ the world will learn that it was divine love that provided the Redeemer, who himself lovingly died for their sins. The world will also then discern—even better than we are able to comprehend at the present time—the miracle-working power of God; for they will see it demonstrated in the resurrection of the dead. Since all the dead from every part of the earth eventually are to be awakened from death, the glory of God will indeed then fill the earth.—Acts 24:15

The glory of God was reflected to a limited degree in our first parents, whom he created in his image, crowned with glory and honor. (Gen. 1:27; Ps. 8:4, 5) As a result of the reign of sin and death man has lost much of his original perfection, although there are degrees of the divine qualities of justice, sympathy, and love to be found in many persons even now.

During the Gospel Age God has been inviting a small company of people to come out from the world, offering them the privilege of striving, through the exercise of faith, for a change of nature, from the human to the divine. (II Pet. 1:4) Those who, in the resurrection, reach this high position will attain also unto the divine glory.

All who do not attain to spiritual glory in the resurrection will have the opportunity of being restored to human perfection. And think what a change that will be! It will be a progressive return to holiness, or perfection, which the Bible likens to traveling over a “highway.” (Isa. 35:8)

It is the return road from death which Isaiah described when he wrote, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

All mankind who have been ransomed by Jesus will return from the sleep of death. If they then accept the provisions of divine love through Christ, and obey the laws of his kingdom, they will obtain eternal joy and gladness; and sorrow, sickness, and death will be no more.—Rev. 21:4

The Bible assures us that then all will acclaim the glory of God, and the glory of his beloved Son, Christ Jesus, the "Lamb" which was slain to take away the sin of the world. (John 1:29) The people will then sing that inspiring song recorded in Revelation 15:3, 4: "Great and wonderful are thy deeds, O Lord God the Almighty! Just and true are thy ways, O King of the ages! Who shall not fear and glorify thy name, O Lord? For thou alone art holy. All nations shall come and worship thee, for thy judgments have been revealed."—Revised Standard Version



TAPE RECORDING FOR MEMORIAL

A special tape recording is being prepared for the use of isolated brethren and small groups at their Memorial Service. These special recordings will be sent to all who request them, and without charge. All that we ask is that the tapes be returned after the Memorial. Address your request to The Dawn, Recorded Lecture Service, East Rutherford, New Jersey 07073.



The British Section

The Foundation Of Our Hopes

"Lord, increase our faith."

—Luke 17:5

THE Scriptures give us few definitions of words, but faith—one of the most important words in the Bible—has been very clearly defined by Paul as "a basis [a well-grounded assurance, **Weymouth**] of things hoped for, a conviction of [the reality of] things unseen." (Heb. 11:1, **Diaglott**) It is the quality which enables us to grasp the reality of the great all-wise Creator, and to lay hold of and make our own the things he has been pleased to reveal.

So important is this quality that God has made the blessing of eternal life dependent upon its exercise. And yet it is doubtless the observation of all God's people that there are

some living under present evil conditions who do not have the ability to exercise faith. Indeed, they have no faith. Paul says, "All men have not faith."—II Thess. 3:2

Were the Gospel Age the only "day of salvation," instead of being exclusively the day for the salvation of the church (II Cor. 6:2), it surely would not be loving, nor even just, to impose such a condition for acceptance with God. Just as there are some born with no ear for music, being unable to distinguish one tune from another, so there are some born without the quality of faith. Even after reaching years of discretion, these find themselves quite unable to exercise faith.

Such are, of course, unfortunate, in that they are barred from participating in the high calling of God in Christ Jesus. But the changed conditions of the Millennial Age, the revelation of the glory of the Lord in that day, will be such that

boat and come to the Lord on the water. But, seeing the stormy winds and waves, his faith began to fail. Similarly in these days of the second presence of the Master, some, on being invited to leave the "boat"—appropriately symbolising the place or things which keep us buoyed up in the midst of the stormy winds and waves of the present social order, and come into full accord with the Lord and his arrangements—have found their faith sorely tested, and have been made to realise they had not as much faith as they thought they had. Like Peter, such feel the need to cry to the Lord that their faith might be increased; that they might be obedient to his call and walk in his ways, whatever the cost.

One of the methods by which God develops our faith is well illustrated by the way he sought to increase the faith of his typical people, Israel, just as they were about to enter the land of promise. See Deuteronomy, chapters 1 to 4. Israel had been given a great many lessons of faith during the forty years in the wilderness, where they were entirely dependent upon Him

for life, and health, and all things. But now they were about to enter upon some new and probably more difficult experiences than they had had hitherto.

