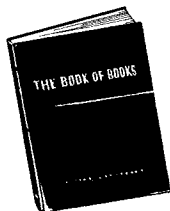


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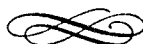
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***Highlights of* Dawn**

The Year in Retrospect

IN THE year just past, the first of the new decade of the seventies, the world saw no alleviation of the problems with which that year was introduced. It is still confronted for the most part with the same difficulties; but an impartial consideration of conditions at the year-end must lead one to the conclusion that, by and large, these difficulties have measurably worsened. All around the globe tensions and confrontations between nations continue to fester; while here at home responsible public officials are using such words as "revolution" and "anarchy" to describe conditions prevailing in certain segments of the nation.

President's Aims for 1970

In his State of the Union message to the people of the United States, the President gave recognition to these problems, and outlined his main objectives for the ensuing year. Among these he especially stressed the continued fight against pollution; the promotion of law and order; and the hope of controlling inflation. He expected to balance the national budget to that end. And he hoped to improve the quality of life for all. Later, in his message concerning the state of the world, he promised continued disengagement of United States military power abroad, and hoped to foster a climate of negotiation with the commu-

nist countries. He observed, ominously, that at the present time either Russia or the United States could militarily destroy the other; a condition, he said, that all the world would have to learn to live with.

Pollution 1970

Mr. Nixon described the need to reduce pollution as a "now or never" proposition, and the number one domestic issue for the seventies. A main difficulty in solving this matter is the fact that the pollution of the air, sea, and earth is directly related to the world's ever-increasing population, and to the constant human drive toward securing and enjoying earth's material bounties with little or no concern for the awesome, ultimate price to be paid for these enjoyments in terms of destruction of the environment.

Simply stated, rising production of goods means rising production of wastes. The burning of oil, coal, and gas by power companies and industry produces wastes that permanently contaminate the atmosphere. It has been said that there is "no absolutely pure air anywhere in the world today."

There are widely differing views on the degree and seriousness of pollution in the world today. But on two things almost all are in agreement; one is that it is still growing at an alarming rate, and must be brought to a halt; and the other is that the economic cost of eliminating it would be staggering. Public apathy and human selfishness being what they are, one does not expect any early or substantial improvement.

The Burgeoning Bomb

The year also brought a frightening resumption and increase in the incidence of bombings by members of various radical groups who want certain changes made in the nation's social structure—today, not tomorrow. All over the

country, bank offices, police stations, college buildings, corporate headquarters, and other institutions too numerous to mention—all symbols of the “establishment”—were special targets of the dissidents.

Fear is growing among thoughtful citizens that we are entering a period of sabotage of a magnitude to jeopardize the security of the country. As a result, public representatives at all levels are urging the adoption of stricter laws dealing with this type of criminal activity, including life imprisonment.

Hostages, New Style

The taking and holding of hostages, another ready form of violence, though ages old, took on new dimensions during the year. This is a particularly vicious and inhuman form of extortion, for it often inflicts cruel suffering and even death on the innocent; and while showing themselves bereft of mercy, the perpetrators attempt to gain their ends by playing on the mercy and anxiety of others.

This device takes many forms—plane hijackings, kidnappings, illegal detention of officials within their own offices, etc. What happened in Jordan this past summer is perhaps a classic case, when the passengers of three hijacked planes, including women, children, and the aged, were held for weeks without proper food, water, or sanitary facilities, pending the outcome of Arab demands for the release of some of their imprisoned associates in crime. After the passengers and crew were finally released, the three planes were wantonly destroyed. Worldwide, the hijackings go on, and increase.

In Canada, James R. Cross, senior British Trade Commissioner in Quebec, was kidnaped, and demands made for his ransom. He has now been released. Later, M. Laporte, the Labor Minister of Quebec, was kidnaped and murdered, presumably by members of the same terrorist group seek-

ing to accomplish the separation of the province of Quebec from Canada. The Canadian Government became so concerned that the nation was brought under martial law, and so remains. In the United States the same fears are growing. In public buildings all over the Capital one finds extra guards, locked doors, and electronic devices in evidence as never before. While in South and Central America political abductions are becoming almost commonplace.

Disenchanted Youth

Nor does the rebelling of large numbers of the young against any and all forms of authority that has erupted in recent years show any signs of abating. Parents, teachers, civil and governmental authorities alike seem baffled in their efforts either to define its root cause, or to devise a way to meet it.

Unfortunately, those who suggest solutions are the very ones with whom the young are most disenchanted, and for whose views they have little respect. Who was it, the young ask, that maneuvered the nation into an undeclared war half way around the world? And which is fought, by the way, by the young? And how can the older generation honestly talk to the young about morality, ethics, and respect for the law when they are themselves so destitute of these qualities?

The year also experienced further tragic events on campus. At Kent State University in Ohio four students were slain during disorders on the grounds of the university; and less than two weeks later two more students were slain by police at a campus outbreak at Jackson State College in Mississippi.

Drug Explosion

From his position as Director of the Bureau of Narcotics, John E. Ingersoll stated that the drug problem—and he was talking largely of marijuana—“has exploded into

a problem of frightening proportions. . . . Our information, intelligence, statistics and arrest data show that drug abuse in this country is mounting at a startling rate." The increase is especially alarming in the juvenile sector; children are even employed as "pushers," or salesmen, and some young people callously finance their college careers by the sale of drugs.

Among the United States troops in Vietnam the use of marijuana has become so general that it has been said that there are two separate wars going on—that against the enemy, and that against the use of marijuana. In certain areas of Vietnam it is said that marijuana is as easy to obtain as chocolate bars.

This accelerating use of, and dependence on, drugs is a further sad commentary on the trying and disordered times in which we live.

Viewing the over-all havoc resulting from the strife, the use of drugs, the violence and crime of all forms besetting the nation, Senator Margaret Chase Smith of Maine solemnly warned that the country may soon be faced with a "choice between anarchy and repression." We must agree with Mrs. Smith's judgment that if it should come to making such a choice, the American public would most likely choose repression as the lesser of two evils; forgetting, perhaps, that repression is often the first step down the road to tyranny. That the possibility of having to make such a choice is even discussed by one of Senator Smith's eminence is an indication of the seriousness with which she views the current scene.

How accurately the Apostle Paul portrayed the times in which we are living: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce,

despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God."—II Tim. 3:1-4

A New Role for the Church Nominal?

