

a herald of Christ's presence

THE DAWN

"FEAR NOT, LITTLE
FLOCK; FOR IT IS
YOUR FATHER'S GOOD
PLEASURE TO GIVE
YOU THE KINGDOM."

--Luke 12:32

January 1965

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The Struggle for Christian Liberty

THE shape of things to come in 1965 is not essentially different from what it was during 1964. True, national elections were held in many countries in 1964, which will not be so generally true of 1965. But none of the festering trouble spots of the world were healed in 1964. Some of them became even worse. A high degree of economic prosperity prevails in a small portion of the world while in other parts of the world countless millions are hungry and more or less destitute. It is said that seventy-five per cent of the earth's population is underfed. This was true at the beginning of 1964, and due to droughts and floods in China and India, is even more evident at the beginning of 1965.

However, from year to year important changes do take place, and in 1964 one of these was a discussion by the Ecumenical Council in Rome on the question of Christian liberty. For centuries the Roman Church has taken the position that no liberty should be granted for the belief and practice of error, and, of course, to the Catholic Church, all beliefs and concepts contrary to the teachings and practices of that institution constitute error.

This concept has resulted in much suffering on the part of non-Catholics throughout the centuries. It led to the unholy "Holy Inquisition," to the burning of countless thousands at the stake, and to tortures of other sorts—all in the name of Christ and the Roman Catholic Church. The record is a dark and damaging one, and the excuse for it has been that those outside of the Roman Church, and particularly those who speak out against its teachings and practices, are not entitled to any better treatment.

The discussion on religious liberty at the Ecumenical Council was very enlightening. As noted, it emphasized that the traditional position of the church has been opposed to such liberty. Protestants living in countries dominated by the Catholic Church have known this all along, for through observation and experience they have been aware of the oppressive hand of the church against all except Catholics. Those living in countries where Protestants have been in the majority have not had such a good opportunity to know the real position of the Roman Catholic Church on the matter of Christian liberty, since its practice has varied according to the country in which it has functioned. This fact was emphasized in the discussions at the Ecumenical Council.

The plea that the Roman Church should declare itself in all countries as upholding Christian liberty was led by cardinals and bishops from the United States, with the chief opposition coming from the prelates of Italy and Spain. Those in harmony with making a declaration for Christian liberty far outnumber the conservative bishops who were opposed to it. But the day before the vote was to be taken the conservatives managed to have the vote postponed until the next session of the council, which might not be until 1966. A petition was signed by 1,400 of the liberal bishops and presented to the pope to have this ruling changed, but the pope ruled in harmony with the conservative minority.

What Is Christian Liberty?

The Bible speaks of Christian liberty largely from the standpoint of being free from sin and death, and free from the bondage of the Mosaic Law. To those who believed on him Jesus said, "Ye shall know the truth, and the truth shall make you free." Then they answered Jesus, saying, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" To this Jesus replied, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."—John 8: 32-34

In Romans 8:21 the Apostle Paul speaks of "the glorious liberty of the children of God." But here also the liberty referred

to is not one which applies to our associations with other people, but a freedom from "the bondage of corruption"—a reference to the imperfections of the fallen nature; imperfections which, apart from the redeeming merit of Christ's blood, result in condemnation to death.

On the matter of eating meat offered to idols, Paul wrote, "Meat commendeth us not to God: for neither, if we eat, are we the better [margin, or, **have we the more**]; neither, if we eat not, are we the worse [margin, or, **have we the less**]. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak." (I Cor. 8:8, 9) Here Paul emphasizes that those mature in Christian knowledge could exercise the liberty of eating meat which had been offered to idols, knowing that the meat had not thereby been defiled, but that he should not exercise that liberty if others were made weak or stumbled by it. The thought contained in Paul's argument is the need to restrain individual Christian liberty under certain circumstances.

Paul also wrote, "Where the Spirit of the Lord is, there is liberty." (II Cor. 3:17) Here, again, the reference is to liberty from the bondage of the Mosaic Law, not to the concept of Christian liberty advocated at the Ecumenical Council in Rome. Galatians 5:1 reads, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." This is another reference to liberty from the bondage of the Law Covenant given to Israel at Sinai.

The expression, "Christian liberty," as used today, is not found in the Bible, although there are instances recorded in the New Testament in which attempts were made to curb the religious liberties of the early disciples. Sometimes these attempts were made by the Jewish religious leaders of that period, and sometimes by the civil authorities. Under the Roman government a great deal of religious liberty was granted. The Roman government protected the Apostle Paul from his enemies of the Jewish faith, and conducted him safely to Rome to be tried before Caesar. But even the Roman authorities restrained the liberties of Christians when it was to their advantage to do so. This is especially true of papal Rome.

After Peter and John had healed a man who had been lame from his birth the people were desirous of hearing their message. The religious rulers said among themselves, "What shall we do with these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus."—Acts 4:16-18

To this attempted restraint of their liberty to preach the Gospel Peter and John replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard." (Acts 4:19, 20) This is an interesting incident, in that we have one group of religious men attempting to curb the liberty of another group in preaching what they believed to be the truth. The two apostles involved were courageous. They believed that Jesus was their Messiah, and that it was through his name that the lame man had been healed, so they did not propose to allow anyone to keep them from declaring the message of the Gospel. Many times throughout the age those who have taken a stand for truth and righteousness have been persecuted, and their efforts curtailed. The liberty which Peter and John insisted upon has not always been allowed to the faithful followers of the Master.

Denominational Liberty

The situation in the religious world now is vastly different from what it was in the days of the Early Church. Today the conflict is not between true Christianity on the one hand, and paganism and other religions on the other hand. It is now between the many denominational groups, all of which profess to believe in Christ and accept him as their leader, but differ in their understanding of his teachings. To these, the principle of Christian liberty means the right, unmolested, to promote their beliefs any and everywhere they feel would be pleasing to the Lord.

We believe that the application of the principle of Christian liberty under these circumstances is good and proper. Indeed, not to recognize this would lead to much religious intolerance and persecution even as it did during the Dark Ages. Heretofore the position of the Roman Catholic Church has been that no liberty should be granted for the promotion of what it held to be error. Today, however, this principle does not work, for each group considers that every other group of professed Christians is to some extent in error.

So we are glad that the largest denominational group of professed Christians in the world is beginning to see the need for Christian liberty. Perhaps this is in part due to the general increase of the spirit of tolerance which is manifesting itself in such a pronounced manner throughout the Western World. Even the largest church group in the world must find themselves in an awkward position to be saying that since, as they claim, they are the one and only true people of God, others should not have the right to preach their own views, nor to practice their own religion.

Nor should we be blind to the fact that one reason for the growing spirit of tolerance in religious circles is that devotees of religion today are becoming less and less sure that they have the right viewpoint. Unbelief is on the increase even within the denominational churches. The spirit of unbelief which prevails throughout the world is creeping into the church, in the sense that church people are losing faith in their creeds. Moral living is still taught, and a very generalized faith in God. In these and similar nondoctrinal points all agree, so why fight one another? This is the growing sentiment in the churches.

There are still exceptions to this general situation, particularly among the smaller groups. There are those, for example, who still believe that God will eternally torture the wicked. When these hear someone teaching that the judgment day is to be one of probation for the wicked, rather than a time for sentencing them to a burning hell from which there will be no escape, they are resentful, and express the thought that such heresies should be suppressed.

(Continued on page 45)

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Florence	WOWL-TV	Channel 15
Sundays,	9:30 a.m.	
Montgomery	WKAB-TV	Channel 32
Tuesdays and Thursdays,	1:00 p.m.	
Selma	WSLA-TV	Channel 8
Sundays,	3:30 p.m.	

ARKANSAS

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

CALIFORNIA

Fresno	KAIL-TV (Time and day to be announced.)	
San Jose	KNTV-TV	
Sundays,	8:30 a.m.	

CONNECTICUT

Hartford	WHCT-TV	Channel 18
Sundays,	4:30 p.m.	

FLORIDA

Orlando	WESH-TV	Channel 2
Sundays,	9:30 a.m.	
St. Petersburg	WSUN-TV	Channel 38
Sundays,	10:30 a.m.	

IOWA

Des Moines	KRNT-TV	Channel 8
Sundays,	8:30 a.m.	
Ottumwa	KTVO-TV	Channel 3
Sundays,	7:30 a.m.	

KANSAS

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

MASSACHUSETTS

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

MICHIGAN

Grand Rapids	WZZM-TV	
Sundays,	10:30 a.m.	
Jackson	WILX-TV	Channel 10
Sundays,	11:00 a.m.	
Kalamazoo	WKZO-TV	Channel 3
Sundays,	8:30 a.m.	

MINNESOTA

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

MISSISSIPPI

Columbus	WCBI-TV	Channel 4
Sundays,	7:30 a.m.	
Tupela	WTWV-TV	Channel 9
Mondays,	12:30 p.m.	

MISSOURI

Kansas City	WDAF-TV	Channel 4
Sundays,	10:30 a.m.	
Springfield	KYTV	
Sundays,	8:00 a.m.	

NEBRASKA

Hayes Center	KHPL-TV	Channel 6
Sundays,	3:00 p.m.	
Holdrege	KHOL-TV	Channel 13
Sundays,	3:00 p.m.	

NEVADA

Las Vegas	KORK-TV	
Sundays,	10:00 a.m.	

NEW YORK

Binghamton	WBJA-TV	Channel 34
Sundays,	2:30 p.m.	
New York	WOR-TV	Channel 9
Sundays,	8:30 a.m.	

TV BROADCAST

Rochester	WROC-TV	Channel 8	TEXAS		
Sundays,	10:00 a.m.		Big Spring	KWAB-TV	Channel 4
Syracuse	WNYS-TV	Channel 9	Sundays,	10:30 a.m.	
Sundays,	10:00 a.m.		El Paso	KTSM-TV	Channel 9
NORTH CAROLINA			Sundays,	10:00 a.m.	
Asheville	WISE-TV	Channel 62	Fort Worth	KTVT-TV	Channel 11
Saturdays,	7:00 p.m.		Sundays,	10:30 a.m.	
OHIO			Odessa	KOSA-TV	Channel 7
Cambridge	WHIZ-TV	Channel 80	Sundays,	10:00 a.m.	
Sundays,	9:30 a.m.		San Antonio	KWEX-TV	
Coshocton	WHIZ-TV	Channel 71	Sundays,	10:30 p.m.	
Sundays,	9:30 a.m.		Temple	KCEN-TV	Channel 6
Limo	WIMA-TV	Channel 35	Sundays,	11:00 a.m.	
Sundays,	10:30 a.m.		UTAH		
Zanesville	WHIZ-TV	Channel 18	Salt Lake City	KUTV	Channel 2
Sundays,	9:30 a.m.		Sundays,	11:00 a.m.	
OKLAHOMA			VIRGINIA		
Elk City	KSWB-TV		Lynchburg	WLVA-TV	Channel 13
Sundays,	5:30 p.m.		Sundays,	3:00 p.m.	
Oklahoma City	KOCO-TV	Channel 5	WEST VIRGINIA		
Sundays,	10:30 a.m.		Huntington	WHTN-TV	Channel 13
Tulsa	KVOO-TV	Channel 2	Sundays,	(Time to be announced.)	
Sundays,	3:30 p.m.		Oakhill	WOAY-TV	Channel 4
PENNSYLVANIA			Sundays,	7:30 a.m.	
Erie	WSEE-TV	Channel 35	Parkersburg	WTAP-TV	Channel 15
Sundays,	10:30 a.m.		Sundays,	9:30 a.m.	
Pittsburgh	WTAE-TV	Channel 4	WISCONSIN		
Alternate	Sundays,	9:30 a.m.	Milwaukee	WITI-TV	Channel 6
Wilkes-Barre	WBRE-TV	Channel 28	Sundays,	7:30 a.m.	
Wednesdays,	6:30 a.m.		CANADA		
SOUTH CAROLINA			Dowson Creek, B. C.	CJDC-TV	
Charleston	WCSC-TV	Channel 5	Wednesdays,	(Time to be announced.)	
Sundays,	(Time to be announced.)		Montreal, Que.	CBMT-TV	
Charleston	WUSN-TV	Channel 2	Sundays,	12:00 p.m.	
Sundays,	11:30 a.m.		Thompson, Man.	CESM-TV	
Columbia	WCCA-TV	Channel 25	Sundays,	5:30 p.m.	
Sundays,	3:00 p.m.				

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

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

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 12:30 10:05 a.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KGLM 740 10:30 a.m.
Napa KVON 1440 10:35 a.m.
Reading KVCV 600 7:45 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KSAY 1010 9:45 a.m.
Santa Clara KGBA 10:35 a.m.
Tulare-Visalia KCOK 1270 10:35 a.m.

COLORADO

Denver KIMN 950 9:30 a.m.
Fort Collins KZIX 600 10:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

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

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

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

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.

Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

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

MAINE

Bongor WABI 910 12:00 noon

MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.
New Bedford WBSM 1420 10:45 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit CKLW 800 6:00 p.m.
Grand Rapids WMAX 1490 10:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.
Minneapolis KQRS 1440 11:00 a.m.