Under a new leader, Joshua, they were to take possession of a strange and well-defended country, and Moses in his final word to Israel in the plains of Moab specially sought to encourage them along the lines of faith. They were about to do a lot of fighting, and hence Moses reminded Israel of four nations who, in God's providence, had come from a distance, had conquered their enemies, and had taken possession of their land—the very thing that his people Israel were now required to do. These were the descendants of Esau, the Moabites, the Ammonites, and the Philistines. See Deuteronomy 2:1-5, 16-22, 23.

Just at this time, too, as they were about to cross over Jordan and begin the work of driving out the inhabitants of Canaan, and doubtless for their further encouragement, the Israelites were allowed to defeat Og, the king of Bashan, and Sihon, king of the Amo-

rites. (Deut. 2:26-37; 3:1-17) God would have them know that if his providences enabled the descendants of Esau to take possession of Edom; the descendants of the two sons of Lot to possess Moab and Ammon; the Philistines who came from Caphtor in northern Africa to conquer and possess what afterwards became the land of the Philistines along the western seaboard of Canaan: so would he much more fulfil his oft-repeated promises that his people Israel should possess Canaan.—Deut. 2:23

In the same way our experiences—personal, and from what we observe in others, including at times special victories given us in the early stages of our Christian course—are intended to make our faith sufficient for all the Lord requires of us in the Christian warfare. By these typical examples, too, the Lord would strengthen our faith to take possession of our “land of promise,” resting fully and enjoying fully all the exceeding great and precious promises he has given us.

Even now, as a part of our present inheritance, we have

already entered by faith into our “land of promise.” We can enjoy it as a very real thing to the extent that faith has conquered and made her own all the spiritual good things the Lord has provided as a present portion for his people of spiritual Israel.

Dependent upon Knowledge

As true faith is based upon knowledge, to walk by faith means to walk in the light of the divine plan, at the same time being upheld by the divine promises laid hold of by faith. We are assured that what God has promised he is able to perform.—Rom. 4:21

The entire path of the church leading to “glory and honour and immortality,” is a path of faith. (Rom. 2:7) This is suggested by Paul in Romans 1:17: “For therein [in the light of the great plan of salvation which centers in Christ Jesus] is the righteousness of God revealed [his loving, just and righteous character] from faith to faith”—from one degree of faith to another.

We turn from sin because our faith tells us we are going contrary to divine law. Our

faith further lays hold of the fact that we can receive forgiveness of sin through the atoning sacrifice of Jesus. "The Lord hath laid on him the iniquity of us all." (Isa. 53:6) Further faith helps us to see full consecration as a reasonable service: for, if we have been redeemed at great cost making possible eternal life, how reasonable to give up the few short years of the present life to the Lord and his service.

"My remnant of days,
I'll spend to his praise,
Who died the whole world to
redeem:
If many or few,
My days are his due;
They all are devoted to him."

Our faith, continuing to grow stronger, prompts us to take up our cross and follow the way the Master went. Even if we should, with Paul, "suffer the loss of all things," faith, ever growing stronger, enables us to continue to rejoice as we lay hold of the salvation to be brought unto us at the revelation of Jesus Christ. (I Pet. 1:13) Our salvation therefore is indeed a salvation by faith: "not of works, lest any man should boast." (Eph. 2:9) It is God that worketh in the children of faith, "both to will and to do of his good pleasure."—Phil. 2:12 □



BRITISH SPEAKERS' APPOINTMENTS

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Talking Things Over

The Road to Emmaus

LUKE 24:13-32

THE two men trudged forlornly along the desolate road, their heads bent low, as were their spirits. Each knew well what was weighing so heavily on the heart of his companion. They were discouraged, puzzled—perhaps even frightened. For this wonderful, new and all-too-brief experience that had seemed to hold such high hopes of restored glory for their captive nation and for themselves had now suddenly come to an unforeseen and disastrous end.

What had gone wrong? What was the meaning of this terrible turn of events, and what should they now do with their lives? To whom could they turn for advice and comfort? For he who had been to them as a wise, fearless and loving shepherd, gently leading his sheep, had himself been seized by his enemies and led as a lamb to the slaughter. And now for three desperate days they had been wrestling with their rising doubts, their waning loyalty, their dark despair.