The religious world has not come off unscathed from the restiveness that is abroad in the world. The mood of the people is revealed in a growing sense of indifference toward religion, in a feeling that the churches are not supplying substance, direction, and leadership which is relevant to present day life and problems. As a result, religion is losing its influence in the lives of increasing numbers of Americans. Attendance at church services continues to dwindle; and along with this, contributions are, of course, declining, leading to financial difficulties. In the United States alone the Catholic Church has had to close almost one thousand parochial schools in the last four years.

The attitude of a growing number of today's religionists can best be indicated by quoting the view of Reverend James D. Watson, Moderator of the New York City Presbyterian of the United Presbyterian Church. He said. "I see the ministry in terms of social action, not in terms of preaching or the rest of the nonsense we went through years ago. In our day, we are more concerned about man than God. God can take care of himself."

One cannot refrain from quoting from Matthew's Gospel, in which is set forth the essence of Jesus' ministry: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matt. 4:17) And the words of our Lord himself to his disciples: "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15) Jesus' ministry should be the ministry of all who profess to be his followers—and that ministry is the preaching of the Gospel of the kingdom.

Apollo 13

One of the most harrowing events of the year, and one of the most heart-warming, was the voyage around the moon by three men in the crippled spaceship, Apollo 13, beginning on April 11. For four agonizing days the minds, hearts, and prayers of the world were united, perhaps as never before, in their concern and hope for the safe return to earth of the three imperiled astronauts. For four memorable days all differences, all contention, all disputes were forgotten as the entire world, almost holding its collective breath, strained to catch the latest news of the journey, the latest words of the brave men themselves concerning their plight—ever hopeful of good news, ever fearful lest the words they would hear should announce a tragedy.

All had gone well until the trouble occurred late on the night of April 13, with the explosion of a tank containing oxygen essential to the production of Apollo's energy supply. As one lived with the ensuing drama, admiration and respect were stirred by the courage and ingenuity of all involved, both on the stricken ship and at command headquarters, as the many unforeseen difficulties were overcome. And finally the spacecraft was brought to a perfect splashdown in the Pacific, bringing the brave and weary travelers safely home.

The world gave vent to a mighty, prayerful sigh of relief as happy messages of congratulations poured into Washington from every corner of the globe. Presently, each resumed his usual routine—but, hopefully, a little better, a little more kindly, a little closer to his fellow man, if only for a little time. The world had had a brief glimpse of what man can be, and will be, at his potential best, when God's kingdom is established in the earth; "when each man shall love his fellow; justice give to each and all; dwell in love, and dwell in Jesus, who redeemed them from the fall."

Vietnam Quagmire

Looking away from domestic matters, we find at year-end that the brutal war in Vietnam drags on, and the Paris "peace" talks continue interminably, and with the same dismal ineffectiveness. Mr. Nixon would like nothing better than to end the war and bring the American troops home. But he is plagued by military commitments which, as President, he inherited with his office. Nevertheless, he did proceed steadily to reduce the number of American troops engaged in Vietnam.

It is to be wondered how much longer the American people will endure the war. At the same time, one shrinks from contemplating what would happen to the South Vietnamese people when and if the presence of the United States is withdrawn from that land. Perhaps the pitiful inhabitants of that unfortunate nation are too numbed by over twenty years of war to care very much.

The Cambodian Venture

One of the surprising events in connection with the Vietnam War was President Nixon's decision to use American troops to invade Cambodia. This raised a storm of protest from all sides. Even some of his friends were skeptical of the wisdom of such a course; for the President was risking not only his own personal prestige on the success of the thrust, but the prestige of the nation as well.

Under heavy pressure from his critics and from the Congress, the President brought the invading American forces out of Cambodia by the end of June. He announced later that the engagement had succeeded in its aim of destroying or capturing quantities of enemy supplies; enough, it was stated, to hamper enemy operations for many months. This may be true; but it is also true that the invasion became an additional source of dissatisfaction and protest by those opposed to the war, and fired up further disorders and violence throughout the country.

Death of a Giant

"General de Gaulle is dead. France is a widow." Thus the world received the news of the passing on November 9 of Charles de Gaulle, former Premier and President of France.

He was the last of the great leaders of the Second World War. He had lived a life of intense activity; he had experienced the heights and the depths in his military and political careers. By contrast, his passing occurred in a quiet little country village far from the strife and turmoil of government.

He was not universally loved, either in his own country or abroad; but his place in history is assured, and the world will remember him as the one who led his beloved and stricken country back to a measure of strength and stability after the Second World War.

The Middle East Conflict

In spite of the turmoil prevalent in other parts of the world, there is no doubt that the war in the Middle East between Israel and the surrounding Arab nations engaged the anxious attention of the world more than any other situation during 1970. At the beginning of the year, concern was renewed over the threat of a general war evolving out of the conflict, possibly even sucking in the two great powers.

In an effort to cool down the worsening situation, the United States proposed a cease-fire. The Egyptian Government promptly accepted, hoping to use the time to build up her strength along the Suez. Israel, apparently discerning Egypt's intentions, reluctantly agreed, on the assurance of President Nixon that Egypt would not violate the cease-fire. As it turned out, Israel's fears were well-founded; for Russia promptly strengthened Egypt's position along the Suez with numerous missile-launching bases.

Later, while observing Israel Air Force Day, and having in mind the Egyptian violation, Defense Minister Moshe Dayan said wryly: "Now in the fourth year of the six-day war, I fear that the next round will not be held at a peace table . . . but . . . in the bunkers and skies with rockets, artillery and attempts at invasion."

Into this melange of events came the startling news of Nasser's death. Nasser's moves in the Middle East have never been entirely clear to observers, for his statements could rarely be taken at face value. Yet he did maintain a measure of control over the Arab world. With that firm leadership removed, it is uncertain what may ensue.

But the basic elements of conflict remain. The fragile union between the Arab nations has been maintained only by their common determination to destroy Israel. The Palestinians, no longer counting on help from their Arab relatives, have vowed they will regain their former homeland in Israel in their own way. With her new missile bases established along the Suez, Egypt seems to have gained the initiative over Israel, and may be tempted into testing her advantage militarily.

When the cease-fire proposal was being debated by Israel's leaders, one of those most strongly opposed to its acceptance was one Gahal. He argued that Israel should not relinquish an inch of the territory gained in the six-day war, maintaining that her boundaries should be those of biblical Israel. Now deeply disturbed over the cease-fire developments, Israel seems more determined than ever not to give up any captured territory, and is girding for a long period of war conditions, if not for war itself.

All this is of the most intense interest to students of God's Word, as they watch the unfolding of divine prophecy. For the land involved in this death struggle is that which God promised to give to Abraham and his seed.