MISSISSIPPI

Biloxi WLOX 1490 10:05 a.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

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

MONTANA

Miles City KATL 1340 9:15 a.m.

BROADCAST SCHEDULE

NEBRASKA				Lubbock	KDAV	580	9:45 a.m.
Grand Island	KRGI	1430	10:15 a.m.	Pampa	KPDN	1340	12:00 p.m.
NEW JERSEY				San Antonio	KBOP	1380	7:15 a.m.
Newark	WJYZ	970	9:30 a.m.	Sherman-Dennison	KRRV	910	11:45 a.m.
NEW MEXICO				Wichita Falls	KWFT	620	10:15 a.m.
Silver City	KSIL	1340	10:05 a.m.	UTAH			
NEW YORK				Brigham City	KBUH		9:05 a.m.
Albany	WEEE	1300	8:00 a.m.	Logan	KLGN		9:05 a.m.
New York	WJYZ	970	9:30 a.m.	Salt Lake City	KSOP	1370	9:30 a.m.
NORTH CAROLINA				VIRGINIA			
Beaufort	WBMA	1400	9:00 a.m.	Richmond	WLEE	1480	10:10 a.m.
Belmont-Charlotte				WASHINGTON			
	WCGC	1270	12:30 p.m.	Bellingham	KPUG	1170	11:15 a.m.
Elizabeth City	WGAI	560	12:05 p.m.	Centralia-Chehalis	KELA	1470	10:35 a.m.
Leaksville	WLOE	1490	12:05 p.m.	Olympia	KGY	1240	10:35 a.m.
OHIO				Seattle	KAYO	1150	9:45 a.m.
Akron-Canton	WHLO	640	7:45 a.m.	Tacoma	KMO	1360	9:45 a.m.
Cincinnati	WNOP	740	9:00 a.m.	WEST VIRGINIA			
Columbus	WBNS	1460	10:05 a.m.	Wheeling	WWVA	1170	9:30 a.m.
Piqua	WPTW	1570	11:30 a.m.	WISCONSIN			
Zanesville	WHIZ	1240	11:45 a.m.	Fond du Lac	KFIZ	1450	11:05 a.m.
OREGON				Janesville	WCLO	1230	11:05 a.m.
Astoria	KAST	1280	10:35 a.m.	WYOMING			
Lebanon	KGAL	920	9:00 a.m.	Cheyenne	KVWO	1370	10:05 a.m.
The Dalles	KODL	1230	9:15 a.m.	CANADA			
PENNSYLVANIA				Calgary, Alta.	CKXL	1140	9:15 p.m.
Allentown	WHOL	1600	10:45 a.m.	Corner Brook, Nfld.	CFCB	570	10:30 a.m.
Connellsville	WCVI	1340	12:05 p.m.	Dauphin, Man.	CKDM	730	10:30 a.m.
Pittsburgh	WWVA	1170	9:30 a.m.	Oshawa	CKLB	1350	9:45 a.m.
Pottstown	WPAZ	1370	8:30 a.m.	Prince Albert, Sask.	CKBI	900	10:30 a.m.
PUERTO RICO				Vancouver	CKLG	730	9:00 a.m.
Aguadilla (Fri.)	WGRF		8:00 p.m.	Winnipeg	CKY	580	7:15 p.m.
SOUTH DAKOTA				NIGERIA			
Yankton	KYNT	1450	11:05 a.m.	Enugu	ENBC		10:15 a.m.
TEXAS							
Livingston	KVIL	1220	8:45 a.m.				

RADIO TOPICS FOR JANUARY

3—"Divine Intervention in the Affairs of Men"

24—"A Conquering Ruler"

10—"Israel Fulfilling Prophecy"

31—"The Bible's Harmonious Message"

LESSON FOR JANUARY 3

The Gospel of the Kingdom

GOLDEN TEXT: "Repent ye, for the kingdom of heaven is at hand."—Matthew 3:2

MATTHEW 3:1-12

THE Gospel of the kingdom is one of the principal themes of the entire Bible. It is the good news that the God of heaven proposes to establish a world-wide government in the earth, and that through its agencies all mankind will be given an opportunity to be blessed with peace, prosperity, happiness, and everlasting life. This divine rulership in the affairs of men was implied in God's promise to Abraham that through his seed all the families of the earth would be blessed.—Gen. 12:3

It is often referred to in the New Testament as the "kingdom of heaven." This is because God's world-wide government will be established by the authority and power of the God of heaven. But the rulership of this kingdom will be exercised on earth. In one of the prophecies the kingdom of heaven is likened to a great mountain which fills the whole earth.—Dan. 2:35, 44

John the Baptist was the forerunner who announced the presence of the foretold King, the

Messiah. In our Golden Text John called upon the people of Israel to repent, because the kingdom was at hand. The Emphatic Diaglott translation of this text gives a more accurate thought. It reads, "Reform! because the Royal Majesty of the heavens has approached." The rulership of the kingdom of heaven was not due to begin at the first advent of Jesus, but Jesus as the "Royal Majesty" or King in that kingdom had appeared, and the work of preparing for the kingdom then began.

The people of Israel had been promised a very important share in the kingdom, but it was essential that they repent of their evil ways and return to God through the terms of the Law Covenant in order to be eligible for this share in the kingdom, so the ministry of John the Baptist called upon the Israelites to repent. Many flocked to hear John, but apparently only a few received his message in their hearts, and were prepared to become followers of Jesus. It is said concerning those who did become followers that Jesus gave them power, or, as the margin

states, the right or privilege to become the sons of God. (John 1:11, 12) Later the Apostle Paul explained that the sons, or children of God, are heirs of God and joint-heirs of Jesus Christ to reign with him.—Rom. 8:16, 17; II Tim. 2:11, 12

John the Baptist was particularly severe toward the scribes, Pharisees, and Sadducees of his day. The scribes and Pharisees were the religious rulers in Israel, who had much to do with shaping the viewpoints and attitudes of the Israelites as a whole. It was under their leadership that Israel was led to reject Jesus as their Messiah. It was this that led a short time later to the destruction of the nation and of the Jewish polity in general.

John forecast this in a dramatic manner. He said, "Now . . . the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit and with fire."—vss. 10, 11

Those of Israel who repented and became disciples of Christ were, at Pentecost, baptized with the Holy Spirit. (Acts 1:5; 2:1-4) The baptism of fire came upon the unbelievers in the great time of trouble which consumed the nation in A. D. 70-73. This is in-

dicated in verse 12 of the lesson, where the repentant and believing ones of Israel who received the baptism of the Holy Spirit are likened to "wheat" which was gathered into the Lord's garner, and the unfaithful to "chaff" which was to be burned with unquenchable fire.

Just as both the wheat and the chaff referred to in this prophecy are symbolic, so the fire is also symbolic—symbolic, that is, of destructive trouble which came upon the nation when invaded by the armies of Titus some forty years thereafter. This prophecy has no reference at all to the traditional doom of eternal torture which, according to the creeds of the Dark Ages, is the fate of all unbelievers.

The fire is spoken of as unquenchable because nothing could be done to hold back the destructive forces of the invader until Jerusalem and the temple were destroyed. Any fire which cannot be brought under control before the object of its fury is destroyed is an unquenchable fire.

QUESTIONS

What is the Gospel of the kingdom, and how was the kingdom at hand in Jesus' day?

Who was John the Baptist, and what was his message?

What two classes in Israel became manifest under John's ministry, and what were the later experiences of these?

The Temptations of Jesus

GOLDEN TEXT: "Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matthew 4:10

MATTHEW 4:1-11

WHEN Jesus was baptized the Holy Spirit came upon him and the "heavens" were opened unto him. This suggests the revealing to the Master's mind the great spiritual truths concerning himself that had been set forth in the Old Testament. It is reasonable to conclude that it was the sudden filling of his mind with these truths which impelled him to seek a secluded spot where he could meditate on them and grasp their full import, particularly as they applied to his own ministry upon which he was then embarking.

It would seem that Jesus became so engrossed in his meditations that he had not eaten, and naturally after forty days without food he would be very hungry. It was then Satan suggested that he use the power with which he had so recently been endowed to turn stones into bread for the purpose of satisfying his hunger. But one of the things which Jesus had learned through his meditations was that he was to lay down his life in sacrifice, so he knew that it would be wrong to use the special power which had been en-

trusted to him for his own sustenance.

Jesus knew that he could use his newly acquired power to heal the sick and raise the dead; this would be extending blessings to others. But for himself, his ministry was to be one of sacrifice which eventually would lead to death. His real interest so far as life was concerned was the future life in the kingdom, and he was to be prepared for this by laying down his earthly life, not by preserving it, so he replied to Satan, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—vs. 4

Failing in this temptation, Satan, suggestively, not literally, then took Jesus into Jerusalem, and "setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, he shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou shalt dash thy foot against a stone."—vss. 5, 6

At the time Jesus was baptized he received the assurance that he was the Son of God. He heard

his Father speak, saying, "This is my beloved Son, in whom I am well pleased." (ch. 3:17) This was all the assurance of sonship he needed. Indeed, Jesus realized that to do what Satan suggested simply to prove that he was the Son of God, or even to prove it to the people, would be presumptuous. So he replied to Satan, "It is written, Thou shalt not tempt the Lord thy God." (vs. 7) It is noteworthy that in all these temptations Jesus relied upon the instructions of God's Word to point out to him the proper course.

The third and last of this series of temptations is a very significant one. Satan took Jesus, in his mind, "to an exceeding high mountain" and gave him a view of all the kingdoms of the world, and then said to the Master, "All these things will I give thee, if thou wilt fall down and worship me."—vss. 8, 9

This was a subtle temptation. Jesus knew that he had come to be the King of earth. He knew that the time would come when all the kingdoms of the world would become subject to him. (Ps. 2:6-9; Rev. 11:15) But Jesus also knew that before this aspect of the divine plan would be carried out it was necessary for him to suffer and to die as the world's Redeemer from sin and death. This suggestion by Satan to Jesus, therefore, was a temptation to accomplish the divine purpose of his rulership without

the necessity of suffering and dying.

But Jesus did not propose to accept rulership over the kingdoms of this world on Satan's terms, so he replied, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Not for a moment did Jesus yield to the idea of bowing down to Satan in order to attain authority and power.

However, many of Jesus' followers have yielded to these temptations, which Satan has likewise presented to them. Many have yielded to the temptation to use their spiritual advantages to further **their own** selfish ends. Others have endeavored, through spectacular works, to convince their fellows that they are the favorites of heaven. And still others, and a larger number, have yielded to the temptation to receive from the Devil the kingdoms of this world. One example of this has been the rulership of professed Christians in the church-state systems of government.

QUESTIONS

How did Jesus spend his time during his forty days' stay in the wilderness?

Why was it wrong for him to turn stones into bread?

Why did Jesus refuse to jump from the pinnacle of the temple?

Explain the implications of the temptation to worship Satan in return for power in the earth.

The Kingdom Is at Hand

GOLDEN TEXT: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."—Matthew 4:23

MATTHEW 4:12-25

THE title of this lesson is suggested by verse 17, in which Jesus is quoted as saying, "The kingdom of heaven is at hand." The Emphatic Diaglott translation reads, "The Royal Majesty of the heavens has approached." Jesus was that "Royal Majesty of the heavens," and since he was present in Israel beginning the preparatory work of the kingdom, it could quite properly be said that "the kingdom of heaven was then at hand.

Jesus is the light of the world, that "true Light which lighteth every man that cometh into the world." (John 1:9; 8:12) The work of enlightening the world has not yet been accomplished, but Jesus, the source of enlightenment, had "approached" at the time of the first advent, so the prophecy quoted in the lesson concerning those who saw a great light was then fulfilled in part.—vss. 12-16; Isa 9:1, 2

While the people to whom Jesus ministered, and with whom he mingled, saw the great Light of prophecy, not many of them appreciated what they saw, be-

cause Satan, the god of this world, had filled their minds with darkness. (II Cor. 4:4) However, some received and were blessed by the Gospel of the kingdom as it was presented by Jesus, and these became the nucleus of that "little flock" who will live and reign with Christ when his kingdom is fully established.—Luke 12:32; Rev. 20:4, 6

Verses 18-22 contain an account of Jesus' selecting four of his apostles—Peter, Andrew, James, and John. These were fishermen, and to Peter and Andrew he said, "Follow me, and I will make you fishers of men." It was not God's plan that all the fish in the sea should be caught during the Gospel Age. Indeed, in one of his parables Jesus taught that at the end of the age there was to be a sorting of the fish which were caught, and the unsuitable ones thrown back into the sea—the world.—Matt. 13:47, 48

The work of God in the earth during the age beginning with Jesus' first advent has been the calling and selecting of a company to be associated with him in the rulership of his kingdom.

The calling of these from the world has been accomplished through the power of the kingdom Gospel. By preaching the Gospel every disciple of Christ has been a "fisher of men."