So immersed were they in their troubled discussion that they failed to notice a stranger had joined them in their journey until they heard his gentle question, What is it that so distresses you, my friends, as you walk and talk together? Why are you so sad? What an odd question,

thought the two companions! Where has this man been during the last few days? So one of them asked, Are you a stranger in Jerusalem, that you do not know of the recent happenings there? What things, asked the stranger. And they replied, Those things concerning Jesus of Nazareth, who was a prophet mighty in word and deed, and who worked many marvelous miracles. But the chief priests and our Jewish rulers gave him over to be condemned, and they have crucified him! Besides, we had come to believe that it was he who would redeem Israel. And now it is three days since he was laid in his tomb. And here is another thing which we are at a loss to understand—several of the women of our company went to the tomb where he had been laid, and his body was missing! Moreover, they reported seeing a vision of angels, who said that he was alive! Do you wonder that we are troubled, and our hearts are heavy?

When the two had finished their sad recital of the recent strange events, their sympathetic companion gently chided them, My dear unperceiving friends; how can you be so slow to believe all that your prophets have foretold concerning the need for the Messiah to suffer all these things, and then to enter into his glory? Why, your ancient Scriptures are just filled with such prophecies!

How often, he said, have you not heard your religious leaders relate to you out of the Law how Moses directed Aaron the high priest, according to God's instructions, to offer the sacrifice of a young bullock for a sin-offering, to make an atonement once a year for the people of your honored nation, to re-establish them in favor with Jehovah God? You must be aware that all who live on this earth are sinful, and out of favor with their Creator. They can do nothing to lift themselves out of this condition, for they have nothing to offer which God can accept.

But God is loving, and kind, and merciful, and wise; and

long ago he devised a wonderful plan by which all men may come back into his favor; that plan, my friends, is briefly portrayed in the Atonement-Day sacrifices. That bullock which was offered by the high priest represented, or pictured, your Messiah, your Redeemer, the man Jesus whom I can see you loved so very much, who gave his life as the perfect ransom sacrifice to redeem the whole sinful race from their fallen, alienated condition. Your friend Jesus offered his perfect humanity as the perfect offset to redeem the man Adam and his race. Do you not see that this is what he meant when he said to you, The Son of man came to give his life a ransom for many?

So you can see that that entire Atonement-Day arrangement whereby your nation was restored year by year to favor with Jehovah by those animal sacrifices was but a hazy picture of God's great plan for the redemption of the human race from disfavor, and of the one and only true sacrifice that could really redeem mankind from its fallen condition—the sacrifice of his life which was offered by your friend Jesus!

Unconsciously the two slowed their pace as they came under the spell of the presence of their knowledgeable companion. New and startling thoughts were stirring in their minds as the stranger talked, and they gave him wide-open ears. This, my friends, he continued, is also what Jesus meant when he spoke to the unbelieving Jews on another occasion on the shore of the Sea of Galilee. If you were present on that occasion, you will recall that the Jews, who had already had many manifestations of his messiahship, including the feeding of the five thousand, now asked for another sign. What sign showest thou then, that we may see, and believe thee? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Do you remember hearing Jesus' answer? He replied to them, Verily, verily, I say unto you,

Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

Now, I would ask you, the stranger continued, just what was Jesus telling the Jews at that time? He was saying to them that that wonderful experience in the wilderness was just another picture—a very wonderful picture, to be sure, but merely a picture, none-the-less. That marvelous heavenly manna that supported them and supplied life to them during their long wilderness journey was simply a picture of the true bread of life that came down from heaven to supply life to the whole world of mankind. It is an obvious fact (he went on) that those who partook of the manna during the wilderness journey eventually died; but those who partake of the living bread which came down from heaven shall live forever. And then your friend Jesus closed his lesson, you will remember, by saying that that wilderness manna pictured his flesh, which he would give for the life of the world. Thus, you see, he was teaching you that before he could enter into his glory and bring the blessings of life, he must suffer death on behalf of the world of mankind. Do you not remember all this? And do you not now understand it more clearly?

Comprehension was beginning to light the faces and minds of the two disciples; but they held their peace, lest perchance any word of theirs should break the thread of the stranger's revelations. Ever more slowly their feet moved along the road to Emmaus.

Catching the change in the mood of his companions, the stranger continued, Now let me again take you back many centuries to the very beginning of the remarkable history

of your most honored people, to an event in the life of your father Abraham. I hope you will forgive me for recalling to your minds what I am sure is familiar to you; but I do so in the hope that an appreciation of what God was there doing will help to lift the burden of doubt and sadness from your hearts.