When Abraham left Ur of the Chaldees in response to the Lord's invitation, the Lord said to him, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God."—Gen. 15:7; 17:8

The land of Canaan of Abraham's day was somewhat roughly the land that has been occupied by the nation of Israel for the past three years, including that taken in the Six-day War of June 1967, except for a large area bordering on and east of the Suez Canal. But Israel was not faithful to the Lord and subsequently, even as he had warned them, he "scattered them among the heathen, and they were dispersed through the countries." (Ezek. 36:16-19) This scattering, of course, is a matter of history.

But the Lord also promised that he would regather them into the Promised Land. "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." (Jer. 16:14, 15) This, too, is now a plain historical fact. For the Jews once more, after centuries of suffering in alien lands, are regathered to their own land, with the status of a nation among nations.

But Israel is a small nation, outnumbered and beset on every side by implacable foes who are pledged to bring about her destruction. Does this mean that the promises of the great God of the universe are to be nullified by Israel's enemies? We believe not! The Lord, long ago, not only foresaw all these developments that we now see, but he foretold them, and the outcome, through his prophets of old.

The prophet also foretold that when the Jews had returned to their homeland, they would there be confronted with frightening circumstances: "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. . . . For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he [Israel] shall be saved out of it."—Jer. 30:1-7; 16

This same period of trouble upon regathered Israel, when she is surrounded by her enemies, is described by Joel: "Behold, in those days, and in that time, when I shall bring again the captivity [regathering] of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them [judge them, Schofield, NEB, Roth.] there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." (Joel 3:1-2) The prophet identifies this time with the day of the Lord—that day into which the world has already entered, at the close of which all the unrighteous institutions of this present evil world will be utterly destroyed in the final phase of the great time of trouble, before the establishment of Christ's kingdom.—Joel 2:1-11; 3:9-14

The prophet indicates that Israel's enemies will attack her, and the destruction and carnage that shall befall that nation are graphically described by the Prophet Zechariah: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be

taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.”—Zech. 14:1-2

It is at this point, when “the arm of flesh” has utterly failed her, that the Lord will intervene on behalf of Israel: “Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.” (Zech. 14:3) The same prophet says also, “It shall come to pass in that day, that I will seek [set about, NEB] to destroy all the nations that come against Jerusalem.” In that hour of defeat and despair, when the Lord finally destroys her enemies, Israel will at last recognize and praise their Jehovah God. And they will also recognize the Lord Jesus, for then “they shall look upon [him] whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.”—Zech. 12:10

After those days, the Lord tells us, “they shall dwell safely and none shall make them afraid. . . . Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.”—Ezek. 34:28-31

And finally, in that glorious day when all sin and evil are banished from the earth, not only will the Jews recognize God, and Jesus their Redeemer, but the whole world of mankind, risen from the grave, will with their whole heart render love and homage and praise to the Heavenly Father, and to his Son Jesus—in that wonderful new world wherein dwelleth righteousness.—II Pet. 3:12, 13; Zeph. 3:9; Rev. 21:1-4 □



FAITH NEEDED

“No man can properly be an overcomer unless he exercise faith in God and in his promises.”—Volume 6

GENERAL CONVENTION BULLETIN

The Theme Text

TIME marches on, and already many of the brethren are beginning to make plans to attend the 1971 General Convention. The program committee has held its first meeting and the outline of the program is beginning to take shape. For one thing, the theme text has been selected and it is a very appropriate one. It reads: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with love."—I Cor. 16:13, 14

The portion of the text to be displayed on the platform banner is, "Watch ye, stand fast in the faith." We think this banner, displayed before the brethren for six days will indeed encourage them to be watchful of their Christian conduct; watchful of the doctrines which they accept as truth, and watchful of the signs of the times. It will certainly also be a reminder of the importance of standing fast in the most holy faith once delivered to the saints. How precious indeed are the doctrines which comprise that faith. The dates and location of the convention are as follows:

SATURDAY, JULY 31 through THURSDAY, AUGUST 5
INDIANA UNIVERSITY, BLOOMINGTON, INDIANA

The BIBLE ANSWERS

If day and time are not listed please contact station for information.

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Lafayette KLNI-TV Channel 15
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Baltimore WJZ-TV Channel 13
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MASSACHUSETTS

Worcester WSMW-TV
Sundays, (Time to be announced.)

MINNESOTA

Alexandria KCMT-TV Channel 7
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Walker KNMT-TV Channel 12
Alternate Sundays, 8:00 a.m.

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Columbus WCBI-TV Channel 4
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Meridian WHTV Channel 24

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Henderson KLTC-TV
Sundays, (Time to be announced)
Las Vegas KSHO-TV Channel 13
Sundays, 10:00 a.m.

NEW JERSEY

Millville CATV

NEW YORK

Binghamton WBJA-TV Channel 34
Buffalo WKBW-TV Channel 7
Sundays, 8:00 a.m.
Plattsburgh WPTZ-TV Channel 5
Sundays, (Time to be announced.)

Television Schedule

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Charlotte WCCB-TV Channel 18
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OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 8:15 a.m.
Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.
Coshocton WHIZ-TV Channel 71
Sundays, 8:15 a.m.
Dayton WLWD Channel 2
Every fourth Sunday, 1:30 a.m.
Zanesville WHIZ-TV Channel 18
Sundays, 8:15 a.m.

PENNSYLVANIA

Johnstown WARD-TV Channel 56
Meadville CATV

SOUTH CAROLINA

Anderson WAIM-TV Channel 40
Mondays, (Time to be announced.)
North Augusta WRDW-TV

TEXAS

Lubbock KLBK-TV Channel 13
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UTAH

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WISCONSIN

Eau Claire WEAU-TV Channel 13
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CANADA

Brandon CKX-TV Channels 5, 9, 11
Sundays, 12:15 p.m.

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SUNDAYS UNLESS OTHERWISE NOTED

CALIFORNIA

San Diego XERB 1090 7:45 p.m.

CENTRAL AND SOUTH AMERICA

Shortwave (Fri.) 9:45 p.m. (E.D.T.)
9.545 MHz; 11.855 MHz

PANAMA

Panama City HOQ 1250
Saturdays, 8:00 p.m.

PORTUGAL

Porto Miramar Radio Miramar
782 kc. Monday, 6:45 a.m.

URUGUAY

Montevideo Radio El Espectador
810 kc. Saturdays, 1:30 p.m.

"FRANK and ERNEST"

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ALABAMA

Decatur WMSL 1400 12:15 p.m.
Haleyville WJBB 1230 12:00 p.m.
Mobile WMOO 1550 12:15 p.m.
Sheffield WSHF 1290 1:30 p.m.