Jesus was very zealous in the work of preaching the Gospel. At the time referred to in this lesson he was centering his attention on Galilee, the northern part of Palestine. He taught in the synagogues, and wherever opportunity offered. His message was "the Gospel of the kingdom," which was the good news that the God of heaven would establish a world-wide government of peace and security which would bring health and everlasting life to all who would obey its laws.

Jesus was not limited to the use of words in proclaiming the Gospel of the kingdom, for he was endowed with power to perform miracles to illustrate the full meaning of his message. After Pentecost, when Peter and John were instrumental in healing a man who had been lame from birth, Peter explained that following Christ's second coming there would be "times of restitution," or restoration "of all things," and then added that this had been foretold by the mouth of all God's holy prophets since the world began.—Acts 3:1-21

The "times of restitution" is the period in which Christ's kingdom will be controlling the affairs of men, and as Peter explained, all God's holy prophets

had foretold the blessings of restitution, or restoration, which would then reach the people. It was appropriate, therefore, that in preaching the Gospel of the kingdom Jesus should illustrate his message by miracles of healing.

The resurrection of the dead had also been foretold by the prophets as taking place during "the times of restitution," and Jesus awakened some from the sleep of death to illustrate this aspect of the future kingdom work. While Jesus' oral presentations of the Gospel were powerful, they were made even more effective by the miracles which he performed.

However, it was not the divine intention that the disciples of Jesus were to continue his program of miracles. The apostles did perform miracles for a time, but when they fell asleep in death this phase of preaching the Gospel ended. But we rejoice that it will become world-wide when Christ's kingdom is fully established.

QUESTIONS

What did Jesus mean by the expression, "The kingdom of heaven is at hand"?

When will Jesus enlighten all mankind?

What is the work of God during the Gospel Age?

How did Jesus illustrate his kingdom message?

When will all mankind be healed and given life?

Christ Arouses Opposition

GOLDEN TEXT: "He that findeth his life shall lose it: and he that loseth his life for My sake shall find it."—Matthew 10:39

MATTHEW 9:9-13; 10:17-25

MANY professed Christian teachers today urge the people to accept Christ and join a church because it will be good for them along material lines. Better health, greater influence in the community, and more friends are among the inducements offered as reasons for joining a church. But this is far removed from Jesus' teaching and practice, as the title of this lesson indicates.

Jesus was not guided by worldly wisdom. If he had been, he would not have associated with publicans and sinners, as he did on occasions. This was a minority group in Israel which was held in disdain by the majority. But Jesus knew that among these were some who at heart had a longing for righteousness—not the hypocritical righteousness of the scribes and Pharisees, but the true righteousness of God. Matthew was one of these, and Jesus called him to be an apostle.

When criticized for his association with publicans and sinners, Jesus explained that he had not come to call the righteous, but sinners unto repentance. In the true sense, there were none in

Jesus' day who were righteous, even as there have been none since the original sin of Adam. But the scribes and Pharisees claimed to be righteous. They were the ones who claimed to be "whole," and not to need a "physician." Jesus knew, therefore, that they were not in the right heart condition to receive his message. He knew also that among the publicans and sinners there were those who would respond because they recognized their need for the help which he could give them.

Jesus, of course, did not limit his ministry to the publicans, or to any single group in Israel. He was willing to help any of the scribes and Pharisees who were ready to be helped, but he did not hesitate to declare the truth no matter who his audience might be. Jesus was an exposor of popular error, and a proclaimer of unpopular truth. It was this that aroused so much opposition against him. He exposed the hypocrisy of the scribes and Pharisees, and they, fearful of their own standing among the people, stirred up opposition against the Master, and finally succeeded in having him put to death.

And Jesus warned his disciples that they could not expect any better treatment from the world than he was receiving. The bitter persecutions outlined by the Master in the second part of the lesson came upon many of the disciples, not only in the days of the Early Church, but later also, and particularly throughout the Dark Ages. In recent years religious intolerance and persecution have largely subsided, although those who are faithful in proclaiming the Gospel of the kingdom are not popular, nor, indeed, do they wish to be.

Faithful disciples of Christ now, even as has been true in every part of the age, are glad to lay down their lives following in his footsteps. They are not interested in gaining the favor of the world in order the more successfully to lay up treasures on earth. Their concern and effort is to lay up treasures in heaven, and they know that the only way to do this is to lay down their all, even life itself, in the Master's service.

It is this that is emphasized in our Golden Text. From the standpoint of worldly wisdom the idea of losing one's life in order to find it seems illogical. Worldly wisdom dictates that one do all he can to "find" his life; that is, to promote one's own best interests in life. But Jesus explained that this was the way for one to "lose" his life.

We need to recognize, how-

ever, that Jesus did not address this statement to the world at large, but rather to those who would become his disciples. These are invited to take up their cross and follow Jesus into death. (Matt. 16:24) Paul speaks of them as being planted together in the likeness of Jesus' death. (Rom. 6:25) His was a sacrificial death, and his disciples have the privilege of suffering and dying with him, strengthened by the hope that if faithful unto death they will live and reign with Christ. To these Jesus said, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

It is clear, then, that as disciples of Christ our hope of life is in the resurrection. It is then that we will attain glory and honor and immortality. (Rom. 2:7) But this hope will reach fruition only if we are faithful in laying down our lives now, or "losing" them. For the Christian the way to life is through sacrificial death.

QUESTIONS

Does the Bible hold out the prospect of material prosperity to those who follow Christ?

Why did Jesus devote a portion of his ministry to publicans and sinners?

Why was Jesus persecuted and killed?

Can Jesus' faithful followers expect the approval of the world?

Explain how a Christian can find his life by losing it.

Judgment and Invitation

GOLDEN TEXT: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matthew 11:28, 29

MATTHEW 11:20-30

JESUS' remarks concerning the judgment day, as recorded in verses 20-27 of this lesson, reveal that the traditional concept of the future day of judgment is completely false. According to tradition, the judgment day is a short period of twenty-four hours during which saints and sinners will be brought before the divine judgment seat to be sentenced. The theory is that the believers will be rewarded with a home in heaven, and that the unbelievers will be sentenced to an eternity of torture in a hell of fire and brimstone. Actually this whole procedure would seem to be useless, for the claim is that the eternal destiny of every human is unalterably fixed at death.

But how different are the implications of Jesus' remarks! He upbraided the people of certain cities of Israel because of their refusal to accept the message he presented to them, and to repent of their sin. Then he explained that it would be more tolerable for the people of Tyre, Sidon, and Sodom in the day of judgment

than it would be for these Israelites who rejected him.

The people of Tyre, Sidon, and Sodom were not worshippers of the true God. Not much is known about the religion—or lack of religion—of the people of Tyre and Sidon, but we know that the city of Sodom was destroyed because of the wickedness of its citizens. Jesus asserted that if the same mighty works had been done in these three cities as he had performed in the Jewish cities mentioned, they would have repented. But God made no effort to bring about their repentance. They were allowed to die in their sins.

Despite this, Jesus assures us that it will be tolerable for them in the day of judgment, more tolerable than for the people of Israel who rejected him. This clearly reveals that the day of judgment is not a time for the mere pronouncing of sentence based on past works, but rather that it is a time when all will be given an opportunity, based upon a knowledge of the issues involved, to turn to God and to serve him, if they will.

This is also made clear in John 5:28, 29 where Jesus states that those who have done good will come forth from death to a "resurrection of life," and that those who have done evil shall come forth "to a resurrection of judgment." (Revised Version) The Greek word here translated judgment in the Revised Version is **krisis**. It has essentially the same meaning as our English word crisis. Those who have died in unbelief, such as the Sodomites, as well as all others from Adam on down, will face a crisis when awakened from the sleep of death. They will be enlightened and given an opportunity to believe and obey. If they choose this course they will be restored to human perfection and live forever. If they choose, wilfully, to turn away from Christ, and to disobey the laws of his kingdom, they will be returned to death, "destroyed from among the people."—Acts 3:23

In that judgment or probation period it will be more tolerable, or favorable, for the Sodomites and others who had such a meagre understanding of God, than it will be for the Israelites, who were more enlightened, and especially the Israelites, of Jesus' day to whom Jesus, the Light of the world, had ministered. But even these will have an opportunity to repent and be blessed in the judgment day.—Rom. 11:25-33

Our Golden Text refers to

those who "labor and are heavy laden." This very aptly describes the position of the Israelites under the Mosaic Law. This Law was the measure of a perfect man's ability, and the Israelites, even as all other people, were imperfect, members of a fallen and condemned race. In addition to the burden of the Law, the Israelites of Jesus' day had heavy burdens placed upon them by their religious rulers, the scribes and Pharisees.

To these Jesus extended the invitation, "Take my yoke upon you, and learn of me, for I am meek and lowly of heart: and ye shall find rest unto your souls." On other occasions Jesus explained to his listeners that if they wished to be his disciples they would have to deny self, and take up their cross and follow him.—Matt. 16:24

To do this means to walk in a difficult and narrow way of sacrifice. This is not an easy way, but the assurance that their best efforts, even though imperfect, are acceptable through Christ, makes the burden light.

QUESTIONS

Explain the difference between the traditional judgment day and the day of judgment taught in the Bible.

Why will it be more tolerable for the Sodomites in the day of judgment than for unbelieving Israelites?

Why is Jesus' yoke easy, and his burden light?

Sonship, Fellowship, Partnership

THE Apostle John wrote, "That which we have seen and heard declare we unto you, that ye may also have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." (I John 1:3) From this text we learn that Christian fellowship is of a threefold nature. It is with our Heavenly Father, and his Son, Jesus Christ, and with our brethren in Christ, each one of whom enjoys the same blessed relationship with the Father and the Son.

However, the word "fellowship," as ordinarily used, does not fully convey the depth of meaning which the Apostle John would have us grasp as to what is comprehended in the blessed association that is ours in the divine family. According to Prof. Strong, the Greek word translated "fellowship" in this text more literally means "partnership." John is really telling us, therefore, that the dedicated followers of the Master have entered into a partnership with the Heavenly Father, and with his Son, and with the body members of Christ.

We are accustomed to thinking of the Heavenly Father as a loving parent who supplies all our needs, and we rejoice in the glorious assurance of his Word that while we were yet sinners he sent his beloved Son to die for us, and thus provided for our reconciliation with him. But John takes us beyond the point of our merely being recipients of divine favors, and assures us that there is a possibility of our being partners with God. This is strong meat. It is difficult to grasp the reality of what this means.

In the divine providence it seems to have been the Apostle John's mission to introduce the church to much of the depth of truth concerning this partnership with God, particularly as it relates to our being members of the divine family. The Apostle Peter, in his first epistle, enlarges upon it from the standpoint

of the church's share in the sufferings of Christ and the consequent hope of participating in his glory. The Apostle Paul dwells upon it considerably also from the standpoint of our partnership in the sufferings of Christ, and of being co-workers with God. (II Cor. 6.:1) But it is the Apostle John who approaches the subject more particularly from the standpoint of our being members of the family of God, his sons, who are partners in the outworking of his divine plan of salvation.

The hope of sonship was evidently a very blessed one to John. He wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3:1) This great truth seemed greatly to stir the Apostle John. He saw in it a demonstration of special favor from the Heavenly Father, a favor that makes possible the exaltation of those who formerly were sinners, condemned to death, to a position in the divine family as sons of God, and his partners in the divine cause of restoring the condemned world of mankind to life.

In the Gospels of Matthew, Mark, and Luke, Jesus is presented to us as the great King of promise, as the Messiah of the prophecies, and as the Son of man. Not until we come to the Gospel of John do we learn so much about his sonship. While we may often, and properly, think of John as the apostle of love, he was also a theologian, and a very exact one. When introducing Jesus to us as the Son of God he exercises great care in explaining who Jesus was, and how as the Logos he was made flesh and dwelt among us. He explains also that the Logos was "the only begotten of the Father, full of grace and truth."—John 1:1-14

A Basic Doctrine

John was very staunch in stressing the importance of this doctrine. Not only did he purposely outline in detail just how Jesus, as the Son of God, was made flesh, but he emphatically stated that any doctrine which was not in harmony with this great truth was not of God. (I John 4:1-3) Thus we see that while John recognized the fundamental importance of the operation of divine love among the people of God, he was not willing to gloss over the evil influences of false doctrines in the

church, and in the name of love to advocate the faith-destroying policy of nominal churchianity which implies that it doesn't make much difference what we believe as long as we live uprightly.

The fact of Jesus being the Son of God was strong meat for the Jews, and the majority of them were not able to accept it. This doctrine was one of the points of controversy during the days of Jesus' earthly ministry, and doubtless continued to be for some time thereafter, especially where the Jewish influence was strong in the church. In John 10:33 the apostle quotes the Jews as saying to the Master: "For a good work we stone thee not; but for blasphemy; and because thou, being a man, makest thyself God." Here, then, was one of the vital issues at stake in Jesus' day, which had such an important bearing on whether or not one became a true follower of the Master.