The Lord God spoke to Abraham, you remember, and said, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. But Abraham, who was then old in years and whose wife Sarah was already past the usual time for child-bearing, had no children. He took the matter to the Lord who promised him that he would assuredly have seed—indeed, his seed, the Lord promised, should be as the stars of heaven for number. This, of course, was a great test of Abraham's faith. But the Scriptures tell us that Abraham believed God, and God counted it to him for righteousness.

At long last, when Abraham was one hundred years old, his wife Sarah bore him a son whom they called Isaac, and whom Abraham dearly loved, because he was the cherished child of his old age.

But God arranged to put Abraham's faith once more severely to the test. He instructed him to offer his long-awaited, beloved son in sacrifice. I am sure you recall the details of the matter; just how Abraham prepared the altar, bound his son Isaac, and laid him on the altar upon the wood. And then, just as Abraham stretched forth his hand to slay his obedient, submissive, and ever-trusting son, the angel of the Lord called to Abraham and said, Lay not thine hand upon the lad, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

And then, you recall, a most remarkable thing happened! As Abraham paused with upraised hand he beheld a ram caught in the bushes by his horns; and laying down his knife Abraham took the ram provided by the great Jehovah God, and offered him for a burnt offering in the place of his son. But Abraham had already, in his mind, offered his beloved son in sacrifice; Abraham had already proved his faith in God, who supplied the ram merely to make the sacrificial picture complete. For that entire incident, my friends, was arranged by God to portray the sacrificial offering of his own dearly beloved Son Jesus, the friend for whom you now mourn, to be the Redeemer of the world of mankind!

As the two disciples covertly exchanged approving glances, their remarkable companion, obviously still anxious to calm their fears, continued. Let me remind you, if I may, he said, of yet another notable event in the extraordinary history of your nation—for it, too, has a bearing on this matter which troubles you so deeply.

You will recall from the writings of Moses that when your fathers had dwelt long in the land of Egypt, their lives were made burdensome by the Pharaoh, and they cried to the Lord for deliverance from their bondage. Then the Lord God raised up Moses to lead them to the promised land, that wonderful land flowing with milk and honey, after he had brought the plagues on the land of Egypt. And surely you remember, the stranger continued, that last awful plague that finally accomplished the release of your fathers, the destruction at the hand of the destroying angel of all the first-born of the Egyptians?

But not a single one of the Israelites was lost (the stranger joyously hastened to point out), for their protection was provided for by Jehovah God in a very significant manner. Each family, God had instructed Moses, was to choose a lamb without blemish on the tenth day of the month, and

keep it until the fourteenth day, when it was to be slain in the evening. The blood of the slain lamb was to be applied to the side and the upper door posts of each of the houses wherein they were to eat of the lamb. Nothing was to be left unconsumed! And they were to eat it in haste, with their loins girded, their shoes on their feet, and their staffs in their hands. For this would be the Lord's passover.

And so it was, that when the destroying angel of the Lord went through the land, the blood of the slain lamb on the doors of the houses wherein your fathers dwelt was the token that delivered them from the threatened death! And the following day they began their long and wearisome march to the promised land. This day of the passover, the Lord God instructed them, was to be kept as a memorial throughout their generations.

And why did Jehovah thus place so great emphasis on this event? Because it so beautifully pictured a far greater deliverance from bondage—the deliverance of the entire race of mankind from bondage to sin and death, which would be accomplished, not by the slaying of a lamb without blemish, but by the ransom sacrifice of the life of your friend Jesus. Do you not recall that it was precisely thus that John the Baptist identified him? He said, Behold the Lamb of God, which taketh away the sin of the world! That lamb back there in Egypt whose sprinkled blood played so important a part in the deliverance of the Israelites from bondage in Egypt was but a picture of the true Lamb of God, the shedding of whose blood will soon effect the deliverance of the whole world from that far more grievous bondage to sin and death into the glorious liberty of the sons of God!

But note this point carefully: just as it was necessary for the lamb without blemish to be slain back there in Egypt that the sprinkling of its blood might provide salvation for your fathers, so also was it essential that Jesus, the true

Lamb of God must be slain, so that the sinful world of mankind might be redeemed to enjoy everlasting life. Do you not see, my dear friends, how greatly God loves all his creatures? And do you not more fully appreciate the wonderful providences of your God? And can you not now discern why it was necessary that Christ should first suffer all these things, and then to enter into his glory?