ARIZONA

Phoenix KMEO 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 9:30 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KNEW 910 8:15 a.m.

COLORADO

Fort Collins KZIX 600 9:00 a.m.
Montrose KUBC 580 8:15 a.m.

CONNECTICUT

Southington WNTY 990 12:05 p.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Lakeland WWAB 1330 12:05 p.m.
Orlando WTLN 1520 8:15 a.m.
Tampa WFLA 970 9:30 a.m.

HAWAII

Kealahou KKON 790 11:30 a.m.

IDAHO

Boise KATN 950 10:05 a.m.
Coeur d'Alene KVNI 1240 9:15 a.m.
Lewiston KRLC 1350 9:35 a.m.
Payette KYET 1450 9:05 p.m.
Sandpoint KSTP 1400 10:15 a.m.

ILLINOIS

Chicago WJJD 1160 10:00 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Indianapolis WIBC 1070 8:00 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 WLBK 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:10 a.m.
Winchester WWKY 1380 10:30 a.m.

LOUISIANA

Shreveport KCIJ 980 10:45 a.m.

MAINE

Bangor WABI 910 10:30 a.m.

MARYLAND

Ocean City WETT 1590 12:05 p.m.

MICHIGAN

Detroit WQTE 560 10:30 a.m.
Grand Rapids WAFT 1480 8:45 a.m.
Saginaw WSGW 790 10:15 a.m.

MINNESOTA

Minneapolis KQRS 1440 11:30 a.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.
Meridian WDAL 1330 2:35 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KKGf 1310 9:15 a.m.
Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGf 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 8:15 a.m.

NEW MEXICO

Silver city KSIL 1340 10:05 a.m.

NEW YORK

Buffalo-Niagara Falls WHLD 1270 12:00 noon
Kingston WBAZ 1550 9:45 a.m.
Mineola (Sat.) WTHE 1520 9:00 a.m.
New York WJRZ 970 8:15 a.m.
Rochester WBBF 950 9:45 a.m.

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NORTH CAROLINA

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

OHIO

Cincinnati WNOP 740 9:10 a.m.
 Cleveland WHK 1420 8:45 a.m.
 Columbus WBNS 1460 10:15 a.m.
 Piqua WPTW 1570 11:30 a.m.
 Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

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

PENNSYLVANIA

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

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 9:15 a.m.

TENNESSEE

Clinton WYSH 1380 12:45 p.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
 Pampa KPDN 1340 12:00 p.m.
 Pleasanton KBOP 1380 7:15 a.m.
 San Antonio KMAC 630 12:00 noon
 Shamrock KBYP 1580 10:15 a.m.
 Sherman KRRV 9:10 11:45 a.m.
 Wichita Falls KWFT 620 10:15 a.m.
 Woodville KVLL 1220 8:45 a.m.

UTAH

Logan KBLW 1390 10:06 a.m.
 Ogden KVOG 1490 10:35 a.m.
 Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:05 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
 Centralia-Chehalis

KELA 1470 10:35 a.m.

Olympia KGY 1240 10:35 a.m.
 Quincy KPOR 1370 10:35 a.m.
 Seattle KAYO 1150 10:30 a.m.
 Spokane KUDY 1280 9:30 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 7:15 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
 Milwaukee WEMP 1250 8:45 a.m.
 Milwaukee WYLO 540 7:45 a.m.
 Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.
 Sheridan KWYO 1410 12:00 noon

CANADA

Calgary, Alta. CKXL 1140 10:30 a.m.
 Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Dauphin, Man. CKDM 730 10:30 a.m.
 Oshawa, Ont. CKLB 1350 9:45 a.m.
 Portage La Prairie, Man.

CFRY 920 11:15 a.m.

Prince Albert CKBI 900 10:30 a.m.
 St. Thomas, Ont.

CHLO 1570 10:45 a.m.

VIRGIN ISLANDS

St. Croix WSTX 970 9:00 a.m.

MALDIVES ISLANDS

Radio Maldives 4740 9:00 p.m. Tue.

AUSTRALIA

Geelong 3GL, 222m. 10:00 a.m.

CYPRUS

Nicosia (Mon.) 602 kc. 10:00 p.m.

EUROPE - AFRICA - SO. AMERICA

Shortwave (Fri.) 3:15 p.m. (E.D.T.)

15.440 MHZ; 17.845 MHZ

PORTUGUESE EAST AFRICA

Lourenco Marques (Thurs.) 10:15 p.m.

RADIO TOPICS FOR JANUARY

3—"Palestine in Prophecy"

10—"Three Worlds"

17—"Thief in Paradise"

24—"The Ransomed

Of the Lord"

31—"Freedom from Fear"

Bible Study

LESSON FOR JANUARY 3

Jesus' Use of Parables

MEMORY VERSE: "Nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad. Take heed therefore how ye hear."—Luke 8:17, 18

MATTHEW 13:10-17, 34, 35

A PARABLE is a story told to illustrate a point of truth. Jesus' parables were based largely on the way of life, and the experiences of the people of his day with whom he was associated; that is, the Israelites. The people could understand the stories; and for those who were of the right heart condition, and being drawn to Jesus to be his disciples, Jesus explained many of his parables in terms of truths pertaining to the messianic kingdom hope.

The disciples asked Jesus, "Why speakest thou unto them in parables?" His reply was, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." To this Jesus added, "Because they seeing see not; and hearing they hear not, neither do they understand." The "them" in this narrative were the unbelievers of

Jesus' day—many of the scribes and Pharisees—who were not in the right heart condition to appreciate the "mysteries of the kingdom" and to order their lives in harmony with them.

To these the parables, or stories, told by Jesus meant little or nothing so far as kingdom truths were concerned, hence they were not made responsible for knowledge which they were not in heart condition to accept and obey. This is in keeping with the statement, "Light is sown for the righteous, and gladness for the upright in heart."—Ps. 97:11

Another reason Jesus gave for speaking to "them" in parables was that it had been given to his disciples "to know the mysteries of the kingdom of heaven." The fact that the disciples had responded to the teachings of Jesus and had become his followers was good

evidence of their heart desire to know the truth of God and to be guided by it. In most instances Jesus explained the meaning of the parables as related to the mysteries of the kingdom.

"It is given unto you to know," Jesus said to his disciples. This was based upon their uprightness of heart; but uprightness of heart alone does not guarantee that one can or will understand the mysteries of the kingdom. Saul of Tarsus was doubtless upright of heart, but not until the Lord opened the eyes of his understanding did he know the truth concerning Jesus, that he was indeed the Messiah of Promise.