While John's insistence on the fact that Jesus was the Son of God constituted him in the eyes of the Jewish people generally a teacher of blasphemy, he does not stop with the identification of Jesus as the Son of God, but adds that as many as received Jesus "to them gave he power [also] to become the sons of God." (John 1:11, 12) If it was difficult for the Jewish mind to become reconciled to the thought that Jesus, the undefiled One, was a Son of God, how much more difficult it would be to accept the inspired statement of John that by divine grace even members of the fallen, sin-cursed race may become children of God!

Not Now Understood

Today the entire nominal church world applies the term "Son of God" to Jesus. And the thought of sonship as related to God is applied, but erroneously, to all mankind in the expression, "universal fatherhood of God, and brotherhood of man." But this viewpoint was not held in the days of the Early Church, so it must have required great courage on the part of John to advocate a view that was so opposed to the popular conception of religion in his day. And we wonder if today, among those of us who are rejoicing in the light of present truth, all the blessed implications of this sonship doctrine are fully appreciated, such as the fact of our being partners with our Heavenly Father.

Our being sons of God implies more than the thought of being redeemed from death by Jesus. This is brought to our attention by Jesus himself in John 10:34-36. Here the Master is replying to the Jewish charge that he was a blasphemer. He asks: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the Word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

Jesus' quotation, "Ye are gods," is from Psalm 82:6, and he tells us that this prophecy applies to those to whom the Word of God was given. Identifying these, John quotes Jesus as saying in prayer concerning his disciples, "I have given them Thy Word." Not only was the Word of God given by Jesus to his immediate disciples, but also to all those who believed on him through their testimony. (John 17:6-21) What a powerful argument Jesus thus used to offset the charge of blasphemy leveled against him by the religious leaders of his day! If the Heavenly Father identified as gods those members of the sinful race who became disciples of Jesus, why should they think it strange that this One whom they despised should himself claim to be the Son of God? But the Jewish leaders were not prepared for truth of this sort, either as it applied to Jesus or to his disciples.

After explaining that it was the Father's purpose to induct into the divine family those who truly believed on him, Jesus added, "I and my Father are one." (John 10:30) And then, in John 17:20-24, where Jesus makes the interests of his disciples a matter of earnest prayer, he petitions the Father to continue the work of sanctification in their lives that they may become one, even as he and the Father are one, that upon the basis of this oneness they ultimately might share his glory, and be with him—"where I am." All of this must have impressed itself deeply upon the Apostle John, for when he wrote his epistle, he said, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:2

It is this same apostle who records the Master's promise to prepare a place for his disciples, and after preparing this place,

to come again and receive them unto himself, "that where I am, there ye may be also." (John 14:2, 3) The apostle continues to emphasize the fact that this glorious partnership with the Father and with the Son is dependent upon belief in and obedience to the Word of God which reaches us through Jesus.

Of Glory and Works

John not only points out to us our sonship privileges in the divine partnership, and that the overcomers are to share in the divine glory, but he also gleaned from the teachings of Jesus the fact that there is a purpose behind this partnership, a work to be accomplished. He quotes Jesus as saying, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." (John 14: 12) How glorious is the thought that we should be partners with God and with Jesus in doing these works.

Jesus said, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." (John 14:10) From this we see that even the works which Jesus did were not his own works. No, he was merely performing the works of his Father, as a partner with him. And then comes the astounding information, in the text already quoted, that those who truly believe on him shall likewise do these same works; yes, even greater works than had up to that time been performed by the Master. What a wonderful partnership!

Jesus healed the sick and raised the dead, and in God's due time the church will share with him in restoring the whole dead world to life. Jesus was commissioned to proclaim the Word of life, and God has likewise given to us "the word of reconciliation." (II Cor. 5:17-21; 6:1) Jesus suffered and died, and it is our privilege to suffer and to die with him, and as he suffered and died; that is, sacrificially. It is this that Paul emphasized when he wrote of the "fellowship [partnership] of his sufferings."—Phil. 3:10

When an earthly partnership is formed for the purpose of carrying out some business project, it is essential that those who are parties to the covenant are agreed as to its implications, and

fully prepared to carry out its terms. How immeasurably this applies to our partnership with the Heavenly Father and with his Son! If we think of "fellowship" as involving merely the exchange of thoughts pertaining to the teachings of the Bible, then of course one's outlook could be different as to what constitutes the basis of that fellowship. But when we realize that fellowship really means a partnership with one another based upon our partnership with God in the carrying out of the divine plan, it behooves us all to look well to the Word of God to make sure that we are so conforming our lives to the terms of the partnership that we will continue to be worthy of the high favor of God which constitutes us his sons and co-workers.

The Message

In I John 1:5 the apostle summarizes the significance of the truths which he had learned from the life and teachings of Jesus. He wrote, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." From this John concludes: "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—I John 1:6, 7

The word "light" as used here is synonymous with truth. Pilate asked Jesus the question, "What is truth?" And if we should ask the question today as to what is light the answer would be the same as that which Jesus gives us in John 17:17: "Thy Word is truth"; that is, the revelation of truth or light pertaining to God and to his plan for the salvation of the human race from sin and death.

This truth or light of God reaches us through two closely allied channels; namely, the written Word and the Living Word. The written Word we have in the Bible, and the Living Word we have in Jesus. Jesus' perfect interpretation of the written Word through his teachings and life is one of the primary means by which we are now able to comprehend the will of God as we endeavor to follow in his footsteps. John wrote, "In him was life; and the life was the light of men."—John 1:4

Jesus had life because he was wholly at one with the Father. As the Logos he was an obedient Son of God, and after being made flesh he continued to be obedient. Born under the Law, he kept that Law perfectly. Thus he possessed the reward of the Law, which was life. Hence the life possessed by Jesus, being his by virtue of his obedience to the divine will, is the light of men; that is, it reveals the manner in which others also may have life. The Psalmist wrote, "In his [Jehovah's] favor is life." (Ps. 30:5) The fact, therefore, that Jesus had life was evidence that he was in the favor of God. He was in God's favor because he was obedient to him. This is the only basis upon which anyone can have God's favor and live.

Sanctified by the Truth

Jesus prayed on behalf of his disciples, saying, "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." (John 17:17-19) Here is revealed the manner by which Jesus' oneness with the Father was established and maintained. It was through the sanctifying power of the truth.

This truth had been recorded by the Spirit of God in the Old Testament Scriptures, and when Jesus entered into his covenant of sacrifice with his Father he agreed to do all that was written of him in the volume of the Book. By living up to this agreement he became sanctified, or set apart to perform his share in the glorious partnership he enjoyed with the Father. Thus was he not only faithful himself, but by his faithfulness he pointed out the way for us similarly to be wholly set apart to the carrying out of our partnership contract.

If, then, we walk in the light which emanates from God through his written Word and which is exemplified by the Living Word, we have fellowship, or partnership, one with another. (I John 1:7) And what a blessed partnership it is! Concerning one phase of it Jesus said, "As thou hast sent me into the world, even so have I also sent them into the world." (John 17:18) Can we grasp the reality of the partnership expressed by these words? Perhaps not as fully as we ought, but certainly they

imply the glorious privilege of being co-workers with the Father in the reconciliation and salvation of the world.

Through the Blood

The apostle seemed to anticipate the test that would be placed upon our faith to believe that we actually have a part in the great divine program that is being worked out through Christ. Hence, after assuring us that if we do walk in the light we enjoy this wondrous partnership in the divine family, he is quick to add that the "blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7) Thus we are placed in a position of holiness before the Lord wherein our labor and sacrifice are acceptable to him. In the next chapter of his epistle John confirms this, saying of Jesus that "he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (I John 2:2) This means that even though we are by nature sinners, we can actually become "gods, sons of the Highest," and partners with him.

But to walk in the light and be sanctified by the truth requires obedience. John wrote, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (I John 2:4) To this John adds, "But whoso keepeth his Word, in him verily is the love of God perfected: hereby know we that we are in him." (I John 2:5) Thus John associates the thought of obeying the Word of God, the truth, with the development of divine love in our lives and the manner in which love should operate among us who claim to be in this glorious partnership with the Father. He sums up the thought by saying, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."—I John 2:10, 11

We read in John 3:16 that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." From this we can see that love was the motivating principle in the partnership existing between the Heavenly Father and his beloved Son. And Jesus prayed, "As thou hast sent me into the world, even so

have I also sent them into the world.” (John 17:18) Just as it was love which prompted the Heavenly Father to send Jesus into the world, it was love which prompted the sending of Jesus’ disciples into the world to be his ambassadors. So love is clearly seen to be the motivating power in this wonderful partnership of the Father, the Son, and his body members.

Light Reveals Love

The terms “light” and “love” are closely related. True light, the light in which God dwells, the light which constitutes his will for us, reveals the divine principle of love as being the motivating power of the entire plan of salvation. This being true, failure to imbibe the spirit of love from the knowledge of the truth would imply, by default at least, a disobedience to the light, a contradiction of the great objective of the whole divine plan in which he is called to be a partner.

However, the applications and manifestations of divine love must be governed by the terms of our partnership if we are to be wholly faithful. John exercised love in his dealings with the brethren, but he did not hesitate to call attention to the fact that there were in the company of the believers of his day those who subverted the truth. He also pointed out that there were false prophets, and that it was necessary to “try the spirits,” or doctrines, that they might know whether or not they were of God. (I John 2:18, 19; 4:1-3) True love for the brethren at times requires that an alarm be sounded when they are in danger.

The divine love that should permeate every phase of our fellowship with the Father, with the Son, and with one another, is a love that leads to sacrifice, to a laying down of our lives for the brethren. Indeed, this spirit of sacrificial love is the very essence of our partnership in the work of God. John wrote that Christ “laid down his life for us: and we ought to lay down our lives for the brethren.” (I John 3:16) Again: “We have known and believe the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.”—I John 4:16



The Disciples' Commission

"Let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all . . . , especially unto them who are of the household of faith."—Galatians 6:9, 10

WHEN the resurrected Jesus appeared to his disciples the last time before his ascension, he outlined for them what their work as his disciples was to be. He said, "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) Years later, when the Apostle John received that marvelous vision on the Isle of Patmos, he wrote, "I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, . . . and they lived and reigned with Christ a thousand years."—Rev. 20:4

This work of bearing witness to the truth was to be done under the power and through the authority of the Holy Spirit. Jesus himself received this power and authority at the time of his baptism when the Holy Spirit came upon him. Later, in a synagogue in Nazareth, Jesus quoted from Isaiah 61:1-3 to show that his authority and work had been foreknown and foretold by his Heavenly Father. We quote verse 1: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Throughout the three and one-half years of his ministry Jesus was faithful in carrying out this commission of the Holy Spirit. Luke 8:1 reads concerning Jesus that "he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him." Jesus not only preached the Gospel by word of mouth, but also illustrated the blessings which would reach the people through the agencies of his kingdom by the many miracles he performed.

Jesus sent his apostles out to do a work similar to his own. After that he sent out seventy others. This made a total of eighty-two, who, under the leadership of Jesus, and following his example, went from place to place throughout Palestine to bear witness to the Gospel of the kingdom. (Matt. 10:5-8; Luke 10:1) The apostles and the other seventy were empowered to perform miracles in order to substantiate the message they proclaimed.

Not Social Workers

While in the course of their ministry these first witnesses bestowed many temporal blessings of healing upon those to whom they proclaimed the kingdom Gospel, this was merely a by-product of their campaign. The miracles were designed simply to make more effective their witness to the fact that the kingdom of heaven was at hand. It is important to keep this in mind, for today throughout the professed Christian world the preaching of the kingdom Gospel has almost ceased, and a social Gospel is proclaimed instead, coupled with good works on behalf of the poor and needy.

We should appreciate and commend those who seek to do good to their fellow-men along material lines. Probably at no time has there been greater need for assistance throughout the world. However, as followers of the Master our obligations are set forth in his commands, and in his example. Those who are acquainted with present truth have the advantage of knowing that in the Lord's due time abundant provisions will be made for all the poor and needy of the world, as well as for the sick and dying about which we could do very little now in any case.

Jesus said to those he called from their fishing business, "Follow me, and I will make you fishers of men." (Matt. 4:19) He did not say to them that in following him they would be social workers to feed and clothe the needy. When he sent them out into the ministry he said "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither

shoes, nor yet staves: for the workman is worthy of his meat.”—
Matt. 10:7-10

From these detailed instructions it is clear that the apostles were sent out to preach, and in conjunction with their preaching, to heal the sick and perform other miracles. They were not provided with means to assist the poor. Indeed, they had to depend upon the generosity of those whom they served for their own material needs. Later, when opposition toward Jesus and his co-workers had grown to the point that the religious rulers were ready to crucify him, he instructed his apostles that they should now take whatever material means they had with them, because perhaps from then on they could not expect much help from their fellow Israelites.—vss. 21-36

Jesus conducted his ministry along lines similar to the manner he outlined for his representatives. His miracles were more outstanding, for on several occasions he awakened the dead from the sleep of death. After Pentecost Peter also did this. (Acts 9:36-42) Another of Jesus' outstanding miracles was the feeding of the multitude. (Mark 6:38-44) There is no evidence to show that these five thousand people were particularly poor. It was simply that they had been listening so long to Jesus' preaching in a "desert place," far removed from their homes, that he considered it an act of courtesy and hospitality to provide something for them to eat. His disciples advised that they be sent into the villages to buy their own food, indicating that they had the necessary funds to do this had Jesus permitted it.