By this time the hearts of the two disciples were truly burning within them as their wonderful companion opened to them the Scriptures! But the stranger had more to tell them, as his voice grew ever so soft, and ever so tender. No doubt, he said to them, you and your fellow disciples were all very much distressed at what happened to your Master in the last hours of his life on earth. You wondered how he to whom you had looked for glorious kingly deliverance could be scourged, mocked, spat upon, and finally crucified. You see, he had been prepared for it all; and he had implicit faith in his Heavenly Father. He knew that it was his mission to lay down his life, that the world might have life.

Again, you may yourselves have been with Jesus on that occasion when he went with others of his disciples into the towns of Caesarea Philippi. If so, you will recall that he told you plainly at that time that he must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. As his Father had prepared him, so was he trying to prepare you for the terrible events so shortly to occur. Your Master, my friends, knew he must suffer many things; but he had committed himself to do the will of his Heavenly Father, which was to lay down his life for his friends. And how did he know all these things beforehand? He knew it from Moses and the prophets, just as I am now reminding you!

Oh, there are many such prophecies; but I will recall but a few of them for you to show you what I mean, and also to show how the simple teachings of these prophecies have been overlooked by many! The Prophet Isaiah, for instance, foretold concerning your Master, The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. So you see, the prophet foretold the sufferings of your Master! But he also gave him much comfort, as indicated in the following foretold attitude of your friend: The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Behold, the Lord God will help me; who is he that shall condemn me?

And then, in another place, the same prophet foretold certain other of your Master's persecutions and afflictions. Of your friend, who loved you all so much, Isaiah wrote, He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

So you see that while the mission that his loving Father appointed for your Master, his only begotten Son, was a most difficult one, yet his loving Father did much to prepare the way for him, and to assure him of his constant care on his behalf; and that after he had suffered death on behalf of the world, then he would raise him from the dead to glory, and honor, and immortality!

Though the little group had proceeded ever more slowly on their journey to the village, they had now reluctantly arrived at their destination, and the stranger made as though he would continue further along. But the two enthralled and excited disciples could not bear the thought of parting from their new-found friend, and insisted that he tarry with them, for the day was now far spent. And so he graciously went in to stay with them.

And then it happened! For as He reclined at table with them, He took bread and asked a blessing, and broke the bread and gave it to them—and their eyes were opened, and they knew Him! Then He vanished from their sight. His sufferings were over; He was about to enter into his glory with the Father!

If one examines a map showing the Holy Land at the time of Christ, he will find the little village of Emmaus located some seven miles west and north of Jerusalem. But in point of fact the village of Emmaus no longer exists; all trace of it has vanished from the earth, and its original location is not definitely known. But those who truly long to walk closely to their Lord—those who would hear his gracious words, and sense the wonder and spell of his comforting presence—those who would suffer with him, that they might also reign with him—all such as these may still walk the glorious road to Emmaus in the privileged company of their glorified Lord and Master.

And their hearts also will burn within them as they contemplate the privilege they enjoy of obeying his instructions, and of following in his footsteps. Especially will they recall the night before Jesus was crucified, and his instructions concerning the remembering of his death by once each year partaking of the "cup" and the "bread," which represent his shed blood and broken body.

Jesus and his disciples were partaking of the typical passover for the last time when he took some of the bread and said to his disciples, "Take, eat, this is my body." He also gave them the "cup" and instructed them to drink of it, explaining that it represented his blood.—Matt. 28:26-28

This simple commemoration of Jesus' death is still observed once each year all over the world, on the anniversary of Jesus' death, which this year will be Sunday evening, April 15. As we partake of these emblems of Jesus' death, we will rejoice in the wonderful provision of God's love for our salvation through his death, and will also rejoice in the privilege we have of suffering and dying with him, that we may live and reign with him. Thus will our hearts burn within us, as was true of those two disciples to whom Jesus spoke on the road to Emmaus. □



PALESTINE IN PROPHECY

To be discussed by

'FRANK and ERNEST'

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SUNDAY, MARCH 18

Tune in this discussion, and send for a free copy of the booklet, "Future of Israel and the World." Address:

"FRANK and ERNEST"

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

For Your Newspaper

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

APRIL SPECIAL: On Sunday, April 15, "Frank and Ernest" will discuss a subject that will be of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

Your Questions

How Fulfilled

What did Jesus mean when he said to his disciples, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom"?—Matt. 16:28

These words of the Master are found in the last verse of Matthew, chapter 16. The first verse of the next chapter reads, "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." The account goes on to explain further details of the transfiguration: vision, which was a vision of the kingdom.