When Peter, replying to Jesus' question, "Whom say ye that I am?" answered, "Thou art the Christ, the Son of the living God," Jesus replied, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:15-17) Here again we are reminded that the vital truths of the divine plan can be discerned only by the enabling power of God. For this reason a college professor has no advantage over one who may be far less educated. No wonder Jesus said to his disciples, "Blessed are your eyes for they see, and your ears for they hear."

The blessing of knowing the truth of the divine plan—the mysteries of the kingdom—is emphasized by Jesus in his statement, "Many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (Luke 10:24) Prior to the first advent of Jesus it was not the due time in the plan of God for the mysteries of the kingdom to be revealed, even to God's faithful prophets.

Our memory verse contains valuable lessons. First there is the assurance that eventually all secret things shall be revealed, or made clear. This reminds us of the future time of the kingdom when the knowledge of the Lord will fill the earth as the waters cover the sea. (Isa. 9:6) All will then be given the ability to know the truth concerning God and his will for them. For now, let us take heed how we hear; that is, hear with the desire to learn and do God's will.

QUESTIONS

Why did Jesus speak in parables?

When will all mankind be given a full knowledge of the truth?

What Is the Kingdom Like?

MEMORY VERSE: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

MATTHEW 9:14-17

THE question, "What is the kingdom like," is only partially answered in this lesson. Actually the kingdom of Christ is made up of its rulers and its subjects, and when the selection of the rulers is complete, then the rulership of the kingdom will begin. The whole world of mankind will become the subjects of the kingdom, and they will be blessed with the opportunity of gaining eternal life and happiness as humans.

Jesus will be the chief Ruler in the kingdom, and associated with him will be his faithful followers of the Christian age, selected by the Creator from the human race; those who have been willing to suffer and die with him, that they might live and reign with him. The Bible speaks of these as being "beheaded for the witness of Jesus, and for the word of God," and informs us that they will live again and reign with Christ a thousand years.—Rev. 20:4

Jesus and his disciples did not always follow the custom of John's disciples and the Pharisees. They did not practice fasting. When asked the reason for this Jesus explained, "Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then they shall fast." Jesus is here likening himself to a bridegroom, who was present with his guests in the bridechamber. Later he was taken away in death and these "guests" were sorrowful indeed until they learned that the death of Jesus was necessary to redeem them and the world from death.

Jesus did not attempt to reform the society of his day, not even the Jewish religious society. He said that this would be like putting a piece of new cloth on an old garment, which would result only in the hole being made larger, or, illustrating the same truth, as putting new wine in old bottles, or wineskins.

MATTHEW 13:31-33, 51, 52

The Parable of the Mustard Seed is another illustration of the kingdom. It is true that, to begin with, the kingdom was very small, consisting first only of Jesus. But the kingdom seed was planted by him, and this great kingdom truth has brought growth in the sense of being the calling agent, and the preparatory element for the selection and preparation of those who would live and reign with Jesus.

But these are still unrecognized by mankind in general. This work of preparation for the kingdom has neither been known nor understood by the world. When it is complete, the power and blessings of the kingdom will become worldwide, and the knowledge of the Lord will fill the earth as the waters cover the sea. Meanwhile there has been a counterfeit kingdom called Christendom. It has been very imposing indeed, but it will eventually be destroyed by the authority and power of the true kingdom of Christ.

The Parable of the Leaven definitely illustrates the corrupting influences of error which from nearly the beginning of the age have corrupted the pure Gospel of the kingdom. Leaven in the Bible, when used symbolically, always represents sin and its baneful in-

fluences. Some of these corruptions are the teachings of eternal torture, the trinity, and the notion that this earth is destroyed by fire at the return of Christ.

MARK 4:26-29

Jesus reminded us that one of the results of sowing seed is that "the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Jesus did not establish his kingdom at the time of his first advent, but he did plant the seed, "the Gospel of the kingdom."

Our memory verse reminds us of the happy position we will enjoy in that great consummation of the plan of human salvation; that is, the privilege of living and reigning with Christ in his kingdom. This is the Heavenly Father's good pleasure for us. May we prove worthy of it by continuing to lay down our lives in his service.

QUESTIONS

Briefly, what is the kingdom like?

Who is the bridegroom of the lesson?

Explain the parables of the old garments and the old wineskins. Explain the parables of the mustard seed and the leaven.

When will all the families of the earth be blessed?

Is It Worth My Life?

MEMORY VERSE: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14:33

MATTHEW 13:44-46

THE parables of the treasure hid in a field, and the pearl of great price, both illustrate the high cost of participating in the rulership phase of the kingdom of Christ. The "man" who found the treasure in the field gave up all that he had in order that he might purchase that field; and the "merchant man" sold all that he had in order to acquire the "pearl of great price."

Our topic, "Is It Worth My Life?" suggests this high cost of attaining these special kingdom opportunities. The matter of giving up all to be a disciple of Christ, and thus to share in the rich rewards of discipleship, is stressed by Jesus, and later by the apostles. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) To the rich young ruler Jesus said that what he was seeking, namely, eternal life, could be his only if he sold all that he had and gave to the poor, and became his disciple. (Matt. 19:21) Our

memory verse is also to the point in this connection.

The Apostle Paul described this total commitment as presenting one's body a living sacrifice, and explained that this was a reasonable service; reasonable, that is, in view of all that is involved. Or, to use the language of the two parables, to attain the "treasure" hid in the field, and the "pearl" of great price.

So the question as to whether or not it is worthwhile to dedicate one's life to the Christian cause is well answered in the Scriptures. It is more than worth it, for it leads to glory, honor, and immortality; it leads to joint-heirship with Christ to live and reign with him in that kingdom which will bring the opportunity of health, happiness, and life to all the families of the earth.

LUKE 14:15-24

"Eating bread" in the kingdom of God is, of course, a figurative statement, indicating that those who attain to joint-heirship with Jesus in that

kingdom will be on highly intimate terms with him and with the Heavenly Father, and will partake of a richness of knowledge not hitherto possible to grasp and enjoy.

Comparing the present state of the Christian, while still in the flesh, with the future state of glory in the kingdom, Paul wrote, "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known [by my Heavenly Father]." (I Cor. 13:12) This future feasting in the kingdom is described in Revelation 19:9 as "the marriage supper of the Lamb."

This call, or invitation, to the great "supper" was first issued at the time of our Lord's first advent. It was at first limited to the people of the Jewish nation, for these were the original invited guests. But as we know, not many of these responded. After Jesus' death and resurrection the Gospel call continued to be restricted. There was a considerable number of Israelites who responded at Pentecost, and for a short time thereafter, but the designed number of guests for the feast was still far short.