This miracle—even as all the others performed by Jesus and his representatives—was designed to impress the message of the kingdom they were preaching. Later, Jesus admonished his hearers, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." (John 6:27) When the people asked Jesus for a sign he referred them to the manna which God provided for the Israelites in the wilderness, and reminded them that all those Israelites died. Then he explained that he was the true bread which, when accepted through belief, would give everlasting life.—vss. 30-35

(Continued on page 34)

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DAWN PUBLICATIONS

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NEW JERSEY

To Feed the Poor

A young man went to Jesus and asked him what he could do to acquire eternal life. This man was a Jew, and Jesus reminded him of the Law, which promised life to anyone who could and would keep it. When the man told him that he had kept the commandments, Jesus said to him that he should sell all that he had and give the proceeds to the poor, then take up his cross and follow him. (Matt. 19:16-21; Mark 10:17-21) Jesus did not ask this young man to give his wealth to him so that he might feed the poor. What he did ask was that the man divest himself of his riches, dispensing them to the poor, and then become his follower. The simple act of giving his wealth to feed the poor would not have been following Christ, but a necessary step in becoming a follower. The point is that Jesus' ministry was not one of feeding the poor with material food.

We do not condemn the professed Christian world for devoting so much effort to social and uplift work among the poor and needy. We are merely emphasizing that this is not the sort of work Jesus conducted, nor are his followers commissioned to conduct such efforts. There is nothing in the life and instructions of Jesus to indicate that he concentrated his efforts along this line. He was commissioned by the Holy Spirit to proclaim the glad tidings; and, as his followers, our great commission also is to preach the Gospel of the kingdom. The apostles understood the matter in this way, and for this reason we find nothing in their writings and sermons to indicate otherwise.

After Pentecost

After Pentecost, and by the authority of Jesus, and through the enlightenment of the Holy Spirit, the apostles and other disciples continued the ministry of the truth, the glorious Gospel of the kingdom. The apostles were able to perform miracles, as Jesus did, although this aspect of their ministry does not seem to be as prominent as it was in the case of Jesus. And when the apostles died miracles ceased altogether. The simple proclamation of the truth was then depended upon to give the witness.

In the beginning this effort was limited almost entirely to what could be accomplished by individual oral presentations of the message to varying sizes of audiences. Copies of the Scriptures themselves were very scarce, and expensive. Later, following the advent of printing, the Lord's witnesses had this additional means of dispensing the message. Coming down to our day we rejoice in the availability of radio and television as further means of transmitting the Gospel. But there is no change in the commission.

From time to time there are those of the Lord's people who reach the conclusion that all the efforts to proclaim the Gospel of the kingdom are wasted because, they imagine, there are such meagre results. But nowhere in the Bible are we instructed to give up proclaiming the Gospel on the ground that there are no results. The Lord's will in this matter is not determined by the results of the efforts. Quite to the contrary, we are instructed to continue laying down our lives in this service whether the people to whom we witness hear, or whether they forbear to hear.

Solomon wrote: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccles. 11:4-6

Seed Sowing

In Jesus' Parable of the Sower he taught us what to expect from our efforts to proclaim the Word of God to the people. (Matt. 31:18-23) According to this parable, as the seeds of truth are sown, some fall upon what is illustrated by the "wayside," some fall on "stony places," and still other grains of wheat fall among "thorns." Only a small portion, it seems, falls upon the "good ground" of sincere and honest hearts. It is this class, we believe, that eventually prove worthy of joint-heirship with Jesus in his kingdom.

Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) It is indeed a little flock—in all, we believe, a mere hundred and forty-four thousand. Essentially two thousand years have elapsed in reaching this small number, which is an average of less than seventy-five for each year, the world over. Of course, there is the great multitude class which is also reached through the witness of the Gospel message; but even so, it must have seemed many times to the Lord's people that they were obtaining very small results from their self-sacrificing efforts.

But the results are not our responsibility. We are to sow the seeds of truth, and water them, but it is the Lord who gives the increase. And the Lord does give an increase. Many times newly interested souls are reached by the message; also there is a continuous growth of grace in the hearts of those who continue faithfully to tell out the glad tidings of the kingdom.

Serving the Consecrated

Bearing witness to the truth does not end with a public proclamation of the message, important though this is as the bulwark of consecrated efforts. Our love for the Lord should reach out especially to our brethren in Christ. Jesus commanded us that we should love one another as he loved us. (John 13:34) The Apostle John wrote that we should lay down our lives for the brethren. (I John 3:16) The great need of all our brethren is spiritual help and encouragement, and we should be on the alert at all times to render this needed assistance.

As a class, the Lord's consecrated people are the prospective "bride" of Christ, and should be energetic in making herself ready for union with her Lord. (Rev. 19:7; 21:2, 9) First of all, the members of this class are reached through the witness work of the consecrated. And then together they assist one another in the development of Christian character, in putting on the fruits and graces of the spirit, and in being built up more and more in our most holy faith. This all comes within our commission.

Nor can we turn our backs upon the material needs of our brethren in Christ. When there was a famine in the Jerusalem

area, and the brethren there were in desperate need, Paul raised funds from among the brethren of many ecclesias to help supply their needs. We believe that the Lord's people in every part of the age have similarly been awake to their privileges along this line. Those in need may not be in some far off country. They might be right in our own ecclesia. It might be only a single individual of whose needs we are aware. What a privilege it is to render what assistance we can to all such! It is one of the Lord's ways of giving us an opportunity of demonstrating our love for him.

In this connection we think of the opportunities which presented themselves at the close of the second World War. Our brethren in a number of European countries were in dire need of food and clothing, and it was surely a heart-cheering experience to observe the extent to which the brethren in America and elsewhere came to their assistance. This is the privilege which, as the Lord's consecrated people, we all have of helping to take care of our own. If our love does not include this type of service for our brethren it is a shallow love indeed.

Unselfishness

Basically, the motive in all that we do as followers of the Master should be love. We should have no selfish desire to please self, or to be honored of men in anything we do. The course of selfishness is described by the Apostle Paul as sowing to the flesh; and the course of love as sowing to the Spirit. Our text is the climax to Paul's lesson on these points. We quote:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith."—Gal. 6:7-10

God has called us, and is preparing us to be channels of blessing to all the families of the earth. He wants us to keep our hearts sympathetic toward these "families," and to rejoice

in the prospect of soon having the privilege of assisting in their blessing. And how great are the needs of the poor groaning creation! They are sick, and dying. Millions are crippled and filled with pain. Millions are without homes, and hungry. Millions live in constant fear of warlike aggression by neighboring nations, and even nations that are afar off.

The Lord knows all about these conditions, and could remedy them very quickly if it were his will to do so. But he has a due time in his plan for this work. He is now preparing the personnel for this great project, and he wants us who hope to be a part of that group in the heavenly phase of the kingdom to love those whom we expect to bless, even as he loved the whole world in giving his Son to be the Redeemer and Savior.

One of the greatest blights upon the suffering world is ignorance of the true and loving God. Indeed, for the most part the people are without God, and therefore have no hope. We know the plan of God, and are in a position to speak a word of comfort to those we can reach. Thus in a small way we can bind up the brokenhearted with the good tidings of the kingdom. What a privilege this is! How better could we do good than to do for as many as possible what only we can do; namely, impart to them a knowledge of God's plan.

This does not mean that if specially needy cases along other lines, particularly among our neighbors, come to our attention, we should turn a deaf ear to them. We are to be helpful in all ways that we can, but our special commission is to proclaim glad tidings to all who will hear, for the Lord is still calling out a people for his name from the world, and preparing them to live and reign with Christ, and we do not now know when the Lord may give the increase to our feeble efforts.

However, as Paul declares, in our work of sowing to the Spirit, we are to do good especially to the household of faith; that is, to those who are already in the family of God, his children. These are to be our special care, both along spiritual as well as material lines, when needed. Paul says that we should not be "weary in well-doing." There would not be much danger of becoming weary if we could see outstanding results from our efforts. It is because we frequently do not see results that we

become weary, and when we do, sometimes there is a tendency to question whether or not we are doing the proper thing.

Paul reminds us that we shall "reap, if we faint not." But here he is not speaking of present visible results from our efforts, but to reaping life everlasting in the kingdom. The Lord does not want us to depend upon present results for courage and strength to continue in the narrow way of sacrifice and service, although we are all greatly encouraged when he permits us to see some small results from our labors. He wants us to walk by faith, and to rejoice in the hope set before us of reaping "glory and honor and immortality" beyond the veil, and of sharing with Jesus in causing the knowledge of the Lord to fill the earth as the waters cover the sea.—Rom. 2:7; Isa. 11:9 Hab. 2:14

What a glorious prospect! May it give us strength to continue faithful to our commission to bear the glad tidings to all as we have and can make opportunities, remembering that those who will live and reign with Christ are those who are "beheaded for the witness of Jesus, and for the Word of God."—Rev. 20:4



WEEKLY PRAYER MEETING TEXTS

JANUARY 7—"Speak evil of no man."—Titus 3:2 (Z. '03-425 Hymn Appen. K)

JANUARY 14—"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."—I Corinthians 9:26 (Z. '03-421 Hymn 20)

JANUARY 21—"If any man will come after Me, let him deny him-

self, and take up his cross, and follow Me."—Matthew 16:24 (Z. '00-118 Hymn 279)

JANUARY 28—"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before his angels."—Revelation 3:5 (Z. '97-161 Hymn 21)

*Rich Refreshment
Versus Poor
Provender*

*--A Study in
Contrasts*

THE Apostle Paul, speaking of the Old Testament, and especially the writings of the prophets, tells us that these things written aforetime were "written for our admonition [that is, for the benefit of the Christian church], upon whom the ends of the ages are come." (I Cor. 10:11, R. V.) The Apostle Peter, speaking of the prophets and their writings, says, "Unto whom [that is, unto the Old Testament writers] it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven."—I Pet. 1:12

In harmony with these intimations, we notice a verse or two in

Isaiah 65. In verse 1 of this chapter, speaking through the prophet, God says, "I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." And in Romans 10:20 the apostle locates for us the time of the fulfilment of this prophecy. Paul shows here that these words of inspiration were not intended to apply to the time when Isaiah spoke them, or to the first few centuries immediately following his day, but to the end of the Jewish Age when divine favour was due to be withdrawn from this hardhearted and stiffnecked people of Israel who had even crucified their Messiah, and were persecuting the remnant in Israel who had been able to receive him ere the Gospel went to the Gentiles to "take out of them a people for his name," the Christian church.—Acts 15:14

In this same chapter of Isaiah (65:2) The Lord continues addressing Israel, "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts." And in Romans 10:21 the apostle again shows the time of the fulfilment of this prophecy; namely, the time of the casting off of natural

Israel, and the recognition of some from among the Gentiles who were able to see Jesus as the Messiah and Saviour, and make a full consecration to God through him. These were steps which in turn secured their recognition as members of spiritual Israel, "the Israel of God." "But to Israel [after the flesh] he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people."

Parallel Dispensations

One of the most interesting and informative features of truth revealed in the Word of God is that a great many of the happenings to natural Israel during their long period of favour of nearly nineteen centuries foreshadowed events that would transpire during the Gospel Age, a similar period of time when a class from among the Gentiles previously enjoying no favour from God are gathered through means of the preaching of the Gospel, to be "a people for his name," spiritual Israel, "the Israel of God." (Gal. 6:16) Each of these two houses of Israel, toward the end of their period of favour, prove so unworthy of continued favour from God that in his divine wisdom they are set to one side, and the faithful from among them gathered together as parts of a true Israel, members of the "house" of sons whom alone God could recognise.—Heb. 3:6

Shortly before our Lord's cru-

cifixion we hear the judgment of God, "Your house is left unto you desolate," pronounced by the Master upon this hardhearted and stiffnecked people. (Matt. 23: 38) Jesus realised that not only were his professed people rejecting him as their Messiah, but that their leaders had even determined upon his crucifixion. The Scriptures show that a parallel fulfilment to this takes place in the case of spiritual Israel, the professed Christian Church, which at the end of the Gospel Age is also cast off from divine favour, and their house (the great denominational systems, the professed people of God) left desolate. Following this casting off from favour, the message goes forth in the language of the Revelator, "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues."—Rev. 18:4, R. V.

It is to those separating periods, one at the end of the Jewish Age, and another at the end of the Gospel Age (the time in which we now live), that the prophet refers in this same 65th chapter of Isaiah. Note verses 13-15; "Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold my servants shall rejoice, but ye be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart,

and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name."