Writing about this vision later, Peter explained, "We have not followed cunningly devised fables, when we made known unto you the power and coming [Greek, presence]

of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—II Pet. 1:16-18

Jesus' return to earth is for the purpose of establishing his kingdom. Peter speaks of the power and the presence "of our Lord Jesus Christ, and his "majesty." In verse 11 he speaks of an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ." It seems clear that Peter understood what he saw on the Mount of Transfiguration to be a foreshadowing of the kingdom, and realized that it fulfilled Jesus' statement concerning some of them who would not taste death until they saw the Son of man coming in his kingdom. The man-made divi-

sion between chapters 16 and 17 of Matthew has helped to obscure the meaning of Jesus' promise.

The Opened Books

Revelation 20:12 reads, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Do these "books" contain a record of the lives of those who are brought to judgment?

No, because the things written in the books are mentioned separately from the "works" or lives of those involved, the thought expressed being that the judgment is based on the manner in which their works conform to the things written in the books.

This is a Millennial-Age scene. In it we see "the dead, small and great, stand before God." Prior to this time the dead world of mankind had no standing before God, being alienated from him

through wicked works, and under condemnation to death. But by the death of Jesus as the world's Redeemer provision was made for these who lost life through Adam, to have another trial, and in order that this might be an equitable opportunity "the books" are opened—the symbolic books containing a knowledge of God's will and true ways of righteousness.

The truths written in these symbolic books will be the basis of the work of judgment during the Millennial Age, and those who succeed in having their names written in "the book of life" also mentioned in the text will be those who then bring their works into conformity to what is written in the opened books. Those who do not will "be destroyed from among the people." (Acts 3:23) This is "the second death," and the Scriptures do not indicate that there will be a resurrection for those who go into the second death, which is symbolized in verse 14 by a "lake of fire."

All then who do not qualify for life through obedience to the things written in the

opened books will go into this symbolic "lake of fire." (vs. 15) Throughout the long nighttime of ignorance through which the world has passed since the transgression of Adam in the Garden of Eden, the people as a whole have known little or nothing about the true God and his standards of righteousness. But when "the books are opened" it will mean that the knowledge of the Lord will fill the earth, "as the waters cover the sea." (Isa. 11:9) Those who then disobey God's will shall do so wilfully, and so shall not be found worthy of life, but will go into the second death.

A Spiritual Sickness

James 5:14, 15 reads, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Will you please explain this passage!

The word "sick" is used twice in this passage. In verse

14 it is translated from a Greek word which is used generally in the New Testament to denote illness. In verse 15, however, the Greek word used is quite different. Prof. Strong says of this word that it is a primitive verb; and that it properly means "to toil, that is, by implication, to tire (figuratively, to faint.)"

It is this word which is used in the text which reads, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds," and in this text is translated "wearied." (Heb. 12:3) James' use of the word in the passage under consideration seems to suggest that the brother in question is raised up from a state of discouragement, resulting perhaps from wrongdoing on his part—"and if he have committed sins they shall be forgiven him."

We suggest that here we are dealing with a case of spiritual sickness, which, no matter what the immediate cause, can be greatly helped by the brethren in the church, especially the elders. Here is a true opportunity of bearing one another's burdens.

The Convention Theme Text

THIS year's General Convention theme text, as selected by the committee, is found in Psalm 126:3, "The Lord hath done great things for us; whereof we are glad."

All true Christians realize that the Lord bestows on them blessings far greater than they could ever express, or even fully appreciate. For six days, July 28 through August 2, during the General Convention at Calvin College in Grand Rapids, we will endeavor to remind ourselves concerning all that the Lord has done for us.

As usual, a theme address on the text will be given which will cover the broader aspects of what may be found in that meaningful theme. Other sessions of the convention will cover the details concerning the many things our loving Heavenly Father has done for us.

Emphasis will be placed on the fact that "God so loved the world, that he gave his only begotten Son," to become the world's redeemer. To the consecrated child of God, our Master is not only our redeemer, but also our advocate, and in this important position represents us before our Heavenly Father. Additionally, when the Kingdom of God is established on earth, our Lord will be the great Mediator between God and man, an office in which the faithful "little flock" will have a part.

There are many, many more "great things" that the Lord has done and will do for us, and the world. During the General Convention a reminder of these should stimulate us to greater love and zeal for the Lord and his service.