The parable continues, "The Lord said unto the servant, Go out into the highways and hedges, and compel [urge] them

to come in, that my house may be filled." This could suggest the enlarging of the Gospel call to include the Gentiles, those who previously had been outside God's "city" of favor.

This broader reach of the call continued throughout the Gospel Age, and the message still goes forth, and will continue to do so until the number designed in the divine plan for those who would be with Jesus in the kingdom has been made up. When the last of these has finished his course in death, the "bride" of Christ having made herself ready, there will come the marriage of the Lamb, and subsequently the marriage supper of the Lamb in which all the church of the firstborn will participate. —Rev. 19:7

With this aspect of the divine plan completed, Christ and his church, as his heavenly "bride," having been united, the promised blessings of human life will flow out for the refreshment and healing of all mankind.

QUESTIONS

Why is participation with Jesus in the rulership phase of the kingdom worth what it costs?

In the Scriptures, what does a feast symbolize?

Explain the Parable of the Great Supper.

God's Seeking Love

MEMORY VERSE: "The Son of man is come to seek and to save that which was lost."—Luke 19:10

LUKE 15:11-24

THE Parable of the Prodigal Son follows other parables in which the love and mercy of the Heavenly Father are emphasized, and the great joy which is expressed when those who go astray repent of their wrongdoing. First is the Parable of the Lost Sheep. Here the shepherd leaves his flock which is safely in the fold and goes out to seek for a sheep which is lost. When found, there is great rejoicing. Jesus' application of this was, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke 15:1-7

Then follows the Parable of the Ten Pieces of Silver, one of which was lost. Here again there is great rejoicing when the lost is found, and Jesus explained that this rejoicing extended to the heavenly courts, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:8-10

Then comes the Parable of the Prodigal Son, in which there is also great rejoicing when the prodigal returns home and displays a genuine spirit of repentance. It would seem that the main lesson of all three of these parables is to teach the loving and merciful attitude of the Heavenly Father toward those who are "lost" or who, for one reason another, have strayed away from the fold of divine love and care.

God's "seeking" love, as mentioned in the title of our lesson is clearly indicated in the search for the lost sheep and the lost coin. It appears also in the prodigal son parable in the sense that the father, probably on the lookout for his son, sees him afar off and hurries to meet, forgive, and embrace him. The importance of this quality of divine love cannot be over-emphasized. It was not a matter of reluctantly forgiving and receiving the boy, but a rejoicing in his repentance, and a demonstration of the fulness of forgiveness.

From one standpoint we could think of the prodigal son as representing the entire human race which, through sin, had strayed away from the Creator, the Heavenly Father. The Scriptures indicate that since then the Creator has been "seeking" the return of the prodigal, and making every necessary preparation for his repentance and recovery.

In this "seeking" the Creator sent his own beloved Son into the world to be the Redeemer and Savior of mankind. That precious text, John 3:16, reminds us of this. It says 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."

And what a price this was for the Father to pay to secure the return of the prodigal! There is not only the fact that the Son left the glory which he had with the Father before the world was, and was made flesh. But there was also the love represented in the Father's willingness to see his Son suffer and die, that repentant sinners might return to him and receive life.

One of the outstanding promises of this great future time of reconciliation and blessing is the one made to Abraham that through his "Seed" all the families of the earth would be

blessed. (Gen. 12:3) Confirmations of this promise continued to be made throughout Old Testament times. In the New Testament Jesus is identified as primarily being the "Seed" of promise, and in this his faithful followers are associated.—Gal. 3:8, 16, 27-29

The work of gathering from the world this larger seed of Abraham, and preparing them to be associated with Jesus in the future work of blessing, has required the entire Gospel era, and still continues. God's Holy Spirit has operated to accomplish this work, and this is a further demonstration of divine interest in and love for the fallen human race. It is another sense in which the love of God has been "seeking" the repentance and recovery of the human race from death.

In the end divine love and mercy shall have conquered, for the Scriptures describe a time when "mercy and truth are met together; [and when] righteousness and peace have kissed each other."—Ps. 85:10

QUESTIONS

What is the principal lesson taught in the prodigal son parable?

How has the Heavenly Father been seeking his lost "son?"

When will divine love and mercy prevail throughout the earth?

The Basis of God's Rewards

MEMORY VERSE: "The Lord is merciful and gracious, slow to anger, and abounding in steadfast love."—Psalm 103:8, R.S.V.

MATTHEW 20:1-16

THE basis of God's rewards is his own wisdom, justice, and generosity. (Matt. 20:14-16) The Parable of the Penny, which is the scriptural background for today's lesson, can best be understood when we recognize that it is an enlargement upon what Jesus had said in the preceding chapter with respect to the rewards which would accrue to those who dedicated their all to the service of the divine cause.

Turning back to that chapter, we find the account of the young rich man who went to the Master and asked him what good thing he could do to inherit eternal life. There was some dialog between the two, and Jesus' final answer to the young man's question was, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."—Matt. 19:21

Jesus' disciples overheard this conversation and found it difficult to understand. Jesus

had not talked to them about "treasure in heaven," and they wondered, for they thought they were to share with Jesus in an earthly kingdom. Peter, speaking for them all, said, "Behold, we have forsaken all, and followed thee [as you asked the young rich man to do]; what shall we have therefore?"—Matt. 19:27

Jesus' reply to this question was, "verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28) This was the future reward which Jesus promised, and concerning the present he said, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold and shall inherit everlasting life."—Matt. 19:29

In Jesus' reply to the disciples we find a clear statement of the divine provision

for his vineyard workers of the Gospel Age. And then Jesus went on to illustrate this by his Parable of the Penny. This parable really begins with the last verse of the 19th chapter, and it ends with the 16th verse of the next chapter, the statement concerning the last being first, and the first being last appearing in both these texts, thus bracketing this revealing parable.

The 2nd verse of the parable (Matt. 20:1) opens with the meaningful word "for," indicating that what follows is based upon that which precedes: "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard." Jesus' immediate disciples were the first to be hired, the promise of the reward they were to receive if faithful being confirmed at Pentecost.

In the interpretation of any parable it is essential to remember the basic features of the divine plan, for parables do not teach lessons of truth that are not clearly outlined in that plan. The divine plan for the followers of Jesus is that they shall be united with him in glory for the judging and blessing of all the families of the earth, and as a present inheritance they are assured of com-

pensating joys and blessings far in excess of any advantages which they may give up in this life in order to be a true follower of Jesus. And they are promised eternal life, yea, immortality on the divine plane with Jesus.