Jewish Harvest Fulfilment

We need only to look at the experiences of God's people at the end of the Jewish Age in order to see a remarkable fulfilment of this prophecy. Those who were able to recognise Jesus as the Messiah, and who, after being made partakers of his Holy Spirit, became his faithful followers, rejoiced in the rich spiritual food of the Master's provision. To these he explained that the Spirit would guide them into all truth and show them things to come.—John 16:13

At the same time the unfaithful went more and more into outer darkness, and others less faithful, but with only a very nominal desire to know something of the mysteries of the kingdom, were content to say with Nicodemus: "How can these things be?" (John 3:9) These drifted more and more into confusion and unbelief.

Gospel Harvest Fulfilment

Similarly, speaking of conditions at the end of the Gospel Age, the Lord says through the prophet, "My servants [fully consecrated to serve and follow the Master] shall eat [the rich spiritual food provided in our

day as "meat in due season" for "the household of faith" (Matt. 24:45; Gal. 6:10)], but ye [churchianity's supporters] shall be [hungry on account of the worldliness and conditions of spiritual famine prevailing in the denominations of our day]: behold, my servants shall drink [the new wine of the kingdom], but ye shall be thirsty [because of lacking the spiritual food and drink provided so abundantly for the faithful]: behold, my servants shall rejoice [in the great hopes set before them], but ye shall be ashamed," on account of the increasing evidences seen on every hand of churchianity's divine disfavour and rejection.—Isaiah 65: 13

Reverting to another but similar picture given of conditions in our day, when the organisations of the professed people of God [here symbolised by Babylon] have been cast off from divine favour; the great Master—present again as suggested by the words, "Behold, I stand at the door, and knock"—says, "if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20

"Behold, my servants shall sing for joy of heart [on account of the glorious hopes set before them in the Gospel], but ye [unfaithful servants] shall cry for sorrow of heart" [because of the evident disappearance of divine favour from

among the great organisations of the professing church], and shall howl for vexation of spirit." (Isa. 65:14) This sad condition will be fully realised when the complete collapse of the great religious organisations, together with the kingdoms of this world, brings with it the destruction of all human hopes of setting up a kingdom of God by human efforts through a conversion of all mankind to the ideas and standards of church systems.

Darkness Then Light

This time of great tribulation incidental to the close of the Gospel Age, and the setting up of the messianic kingdom for complete control of earth's affairs during the Millennium, will be quickly followed by the falling from the eyes of mankind of the blinding deceptions of the great Adversary, and the pure message of truth being turned to the people. (Zeph. 3:8, 9) As a result of this the prophet says, "He who blesseth himself in the earth shall bless himself in the God of truth [by coming into accord with the will and Word of God]; and he that sweareth in the earth making solemn vows of faithfulness] shall swear by the God of truth [in accord with the truths of his Word; the righteous laws of the messianic kingdom, and with a sincere desire to carry them out]; because the former troubles [the six thousand years of the reign of evil] are forgotten, and because they are hid

from mine eyes."—Isa. 65:16

The many sad phases of the six thousand years' reign of evil will pass out of the life of mankind, but the experiences gathered during this time will surely remain as everlasting object lessons, valuable to restored humanity in the ages to come when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—Rev. 21:4

"For, behold, I create new heavens [a new spiritual rule] and a new earth [a perfect social order concerning which the Master will say to the obedient of the world of mankind, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world']; and the former things shall not be remembered [in any sense that would spoil the perfect happiness of that Millennial Age], nor come into mind" in any way that would mar man's perfect rest and peace in God for eternity.—Isa. 65:17; Matt. 25:34

With a view to increasing the desire of God's people to prove worthy of divine favour and blessing, let us briefly notice once more what our privileges in this direction may be, in contrast with the unfaithful servants of nominal spiritual Israel: "My servants shall eat [the meat in due season for the household of faith], but ye shall be hungry; my servants shall drink [the

new wine of the kingdom], but ye shall be thirsty: behold, my servants shall rejoice [at the evidences that the deliverance of the last members of the church draweth near, Luke 21:28], but ye shall be ashamed [on account of the failure of a false message to accomplish that which had been hoped for].”

May we continue to rejoice as a result of the full assurance we have of the fulfilment in its every detail of the great eternal purpose of Jehovah, and in all the precious things the Lord has in reservation for those who love him, and who delight to serve him and rejoice in his ways!

Too Short

“Dear ‘Frank and Ernest’: I often listen to your programme over Lourenco Marques, and there is none more interesting. The only fault I can find is that the programme is just not long enough. I could listen for hours without

getting tired. You have announced a booklet, ‘When a Man Dies,’ and have mentioned some of the points it presents. I want to know more about this subject, so would you kindly let me have a copy of this publication. May you continue your good work.”—South Africa

The Witness in Nigeria

ANNOUNCEMENTS of truth literatures in Nigerian newspapers have brought a very encouraging response, and quite a number are taking a deep interest in the truth. We are now happy to announce that arrangements have been completed for the “Frank and Ernest” programs to be heard in this African country. Beginning as soon as the first tape recordings arrive from the United States, the programs will be heard over Station ENBC, at 10:15 Sunday mornings. This is an excellent time period, and we are glad that many of the Nigerian people will have this opportunity to hear the Gospel of the kingdom.

Radio Station ENBC is located in Enugu, Nigeria, and is heard well throughout this entire country of more than thirty million people. The Lord willing, we trust that some with hearing ears will be reached and blessed. Let us seek the Lord’s blessing upon this additional opportunity he has afforded his people of sounding forth the good news of the kingdom. The responses to the Nigerian broadcasts will be sent to 98 Street, Liverpool 1, the British address of The Dawn.

(Continued from page 5)

But there is little or nothing these energetic souls can do to implement their desire to suppress the Gospel of love, for the general sentiment of the people is too strong in the other direction. Whether it be in the public press, over the radio or on television, the almost universal viewpoint today is that all should have an opportunity to speak their minds on what they believe, the line being drawn only against attacks on other groups.

However, Christian liberty does not demand that we help others proclaim views with which we do not agree. We are not called upon to hire a hall for the use of those who preach what we consider to be error. Christian liberty simply demands that we do nothing to hinder the other fellow from hiring a hall in which he can present his views. If the Roman Catholic Church goes this far in the practice of Christian liberty it will mean a great change of attitude in many countries. We will have to wait and see.

Right View—Wrong Time

The Scriptures reveal that a time is coming when error will not be tolerated anywhere in the earth. That will be when the kingdom of Christ is ruling in the affairs of men. The Roman church-state system of government has long claimed to be Christ's kingdom, and for that reason felt that it had the right and the duty to suppress all other religious viewpoints and systems. The evidence is, of course, overwhelming that the Roman Church and its paramour, the civil government, did not constitute Christ's kingdom, and therefore had no authority from God to suppress, persecute, and torture all who did not support this unholy alliance of church-state government.

Concerning the time when the genuine kingdom of Christ is in control of earth's affairs the Lord said, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph.3:9) Those responsible for the functioning of the false kingdom of Christ throughout the present age were all imperfect, and controlled more or less by selfishness. This will not be so when the true kingdom of Christ is in operation. Christ will be the re-

sponsible Head, and the chief controlling One in that kingdom, and all his associates and representatives will, like their Lord, be perfect. Through this wonderful arrangement the message of truth concerning God that will go out to the people will be pure.

The people will recognize this, and being enlightened by the pure truth will unitedly call upon the name of the Lord to serve him with one consent. We read concerning that time that the Law shall go forth from Zion, and the Word of the Lord from Jerusalem. (Micah 4:1-4) We understand that the expressions, "Zion" and "Jerusalem," in this prophecy refer, symbolically, to the spiritual and earthly phases of Christ's kingdom. The spiritual phase of that kingdom will consist of Christ and his glorified church; and the earthly phase, the resurrected ancient worthies, who will then be "princes in all the earth."—Ps. 45:16

The Law and the Word of the Lord that go forth from these divinely appointed kingdom agencies will be pure, and nothing will be permitted to reach the people from other sources which will deceive them, or detract from their worship and service of the true God. Isaiah 11:9 reads, "They shall not hurt nor destroy in all my holy mountain [kingdom]: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Untruths concerning God and his will are destructive. They destroy trust in and obedience to God. But in the kingdom of Christ no errors will be permitted to defile and undermine men's minds, and rob them of their desire to serve the Lord with their whole heart.

Satan has been the instigator of all error. He lied to our first parents concerning the penalty for sin, and ever since has continued to misrepresent God. But we are assured that during the kingdom of Christ Satan will be bound, so that he can deceive the people no more. (Rev. 20:1-2) It will require a thorough process of education administered through kingdom agencies to rid men's minds of the defiling errors of the past. We read of that time that "they also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."—Isa. 29:24

One of the titles the Bible gives to Christ and his true church, exalted to live and reign with him, is "that Prophet." The Apostle Peter, in speaking of "the times of restitution of all things," added, "It shall come to pass, that every soul, which will not hear [or obey] that prophet, shall be destroyed from among the people." (Acts 3:23) Those who disobeyed the Roman church-state system of government were usually tormented. This made the spirit of intolerance that then reigned cruel indeed. But this will not be true in the kingdom of Christ. Error will not be tolerated in the kingdom, nor will disobedience of any sort be allowed. But the penalty for disobedience will be death, for "the wages of sin" will then be death, even as it has always been.—Rom. 6:23

The rulership of Christ will result in the downfall and destruction of everything which is contrary to the divine will. Even death itself will ultimately be destroyed. (I Cor. 15:25, 26) Satan also will be destroyed following the reign of Christ. The great deceiver of mankind is represented as being cast into "the lake of fire," which is described as "the second death."—Rev. 20:14, 15, 10

The expression, "second death," does not imply the second dying of all who will be cast into it, although it will be this for some. The thought is, rather, of the second time the death penalty is imposed. The first time was in the Garden of Eden, and the sentence was upon Adam, and by heredity, upon his descendants. The second death sentence is upon all wilful sinners individually, such as those who with knowledge and malice oppose the Lord during the kingdom reign; also upon those in this age, who, after receiving the Holy Spirit, become wilful sinners. All satanic institutions of every kind will be destroyed in the symbolic "lake of fire." And then, Satan also will go into the second death.

With all opposition to the Lord and his laws of righteousness destroyed, God will be "all in all." (I Cor. 15:28) The restored human race will not feel that they have been deprived of their proper liberty, but will rejoice in the true and pure liberty of the sons of God.—Rom. 8:19-22

Our Fellowship in the Ministry

THE word "fellowship" as used in the New Testament is a translation of a Greek word meaning partnership, or a common participation. Paul wrote to the brethren at Philippi, saying, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now." (Phil. 1:3, 4) These words of Paul express the sentiments of our hearts as we think of the many brethren throughout the world, and of the sweet privilege we have had of being associated with them in the fellowship, or partnership, of the Gospel.

There are various aspects to our common participation in the Gospel. One of these is our united rejoicing in the glorious hope which is set before us. Another is the privilege we share of suffering with Christ, "for," as Paul wrote, "unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29) Then we also work together in the defense of the Gospel. In this Paul exhorts us to "stand fast in one spirit, with one mind striving together for the faith of the Gospel."—Phil. 1:27

The Gospel of Christ, Paul wrote, "is the power of God unto salvation." (Rom. 1:16) This is the Gospel, or good news, which was "preached before . . . unto Abraham," and was echoed by all God's holy prophets, and referred to by Paul as "the Gospel of God." (Gal. 3:8; Acts 3:21; Rom. 1:1, 2) This Gospel was reiterated by the angels in announcing the birth of Jesus, and enlarged upon by Jesus and his apostles. It is the great and glorious fact that through the promised "Seed" of Abraham all

the families of the earth are to be blessed. And surely this is good news to all people!—Gen. 22:18

As consecrated followers of the Master we are associated with this Gospel in a very vital way, in that, together with Jesus, we are a part of the promised “Seed” of blessing. (Gal. 3:16, 27-29) Thus we have a partnership in the Gospel, and in God’s arrangements for carrying out his plan of salvation in connection with it. One of those arrangements is that “this Gospel of the kingdom” is to be preached unto all the world for a witness. (Matt. 24:14) Another is that through the ministry of the Gospel we are to build one another up in our most holy faith. (Jude 20, 21) Through this arrangement the prospective “bride” of Christ makes herself ready for union with him beyond the veil.—Rev. 19:7; 21:2, 9; 22:17

It is our partnership in this ministry of the Gospel with which we are at the moment particularly concerned, for it is time to present our usual annual report of the co-operative activities of the brethren in this ministry. In presenting this report it is with the realization that it is far from complete, particularly in the sense that it does not reflect the efforts of all the individual followers of the Master throughout the entire world. It is a report, rather, of the co-operative efforts of the classes and individuals which we have had the privilege of serving by providing appropriate literature for disseminating the truth, by furnishing speakers for public and class meetings, and films for public meetings. It is a report also of the self-sacrificing manner in which brethren have co-operated with us financially, and through their prayers on behalf of the general witness work. In this “fellowship” we will also report the encouraging extent to which we have been able to use announcements of truth literature in magazines in the United States and in other countries. Then there has been the exhibit of truth literature at the New York World’s Fair which the Lord has wonderfully blessed. This also was made possible through the generous co-operation of the Lord’s people generally.