Plan to attend the General Convention and be spiritually uplifted! □

Encouraging Letters

Likes the "Three Keys"

"Gentlemen: About a month ago I received some information regarding The Dawn Magazine, and I sent in my subscription. I would like to thank you for this most wonderful publication. I have read the articles—coming events, questions for study of the lessons, and all the other data which I have found so interesting. I thank you also for the "Three Keys to the Bible" which is most thought provoking. I have a very dear friend who gives so much of herself to others. I would like for you to send a Dawn subscription to her. Could you also send her a copy of "The Three Keys to the Bible"? Sincerely.—Indiana

Believes Dawn Will Help

Dear Sirs: I received your book, "Archeology Proves the Bible," and must say that it was everything that I had hoped for. At present I am confined at the Ohio State Penitentiary at Columbus, Ohio, and spend most of my time in study. If it is God's will I hope to some day become a minister of the Gospel. Be this God's

will and with the help of The Dawn I shall be well prepared upon my release. I thank God for publications such as yours. Thank you, and may God bless and keep you always.—Ohio

More Dedicated

Dear Sirs: Enclosed is a check for the renewal of my Dawn Magazine. There are no words to express what this little book has meant to me during the last year. So many things that I could not understand in the Bible have been brought out and made so plain. It has made it easier for me to walk close to God and to live a more dedicated life.—Miss.

In a Hospital

Dear Sirs: For the last year and a half I have been spending much time in the hospital waiting room. The last night before my husband passed away I got a chance to read The Dawn which I found in the waiting room. I am enclosing two dollars which I hope and pray will bring The Dawn to my home each month. Thank you! Sincerely yours in Christ.—New York

Wants to Believe Bible

From a leaflet I found on the street I am sending for a copy of your booklet, "God and Reason." I hope that you can somehow convince me that the Bible does not teach an eternal life of torment for the unsaved dead. Long ago I gave up believing in the infallibility of the Bible, because belief in eternal hell was unbearable.—Conn.

Good Reading

Dear Brethren: I enclose my annual subscription for The Dawn Magazine. I always like the articles, and get so many hours of good reading.—England

Wants Divine Plan

Dear Friends: I thank you for the wonderful little book, "The Grace of Jehovah." It has been a great help to me. Will you please send me "The Divine Plan of the Ages." With many thanks.—England

Brought Greater Light

Dear Friends: I thank you for sending me "Archeology Proves the Bible" and The Dawn Magazine. I am pleased to tell you that I have all six volumes of Studies in the Scriptures. I bought them over forty-six years ago. I must say that they gave me greater light

in studying the Bible. Some friends and I had a small Bible class in our homes, and we had grand times in studying the Word of God, but they have all passed away. I have the greatest respect for Brother Russell. I would like the booklet, "Royal Nation." Yours in the name of our Lord Jesus Christ.—England

Simplifies the Bible

Dear Friends: I want you to know how much I enjoy the Bible Answers TV program. I seldom ever miss it. I also do enjoy the Dawn publications immensely. I think the Bible Answers program is accomplishing wonders. It simplifies the Scriptures. May the dear Lord prosper and keep it on the air.—Ohio

Blessed

Dear Friends: I want to let you know how very much I appreciate your literature. Your explanations of the Bible truths have done me good, so that, besides embracing the points of what is laid out on the back cover of The Dawn as plain teachings, I now joyfully renounce the doctrine of eternal torment.—England

Appreciation

Dear Sirs: I wish to thank you for sending me the book,

"Behold Your King." I am now reading it, and find it very interesting. I have also enjoyed reading The Dawn, from which I have learned a great deal. Thank you.—England

By Contrast

Dear Brethren: Turning on the radio a few minutes before the "Frank and Ernest" program I caught the end of a sermon in which the speaker quoted Revelation 20:12-15, presenting a message of doom. During the following "Frank and Ernest" presentation these very scriptures came into use and were explained in detail, which was like the oil of joy, giving a depth of meaning and clearness of understanding. What a joyful sound! Indeed, how the truth pulls down the strongholds of error, and casts down human imaginations! Yours in him.—Canada

An Ecclesia's Appreciation

Dear Brethren of The Dawn: Greetings of Christian love! At the annual business meeting of the Buffalo Ecclesia, it was voted that we take this opportunity to express to you our thanks and appreciation for your labors of love during the past year. Smaller ecclesias such as ours realize that much we do could not be carried out

without the assistance and cooperation that the Dawn brethren so willingly extend to us in providing the means and material needed to proclaim the Gospel message. It is our prayer that in the coming year we may continue to labor together as one family in the Lord's work and to further build one another up in this narrow way of sacrifice! May we continue to pray for each other as collaborators in this harvest period. We remain your brethren in Christ.—Buffalo, New York Ecclesia, by Brother Stanley T. Koszka