Paul explains that we are all called in the one hope of our calling. There is not a different provision for the faithful at this end of the age than was made for the disciples at the beginning of the age. This is one of the features stressed in the parable. Both the "heavenly treasure" and the rich present inheritance of the new creation are the same for all.

The parable indicates that the first ones who were "hired" complained that they were given no more than those who labored a shorter period of time. Various explanations of this have been suggested; but in any case, we know that those who gain the heavenly reward with Jesus will not then murmur.

QUESTIONS

What is the basis of God's rewards?

Show the relationship between the parable of the lesson and the disciple's question, "What shall we have therefore?" —Matt. 19:27

Christian Life and Doctrine

The Joyful Sound

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."

—Psalm 89:15

THE "joyful sound" referred to in our text would seem clearly to be that glorious theme song of the Bible which is found in its pages from cover to cover, that harmonious divine plan of salvation for a sin-cursed and dying race. It is first brought to our attention in connection with God's sentencing of our first parents to death because they had transgressed his law. In symbolic language the Lord speaks of a "seed" that would bruise the "serpent's" head. The "serpent" referred to is the one who was instrumental in inducing the disobedience of our first parents, and is referred to in Revelation 20:2 as the "dragon, that old serpent, which is the Devil, and Satan."—Gen. 3:15

This "joyful sound" is also mentioned in Genesis 12:3, in the promise which God made to Abraham, the promise that through his seed "all families of the earth" would be blessed. In the plan of God this "seed" is in reality the Messiah, and all of God's holy prophets of the Old Testament repeated, in one way or another, the joyful messianic theme song of God. When we get to the New Testament this message is referred to as the "Gospel": "the Gospel of God"; "the Gospel of Christ"; "the Gospel of the kingdom", etc. The word "Gospel," as we know, means glad tidings,

and certainly the glorious prospect of salvation for both the church and the world is glad tidings, a "joyful sound."

God's People Inspired

The Lord's people throughout all the ages have been inspired and encouraged by the "joyful sound" of God's messianic theme song. Paul wrote concerning Abraham, "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."—Heb. 11:9, 10

A city is often used in the Bible to symbolize a government. We are not to suppose that Abraham understood many of the details of God's plan to establish a world-wide government through the Messiah, who would become "King of kings, and Lord of lords." But he did know that God's promise to bless all families of the earth through his seed was all-comprehensive, and would require outstanding measures to be fulfilled. As was demonstrated in his willingness to offer Isaac in sacrifice, he believed in God's power to restore the dead to life, and it is not unreasonable to conclude that he visualized the use of this almighty power in the fulfilment of the divine promise concerning his "Seed."

But regardless of Abraham's faith, and the vision of God's plan which it may have given him, his concept of just how that promise would be fulfilled surely came far short of the reality. While Abraham did indeed look for a city, how could he have conceived the reality and grandeur of that city as John, nearly three thousand years later, saw it in vision coming down from God out of heaven, "prepared as a bride adorned for her husband."—Rev. 21:2

Yes, here in vision, John saw the fulfilment of Abraham's hope; that hope which was based upon the promises

(Continued on page 34)

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of God. Even John was not clear at the time as to the full significance of what he saw in this marvelous portrayal of a city coming down from heaven. Relating his experience further, John writes, "And there came unto me one of the seven angels . . . saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."—Rev. 21:9, 10

Strange Identification

How strangely John identified the "holy city" for which Abraham looked! In reality this "city" was "the bride," "the Lamb's wife." But who was "the bride, the Lamb's wife"? At this point in his vision on the Isle of Patmos John would know something about the "Lamb." He had seen this Lamb as the one found worthy to loose the seals and open the "book" that was in the hand of the glorious One who sat upon the throne.—Rev. 5:1-6

He had also seen this Lamb as it "stood on the mount Sion." And here he saw that with the Lamb there were "an hundred forty and four thousand, having his Father's name written in their foreheads." (Rev. 14:1) He had also heard the announcement that "the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 14:7) Whether John had concluded that the "wife," or bride, of the Lamb was that hundred and forty-four thousand which he had seen with the Lamb on mount Sion, we may not know. But we know now that this was the case, and that this is the "bride" which John had revealed to him as the "holy city" coming down from heaven.

Abraham, of course, could not know that the city for which he looked, whose Builder and Maker would be God, involved so much. For us today who are living in that

blessed time of our Master's second presence this is a gloriously simple truth. It means what is so clearly taught in the Scriptures; that the faithful followers of the Master of this Gospel Age, upon conditions of suffering and dying with him, will live and reign with him in his kingdom, and one of the symbols used in the Bible to illustrate this is the "bridegroom" and "bride" relationship. It is, then, "the bride, the Lamb's wife" who is referred to in that wonderful text which says that "the Spirit and the bride say, Come. . . . And . . . take the water of life freely."—Rev. 22:17

While this is one of the simple truths of the Bible, it is nevertheless one of the basic facts concerning the divine plan of salvation, that "joyful sound" of our text. And it is also a very revealing fact of that plan. Throughout the ages the Lord's people who have heard the joyful sound of God's grand theme song of salvation have longed for the time to come when the blessings promised through his prophets would reach the people.

Some, in their intense longing, have tried to hurry the coming of that glad day of blessing. But in this great truth concerning the "city," which is "the bride, the Lamb's wife," we learn that in God's design the promised blessings will not be due to come until "his wife hath made herself ready" and "the marriage of the Lamb is come." Prior to this there is no bride, no holy city which can come down from heaven, and no "bride" to say "Come. . . . And take the water of life freely."

Moses Heard the "Joyful Sound"

Moses, the servant of God, and the one used so mightily by God in delivering his people from Egyptian bondage and in giving them his law, seems to have learned of God's promise to Abraham from his mother, who was accepted by Pharaoh's daughter to nurse him when he was delivered from the River Nile. He was reared in Pharaoh's palace

and apparently would have no other means of communication with his people.

But what he learned from his mother he learned well, and by faith laid hold upon it and was inspired by the glorious hope which it gave him. Writing about this Paul said, "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." —Heb. 11:23-27

Paul's statement that Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt" is more clearly understood when we substitute the title "Messiah" for "Christ." Christ is a New Testament title, from the Greek word, **Christo**. Messiah was the word known to the Old Testament Worthies. Paul's reference to it in connection with Moses indicates that this faithful servant of God was inspired by the messianic hope—the "joyful sound" of prophecy.