World’s Fair Exhibit

The exhibit of truth literature at the World’s Fair was spon-

sored and directed by The Dawn brethren. During the year there were numerous exhibits of literature at state and county fairs. These were sponsored largely by local ecclesias, and while we do not have full details concerning the results of these efforts, what we have learned convinces us that the Lord's rich blessing was upon the efforts of the brethren as they endeavored in this manner to hold forth the Word of life and thus bear witness to the Gospel of the kingdom. We had a part in these local efforts, in that most of the literature used at the various exhibits was furnished by The Dawn, and this means that the brethren generally also shared in the efforts, for without their co-operation we could not have provided the literature.

As for the World's Fair, this was indeed a co-operative effort. With the exception of three days at the beginning, the exhibit was kept open eleven hours a day, seven days a week for six full months. This was made possible by the zealous service of the brethren from many parts of the country, including the states of Washington and California. In all, brethren traveled to the World's Fair from thirteen states and Canada to participate in the service at The Dawn booth. Many local brethren also participated in this service, particularly over the week-ends, when, so far as possible, those from a distance were given an opportunity to attend the meetings of the New York church. To make it as convenient as possible, an apartment was leased quite near to the fair grounds, and here, in turn, each group of the brethren lived during the period of their service.

As we have already explained, the main feature of the exhibit was five dioramas depicting in order the disobedience in Eden, the offering of Isaac, the crucifixion of Jesus, our day in prophecy as seen by Daniel, and the world of tomorrow. A short explanation appeared under each diorama, which together constituted a short presentation of the divine plan. Throughout the six months of the fair these dioramas were carefully viewed by thousands. More than thirty-seven thousand left their names, requesting either a copy of the brochure presenting colored photographs of the dioramas, or other literature.

Among those who requested literature were people from every

continent on earth, and from various isles of the sea—many from the British Isles. They included many Catholic priests, nuns, and monks. They included Protestant ministers and missionaries from many denominations, as well as Sunday School superintendents and teachers. Every state in the union was represented in the requests received. There were requests for literature by visitors to the fair from Japan, from India, from Viet Nam, from Israel, and from essentially every country in Europe. There were requests from many countries in South America, Africa, New Zealand, and Australia.

As the weeks stretched into months, and these people from all parts of the world streamed through The Dawn exhibit it became evident that this was indeed a world-wide witness for the truth. While this aspect of the exhibit was thought of as a possibility before the fair opened, none of us realized the extent to which it would actually become true. Naturally we are all rejoicing in this and other aspects of the ministry at the World's Fair.

On the four last Sundays of the fair we had the opportunity of presenting twenty-four showings of our color film, "Life After Death," in a small air-conditioned auditorium in the Hall of Education near where our exhibit was located. This was an additional witness for the truth which the Lord blessed. The total attendance at these showings was 3,200.

In April the World's Fair will open for its second year, and, while the owners of the Hall of Education are in difficulty with the fair officials, the Lord willing, The Dawn exhibit will be continued. The exhibit next year will be essentially the same as it was in 1964, with possibly minor changes suggested by the experience gained. We suggest that the brethren keep the 1965 exhibit in mind, especially in their prayers, for we realize that without the Lord's guidance and help none of his people could serve him acceptably or effectively; and we do want to be pleasing to him, and to give the best witness possible for the truth through this means.

Film Witnessing

We could properly refer to the use of films for presenting the truth as public meeting witnessing. Through all the years of the harvest the Lord has richly blessed the public meetings as a means of disseminating the truth. This is a method of witnessing in which, through the distribution of advertising circulars, and otherwise, many brethren have an opportunity of cooperating. In times past the main feature of a public meeting was usually a lecture given by a competent brother. The principal exception to this was the use of what was known at the time as "The Photo Drama of Creation." This combined picture and recorded lecture presentation of the truth was used mostly during the years 1914 and 1915. After that the brethren reverted largely to the lecture feature of public meetings.

And public lectures are still being blessed by the Lord, but as time has gone on there has been the advent of television in the home, and more and more appeal to pleasure, hence the general public has become less and less inclined to attend religious lectures. The result of this is that much advertising is necessary in order to attract even a small audience. And here the use of films has aided the public meeting efforts of the brethren. It has been demonstrated over and over again that by the use of films—especially color films—the same amount of advertising results in a much larger audience than does the announcement of a lecture without pictures.

The Dawn has two one-hour color films. One is entitled, "The Beginning and End of Death," the other, "The Unknown God." These are comprehensive presentations of the truth which need not be supplemented by the remarks of a speaker. In addition to these two one-hour films we have sixteen half-hour films in color, any one of which is very suitable for use at a public meeting. Each of these half-hour films presents a comprehensive message of the Gospel. Where capable brethren are available, a short discourse is sometimes given either before or after the film presentation, as a supplement to its message. But this is not a must, and the brethren in small classes, or even

isolated brethren who so desire, can arrange for a showing of one or more of these half-hour films, either in a home or a small hall, or wherever the opportunity opens. We are glad to furnish any of these films free, and in most places we can furnish a projector and an operator.

Throughout the year The Dawn films were widely used by the brethren in their public meeting efforts. We have not kept a record of all the showings, nor of the total attendance. The largest efforts made along this line within the fiscal year for which we are reporting were in Town Hall, New York, and Orchestra Hall, Chicago. The Lord's blessing was upon both these efforts.

A number of the classes, such as Los Angeles, Detroit, and New York, are using a film each month, and are finding them very effective in connection with their general efforts. The widest use of the films for public witness purposes was in connection with the distribution of the film, "The Unknown God," by our film agency. Through this arrangement a half-hour version of "The Unknown God" film has now been shown in approximately thirty-five hundred churches, clubs, and schools, with a total attendance of more than one hundred and fifty thousand. This is a great cause for rejoicing on the part of all the brethren who, through their prayers and otherwise are co-operating in The Dawn's general ministry of the truth. Truly this is a blessed aspect of our "fellowship in the Gospel."

The Television Witness

The films being used by the brethren for their public meeting witnessing were produced in the first instance for television, and they are still being widely used in this way. The number of stations using these films varies from month to month, but the general average throughout the year has been above fifty. The TV stations use the films as a public service, and there is no charge for televising them. About half of these stations receive the films from our agency in New York, and we pay the agency the nominal price of ten dollars for each of these showings. If we paid the stations for the time, the charge would be nearly

a hundred dollars for the small stations and many hundreds of dollars for each program on the larger stations. The regular charge for a half hour on one of the stations which put our programs on free is more than a thousand dollars. We mention these details to illustrate how wonderfully the Lord has overruled to make possible the television witness work.

Since the cost of televising the films is so minor, this makes it possible to continue producing additional films, and by the Lord's grace we plan to do this. During the year 1964 we produced four new color films. Two of these have a slightly different format from those we have been using, and two of them are totally different in that the panel method of presenting the message is not employed. One of these, "Life After Death," has been particularly well received by the brethren, and is considered excellent for public meeting use.

The mail response from the television programs has been very encouraging. Station for station we receive from three to four times more responses from the television witness than from the radio programs. This is encouraging, but even more encouraging than this is the fact that we are now hearing from people who are taking a deep interest in the truth, who first heard the message over television. Some of these have made a full consecration to the Lord. How grand it is to have a partnership in a ministry which is thus helping some to know and love our Heavenly Father better!

The Radio Ministry

During the year past the "Frank and Ernest" radio programs contributed their part to the general ministry of the Gospel. As we have reported from time to time in recent years, these broadcasts do not draw the generous mail response which they did before the advent of television, but we have continuous evidence that they are being blessed by the Lord in stimulating new interest in the truth, and in nurturing the growing interest of many. Many who visited our exhibit at the World's Fair from various parts of the country testified that they were regular listeners to the "Frank and Ernest" broadcasts.

Besides, our own brethren in Christ testify to the blessings they receive from these programs. This is especially true of the isolated brethren. To these it is the next best thing to being able to attend meetings and fellowshiping personally with the friends. For this reason also we consider that the radio ministry continues to be very worthwhile. Throughout the year approximately one hundred radio stations carried the "Frank and Ernest" programs. Some of these are broadcast through the facilities of the Mutual Broadcasting System's network, and the others are by individual contract. In isolated instances the brethren have been able to arrange with their local radio station to air the programs without charge. But on the whole the broadcasts are paid for at the regular station rates.

Magazine Advertising

Placing announcements of literature in magazines continues to be an effective method of bearing witness to the truth. During the year advertisements were placed in a number of magazines including two in LOOK, and the Canadian, British, and French editions of Reader's Digest. We also used Ebony magazine, and one of the national farm journals. Many thousands of truth booklets were requested as a result of these announcements, and already an encouraging number of those who wrote for literature have become subscribers to The Dawn, and through its pages are regularly being nourished by the truth.

Personal Efforts

The brethren generally were very zealous during 1964 in their personal efforts to place the printed page in the hands of those who might become interested. This is reflected in the large number of tracts, cards, and circulars distributed. It is also reflected in the great quantity of booklets and books sent out to individuals, classes, and colporteurs. We rejoice in this, and will endeavor to continue furnishing the workers with all the literature they can use. Those who are active in the ministry are happy in the Lord, and we can all be active in one way or another.

And here we would like to mention that during 1964 the Lord, in his providence, made it possible to secure special mailing equipment which is enabling us to do a more efficient job of following up the developing interest. Four times we are endeavoring to contact each one who requests a book or booklet, whether at the World's Fair, from the radio, television, magazine announcements, the distribution of tracts, or from other sources.

We would suggest that when you talk with those who appear to be interested, and you secure their names, you can send them to us, and we will include them in our general follow-up effort. This is another way in which we can work together in our witnessing work, and thus enjoy our blessed partnership in the ministry.

The Pilgrim Service

The pilgrim service continues to be a rich source of blessing to the brethren throughout the country. As a result of failing health our regular pilgrim staff has been somewhat depleted. Brothers Samuel Baker, H. W. Price, and J. Y. MacAulay were able to be on the road a considerable portion of the year. Besides these, a number of part-time pilgrims have been a blessing to the brethren. Among these were Brothers C. A. Sundbom; L. Paul Davis; Ludlow P. Loomis; Jens Copeland; Earl Fowler, and Frank J. Webber.

We wish to take this opportunity to emphasize that this service is available to all the brethren, no matter how small the class might be. All that we ask is that the brother assigned to your community be provided a room and food while he is in your midst. If you are not now receiving these visits, and would like to have them, simply mail your request to The Dawn, Pilgrim Department, East Rutherford New Jersey.

Recorded Lecture Service

As one of the aspects of the general ministry, the Dawn Recorded Lecture Service supplements the personal visits of

the pilgrim brethren. It reaches many of the isolated, and the twos and threes, and is proving to be a great blessing. It is also used quite extensively by the brethren in their public witness work.

For the benefit of those who are not acquainted with this service, we wish to explain that the recorded tapes we send out contain half-hour talks, supplemented by a hymn at the beginning and one at the end. There is also an appropriate Scripture reading. These recorded tapes are sent free to all who request them. Some of the recorded lectures are specially for the consecrated, others for the public and beginners. If you request the service, and do not specify otherwise, one recorded talk for the brethren will be sent, and one for the public. You may use these as long as you wish, and when they are returned, others are sent. The returned tape is your request for another one, unless you inform us otherwise. If you wish the service, or more information concerning it, address your request to Dawn Recorded Lecture Service, 37 Wilson Avenue, Rutherford, New Jersey. This is the address of our recording studio and library of recordings. It is here that the "Frank and Ernest" programs are recorded.

Service at The Dawn

One of the important aspects of the general ministry today is represented in the zeal and love of the brethren who serve at The Dawn as printers, typesetters, office workers, shippers, tape recorder operators, cooks, housekeepers, general utility workers, etc. Without the services of these brethren it would be impossible to supply the brethren in the field with literature, and to provide the literature that is requested through the mail and at the World's Fair. We are confident that the Lord appreciates the sacrifices they are making.

From time to time there are openings for additional helpers at The Dawn. Any of the consecrated who are unencumbered, and feel that they would like to serve at The Dawn, are invited to inform us of this, giving information as to age, type of work with which you are familiar, etc. There may not be an opening

immediately, but we do like to know of those who would be willing to come if the opportunity presents itself.

Only a Summary

In this report of the 1964 activities we have only been able to present an outline of what has actually taken place. Space would not permit the relating of countless blessed experiences of the brethren as they participated in these activities. Our sketchy report of what took place at our World's Fair exhibit does not attempt to tell of the wonderful experiences of the brethren who served at the booth. A whole book would be required to relate these experiences. Nor is it possible to relate the hundreds of encouraging statements contained in the letters and cards we receive from the brethren, and from those who are being blessed by the radio and television ministry.

The pilgrim brethren who come in contact with the friends throughout the country, and to some extent with the public, also enjoy many encouraging experiences, and many are the expressions of deep appreciation from those who are enjoying the recorded lectures. What a glorious privilege it is to enjoy this blessed partnership in the ministry!