Witnesses in Sunday School

Dear "Frank and Ernest": I am an ardent listener and admirer of yours. I hear your program each Sunday morning, and I am delighted to awaken to your fine exposition of the many truths which you make known on your program. I am now asking that you send me the last book you announced, "Our Lord's Return." I have found many truths which I use in my Sunday School class, and they are very well accepted by all who hear them. Thank you in advance, and I trust that the Lord will continue to bless you and guide you into the path of truth as you strive to bring it out to your vast audience. Yours in Christ.—California

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

DAVID BRUCE		Cincinnati, Ohio	4
Orlando, Fla.	March 3-5	Bowling Green, Ky.	5
Atlanta, Ga.	8	Nashville, Tenn.	6
Birmingham, Ala.	9	Chattanooga, Tenn.	7
Muscle Shoals, Ala.	10	Muscle Shoals, Ala.	8
Oklahoma City, Okla.	12	Birmingham, Ala.	9
Albuquerque, N. M.	14	Shreveport, La.	11
Phoenix, Ariz.	17, 18	Houston, Tex.	12
		Lake Charles, La.	13
		Mobile, Ala.	14
G. M. JEUCK		Columbus, Ga.	15
Hartford, Conn.	March 11	Tallahassee, Fla.	16
		Louisville, Ala.	18
A. H. KRUMPOLT		Naples, Fla.	23
Orlando, Fla.	March 3-5	Miami, Fla.	25
New London, Conn.	18	St. Petersburg, Fla.	26
		Orlando, Fla.	27
R. J. KRUPA		Lynchburg, Va.	29
Sayville, N. Y.	March 4	Norfolk, Va.	30
J. PANUCCI		E. K. PENROSE	
Allentown, Pa.	March 11	Orlando, Fla.	March 3-5
		Miami, Fla.	8
HARRY PASSIOS		St. Petersburg, Fla.	11
Columbus, Ohio	March 1	Louisville, Ala.	13
Greenfield, Ohio	2	Greenville, N. C.	15

Conventions

ORLANDO, FLA., March 3-5—Florida Bible Students Annual Convention. Saturday morning sessions: Loch Haven Art Center, corner Rollins St. and Mills Ave. All other sessions: Orlando Garden Club, 710 E. Rollins St. Mr. Stanley Jeuck, 1910 Hillcrest St. 32803

MINNEAPOLIS, MINN., March 4—2601 Fillmore St., N. E. Mrs. Mike Nekora, 2601 Fillmore St., N. E. 55418

COVINA, CALIF., March 11—Covina Woman's Club, 128 S. San Jose Ave. Mrs. Jessie Hill, 4057 E. 57th, Maywood, Calif. 91722

CINCINNATI, OHIO, March 18—2850 Dunaway. Mr. John Slavich, 126 S. 22nd St., Richmond, Ind. 47374

CHICAGO, ILL., March 25—Masonic Temple, 5352 W. Chicago Ave. Mr. Albert Sheppelbaum, 5739 So. Normandy Ave. 60638

FRESNO, CALIF., March 31, April 1—Knights of Columbus Hall, 2540 E. Floradora. Mrs. Larry Smith, 4648 N. Bonadelle 93726

AGAWAM, MASS., April 1—Eastfield Mall, Route 20, Springfield. Mrs. Edward Zielinski, 232 Shoemaker Lane 01001

DETROIT, MICH., April 7, 8—Trenton High School, 2601 Charlton Road Trenton. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham, Mich. 48009

WILMINGTON, DEL., April 7, 8

BOISE, IDA., April 21, 22

KANSAS CITY, MO., April 28, 29

PATERSON, N. J., April 28, 29

BUFFALO, N. Y., April 29

VANCOUVER, B. C., May 19-21

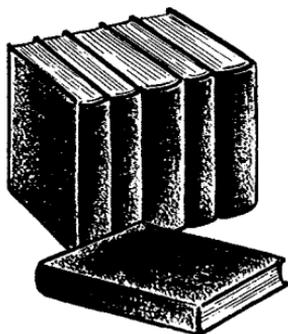
ROCHESTER, N. Y., May 20

1973 GENERAL CONVENTION

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JULY 28—AUGUST 2

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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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