We know not, and will not know this side the veil, what the total results of our combined efforts will be. We cannot tell how many of the thousands who requested literature at the World's Fair will take a deep interest in the truth, and this is also true with respect to those to whom we witness in all the other various ways. It is our privilege and joy to give the witness, to sow the seed; and we know that our Heavenly Father, in his love and wisdom, will give the increase according to the good purpose of his will. Meanwhile, day by day, as we labor together in the ministry of the Gospel, there continues to be an increase of divine grace in our own hearts and lives, and may this ever be a joy and inspiration to us as we endeavor in all that we do and say to honor the name of our Father and the name of his blessed and beloved Son. The statistical "Good Hopes" report follows.

STATISTICAL "GOOD HOPES" REPORT

October 1, 1963—September 30, 1964

	Receipts	Expenditures
General Fund	\$140,372.09	
Radio Fund	30,566.93	\$92,382.57
Television Fund	14,607.65	64,904.17
Speakers' Fund	8,429.47	9,423.77
Overseas Fund	4,211.82	6,284.36
Recorded Lecture Fund	423.00	1,738.84
Free Literature Fund	1,938.98	17,032.80
Free Subscription Fund	105.00	1,305.00
Publications, Subscriptions, etc.	33,660.15	62,936.18
Bequests	49,779.11	
World's Fair Fund	15,596.89	40,362.76
Total Receipts and Expenditures	\$299,691.09	\$296,370.45

FREE TRACTS, ETC.: During the year 13,500,760 tract pages of free literature were provided, made up largely of tracts, kingdom cards, radio circulars, consolation folders, and public meeting cards.

FREE BOOKS AND BOOKLETS: Approximately 117,000 free booklets were provided during the year. A large portion of these were sent out by mail in response to requests from the radio and television audiences, and from tracts, kingdom cards, circulars, consolation folders, magazine advertisements, and from the World's Fair exhibit. Many thousands were dispatched overseas for the use of the brethren in Italy, Germany, India, and France. Colporteurs were supplied free with 1,297 volumes of "Studies in the Scripture."

MEETINGS SERVED: Class meetings numbering 1,227 were served during the year, with a total attendance of 66,608. Thirty-seven public meetings were served, with a total attendance of 2,105. Additionally, there were more than 1,300 showings of color films, with an attendance totaling well over 60,000.

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

LETTERS OF APPRECIATION

No Longer Dull

"Gentlemen: This will be just a few words to say thank you for the many inspiring words I hear each week on the Word of God as I listen to your discussions over the radio. I am thankful to you and our good Lord for the understanding of the Bible you have made possible to me. For over fifty years the Bible was a mystery to me, and afforded a dull, sleepy kind of relaxation, but since I have been listening to your broadcasts and reading your booklets I hardly read any other books except the Bible. Everything else seems to be dull and pointless, even my favorite (used to be) daily newspaper. I really enjoy The Dawn Magazine, so please renew my subscription for one year."—Ontario, Canada

Faith Restored

"Dawn Publications: As a result of your Sunday television programs my faith in God has been restored. I have written our local TV station and told them how much your program means to me. I would like to receive the booklet entitled, 'God and Reason.' Thank you so much!"—Missouri

Never Understood

"Gentlemen: Please send me a printed copy of the 'Abraham' program—it was wonderful! The plain and comprehensive way you fine people present the Bible has been a great joy to my wife and me. We are long-time Christians, but we never so fully understood

God's plan until we heard it presented on your TV programs. May the good Lord bless you all."—Arkansas

Gives Faith and Courage

"Gentlemen: I am writing you a few lines to tell you how much I appreciate all the booklets and The Dawn Magazine, which I love to read. It gives me faith and courage. I look forward to receiving The Magazine each month. I pray that God will bless you in all your good work."—West Virginia

Helps in Teaching

"Dear Friends: I have been receiving The Dawn Magazine regularly, and it has been a constant source of material for me in teaching a teen-age Sunday School class. I have been appointed Director of Christian Education for the Episcopal Parish of which I am a member. I would like to have some information concerning the use of The Bible Answers films. I understand that in some cases an operator and projection machine are available."—California

Teacher Wants Films

"Gentlemen: I would like a list of the half-hour color films that are available for free showing. I enjoy The Dawn Magazine immensely. I am a youth group adviser as well as a church school teacher, and I think I could use these to good advantage. Any information would be appreciated. Yours in Christ."—New Hampshire

Doubts About Hell

"Dear 'Francisco and Ernesto': I am very interested in obtaining the booklet, 'Hope Beyond the Grave.' Every Sunday I listen to your program. I have had doubts about the existence of hell. I was three years in a seminary."—Mexico

An Unexpected Joy

"Dear Sirs: I was ill this morning and unable to go to my church for worship. As is always so under such circumstances, I turned on the television for inspirational messages. Needless to say, I enjoyed your program and am so pleased that you are offering the book, 'Science and Creation,' in this area—especially since our State Board of Education recently adopted a book proclaiming the evolution of man as a fact instead of a theory. I am very anxious to have one of your books. Thank you so much."—Texas

A Help

"The Bible Answers: I would like to take this opportunity of saying just how much I enjoy your weekly program. I am trying to tell friends, family, and neighbors about your program. My prayer is that this program shall always continue. Its such a great help to those of us who are sometimes not quite sure of what we read."—Ohio

Understanding Changed

"Dear Friends: I have been listening regularly to your 'Frank and Ernest' programmes over the radio, and it has done me a great amount of good. It has changed my understanding of the Bible entirely. I would like very much to know more about the wonderful Scriptures, and the truths contained

therein. Would you kindly send me a copy of your booklet, 'When a Man Dies,' also any other literature you consider would be helpful to me. If possible, please send me a few copies for distribution. Thank you for your valuable help."—South Africa

Like a Bible Course

"Dear Friends in Christ: I must admit missing many sermons by the pastor of the church to which I belong because I listen and watch the program, The Bible Answers. It is simply because you three gentlemen answer all our hunger for the words of truth and the meaning of world events from the Bible. It is like taking a Bible course. Our pastor does not preach the Gospel as he should. May I tell you of my deep appreciation for the blessings of the dear Lord in using you to explain the blessings which are ours by accepting Christ as our Savior, and following in his steps. Sincerely yours."—Kansas

Found the Brethren

"Gentlemen: I received your letter, and the pamphlets I requested. I am very glad to have the information they contain. I have been out of contact with the truth movement for over forty years, so when I first saw your TV program I felt as though I had found an old friend."—Kansas

Thankful to God

"Dear Sirs: I am thoroughly enjoying my new book. Thank you for giving us these wonderful 'Scripture Studies.' I thank God each day that I understand these great truths. I would like to receive the booklet, 'The Grace of Jehovah.'"—Maryland

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.

<p>H. E. ANDERSON New Haven, Conn. Jan. 31</p>	<p>L. P. LOOMIS Hartford, Conn. Jan. 17</p>	<p>Grand Island, Nebr. 5 Laramie, Wyo. 7 Bosler, Wyo. 8 Salt Lake City, Utah 12 Ogden, Utah 13 Portland, Ore. 16, 17</p>
<p>OTIS R. BARRALL Gettysburg, Pa. Jan. 23 York, Po. 24</p>	<p>J. Y. MAC AULAY St. Petersburg, Fla. Jan. 3, 4</p>	<p>C. A. SMITH Allentown, Pa. Jan. 24</p>
<p>JENS COPELAND Baltimore, Md. Jan. 17</p>	<p>Miami, Fla. 10, 11 Jacksonville, Fla. 13 Charlotte, N. C. 15 Greensboro, N. C. 17 Lynchburg, Va. 19 Richmond, Va. 21, 22 Washington, D. C. 24</p>	<p>RICHARD SURACI Wallingford, Conn. Jan. 10</p>
<p>G. M. JEUCK Paterson, N. J. Jan. 10</p>	<p>M. C. MITCHELL Pottstown, Pa. Jan. 31</p>	<p>STEPHEN SURACI New London, Conn. Jan. 17</p>
<p>A. H. KRUMPOLT Sayville, N. Y. Jan. 3</p>	<p>H. W. PRICE Chicago, ILL. Jan. 1-3</p>	<p>F. S. WASSMANN Wilkes-Barre, Pa. Jan. 17</p>
<p>R. J. KRUPA Philadelphia, Pa. Jan. 10</p>		

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

<p>JOHN BARACOS Duquesne, Pa. Jan. 3 Cleveland, Ohio 17</p>	<p>J. BURTON BROWN San Diego, Calif. Jan. 10</p>	<p>C. M. CHUPA London, Ont. Jan. 10</p>
<p>NICK BARACOS Monessen, Pa. Jan. 24</p>	<p>DAVID A. BRUCE Fullerton, Calif. Jan. 24</p>	<p>EDWARD E. FAY Antioch, Calif. Jan. 17</p>

THOMAS C. FAY Whittier, Calif. Jan. 24	DANIEL KAZIAK Flint, Mich. Jan. 3 Chatham, Ont. 17	HARRY PASSIOS East Liverpool, Ohio Jan. 10 Washington, Pa. 17
GEORGE O. JEUCK St. Petersburg, Fla. Jan. 10	EDWARD G. LORENZ Whittier, Calif. Jan. 10	LEO POST Gary, Ind. Jan. 17
EDMUND M. JEZUIT Covert, Mich. Jan. 17	ADAM MISKAWITZ Minneapolis, Minn. (Cedar Ave.) Jan. 10	WM. W. RYBA Whittier, Calif. Jan. 17
LEONARD JEZUIT Aurora, ILL. Jan. 10	D. J. MOREHOUSE St. Louis, Mo. Jan. 17	GEORGE TABAC Milwaukee, Wis. Jan. 10
RUSSELL L. JURD Riverside, Calif. Jan. 17 Ontario, Calif. 17		L. W. ZBIK Adrian, Mich. Jan. 17



WHEN A MAN DIES

To be discussed by

"FRANK AND ERNEST"

WIBC-1070 kc.—10:30 A. M.

Sunday, January 17

Are the dead more alive than the living? Hear "Frank and Ernest" discuss this topic, and send for a free copy of the booklet, "When a Man dies." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

FEBRUARY TOPIC: On Sunday, February 21, "Frank and Ernest" will discuss the topic, "The Old Time Religion." This subject should be of great interest to those who are seeking the truth as taught in the Word of God, and it should be well advertised. As usual, special circulars will be available for this purpose, and all are welcome to as many as they can use. The circulars are free. Address your request for these special circulars to, The Dawn, East Rutherford, New Jersey. 07073

CONVENTIONS

CHICAGO, ILL., Jan. 1-3—Central Masonic Temple, 912 N. LaSalle St. Mr. D. J. Morehouse, 4354 W. Cortez St.

PHOENIX, ARIZ., Jan. 1-3—Mr. Lloyd Gaddy, 415 E. Euclid.

MINNEAPOLIS, MINN., Jan. 3—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

ANTIOCH, CALIF., Jan. 9, 10—I.D.E.S. Hall, Tenth Street, Mrs. Barbara Lynn, 206-A San Joaquin Ave.

COLUMBUS, OHIO, Jan. 10—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

MINNEAPOLIS, MINN., Jan. 10—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

SAGINAW, MICH., Jan. 10—Saginaw Woman's Club, 311 N. Jefferson. Mrs. C. A. Sundbom, 207 Alice St.

PORTLAND, ORE., Jan. 16, 17—Mr. Carlton P. Chandler, 10708 S. E. Cherry St., Milwaukie, Ore.

CLEVELAND, OHIO, Jan. 17—Central YMCA, 2200 Prospect Ave. Mrs. Ian M. Cipperley, 1539 Genessee Road.

SALEM, ORE., Jan. 17—Four Corners Community Hall. Mrs. James Blackman, 3754 Felton St., So.

DETROIT, MICH., Jan. 31—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. L. W. Zbik, 8946 Sorrento Street

SACRAMENTO, CALIF., Feb. 20, 21

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

DOMINICAN REPUBLIC

Santo Domingo
Emisoras Unidas 910 kc. 7:00 p.m.

PARAGUAY

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

PERU

Lima Radio America 7:00 p.m.

URUGUAY

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

CALIFORNIA

Los Angeles KWKW 1300 8:30 a.m.
San Diego XERB 1090 9:00 p.m.

TEXAS

Corpus Christi KCCT 1150 10:30 a.m.
San Antonio KUKA 1250 10:00 a.m.

An Excellent Gift
Especially for Children

GOD'S PROMISES COME TRUE

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

255 PAGES 7x10 INCHES, CLOTH BOUND \$2.00

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

**Studies
in the
Scriptures**

- The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.
- The Time Is at Hand, cloth, 50 cents each.
- Thy Kingdom Come, cloth, 50 cents each.
- The Battle of Armageddon, cloth, 85 cents each.
- The Atonement Between God and Man, cloth, 85 cents each.
- The New Creation, cloth, 85 cents each.

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

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

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 wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35