Messianic Afflictions

And Paul also reminds us of another facet of this great truth concerning the coming and work of a Messiah; namely, that it would not be a popular message in the world, and that those devoted to the messianic cause would not be a popular people. This too was suggested by the Creator at the time our first parents were sentenced to death. Not only did he say that the "Seed" of the "woman" would bruise the serpent's head, but also that the seed of the

“serpent” would bruise the heel of the seed of the woman.
—Gen. 3:15

A heel wound is not a destroying wound, but it is painful. The “serpent,” of course, is symbolic of Satan the Devil, and Jesus informs us that those who were opposing him were of their father the Devil. (John 8:44) Here, then, was the seed of the serpent in Jesus’ day. But Satan has been successful in all ages in blinding and using people who would set themselves in opposition to the people of God. Jesus’ suffering and death were vital in connection with the salvation of the world from sin and death. So Satan’s attack only served to accomplish the divine will for him. The followers of Jesus in this age have the privilege of sharing in the sufferings of Christ, and this work of sacrifice and suffering is also vital to the divine plan.
—Col. 1:25; II Tim. 2:11, 12

Ancient Worthies Also Suffered

The suffering of God’s ancient people, such as Moses and the entire Ancient Worthy class, who held the messianic hope, is in a different category so far as the plan of God is concerned, but often it was not less severe than the suffering of the Lord’s people throughout the present age. Paul gives us a summary of many of the things suffered by the Ancient Worthy class when he wrote, “Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.”—Heb. 11:36-38

The Bible furnishes a record only of those who were directly used by the Lord during those Old Testament times, and some, of course who were the friends, or associated with God’s faithful servants. The same might be

said of the New Testament Worthies. We know from the records that there were literally thousands who during the Early Church period embraced the Gospel, the joyful sound, and dedicated their lives to its service, yet only an extremely small proportion of these are mentioned by name in the Book of Acts, and in the apostolic epistles.

So it was in ancient times. For example, Elijah, in his day, when being so violently persecuted by Jezebel and her husband King Ahab, wanted to die, and complained that he alone in all Israel had been faithful to the Lord. The Lord answered, explaining that there were even then seven thousand in Israel who had not bowed the knee to Baal. (I Kings 19:18) And we can safely conclude that these also, without its being recorded of them, suffered their share of the afflictions of the people of God, which was also true in other generations.

Daniel and the Three Hebrews

Even during Israel's captivity in Babylon there were those among them who worshiped and served the true God, and who were given courage by the "joyful sound" that was heralded through his promises. Among these were Daniel and his three young friends, Shadrach, Meshach, and Abednego. In the Lord's providences all four of these were elevated to high positions in the Babylonian government. Others in the government became jealous of them and plotted their downfall, and made charges against them.

In the case of Daniel's three young friends the charge was that they had disregarded King Nebuchadnezzar's command that all his high servants fall down and worship the image which he had set up. (Dan. 3:12) Then the king sent specially for these three young servants of God and demanded of them personally that they obey his decree. Their reply was, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we

serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:16, 18

Thereupon the king ordered these three young Hebrews to be cast into the fiery furnace, which was heated seven times hotter than usual. The men who threw them into the fire perished with the heat, but the Lord sent his angel to protect and deliver his servants.

The test that was imposed upon Daniel was the denial of his privilege of offering prayer to his God for a certain period of time; the penalty for disobedience being that he would be cast into a den of lions. Daniel refused to give up his habit of prayer, and being spied upon, he was reported to the king and forthwith was cast to the lions. But again the Lord intervened, and Daniel was delivered.—Dan. 6

These were outstanding examples of faith in the love and care of their covenant-keeping God in those ancient times. The reason they had this faith is that they knew of God's promises to his people; promises of a coming Messiah who would deliver them and all mankind from oppression and death in his own due time. They were not sure of immediate deliverance from the fiery furnace, nor from the mouths of the lions, but they endured, nevertheless, in order that they might be worthy of deliverance in that "better resurrection" spoken of in Hebrews 11:35

As we have noted, the Ancient Worthies were not given to understand as much concerning the "joyful sound" of truth as has been given to us, but it seems evident that they did realize the great truth of the resurrection of the dead. Paul establishes this point in Acts 24:14, 15. And what a difference this made in their outlook! They knew that their eternal destiny could not be fixed by a Baby-

lonian king, neither an idol-worshipping king of Israel or of some other nation. They knew that their real hope in God was in the fact that he had promised to bless "all families of the earth" through the seed of their father Abraham. It was this joyful sound of truth that was to them an abiding token of the Creator's love and care.

David

Some time after David became king he expressed a desire to build a house for the Lord. The Prophet Nathan gave him permission to do this, but the Lord overruled Nathan's word, and the prophet was instructed to say to David: "Thine house and thy kingdom shall be established forever." (II Sam. 7:16) David was very appreciative of the Lord's confidence thus expressed in him, but could not grasp the full significance of what this promise meant, and he said to the Lord, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?" —II Sam. 7:18, 19

David was awed by the promise which the Lord had made to him. He recognized that it pertained to the establishment of his ruling house "for a great while to come," but he did not understand fully just how great a "while" was involved. He did not know that this was a promise involving the coming Messiah of promise, who in God's due time would sit upon his throne. Nor could we understand this were it not for the fact that the New Testament reveals it to us.

This revelation is contained in Gabriel's announcement to Mary informing her that she was to be the mother of the Promised One of Israel. The angel said, "Fear not, Mary: for thou hast found favor with God. And, behold,

thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.”—Luke 1:30-33

Thus we trace the glorious hope of a coming rulership of the Messiah down to Jesus, and find that he is the great One of the prophecies, and the central figure in the “joyful sound” of the Gospel. No wonder the angel which announced Jesus’ birth declared it to be “good tidings of great joy” which eventually should be “unto all people.” (Luke 2:10) Every time the precious messianic promises of God were mentioned by the prophets, joy must have filled the hearts of those who heard and believed. It had been a “joyful sound” to all the faithful of the past, and now that he was born it was “great joy” indeed.

Further Waiting

But the kingdom was not immediately established by Jesus. Indeed, it was not established at all by him at his first advent, although it was declared to be at hand in the sense that the King had come, and had initiated further preparation for his future rulership over the earth. Also at Pentecost the way was opened for the calling and testing of those who would, if faithful unto death, gain a place in the spiritual phase of the kingdom of heaven when it is fully established. There were yet to be more than nineteen hundred years of waiting, a period of waiting during which, as in the past, the faithful believers in the joyful sound of God’s plan would continue to be a persecuted and suffering people.

This began with Jesus himself. We would think that one who went about preaching a message of joy, and healing the people of their diseases—even raising the dead—would

be hailed as a benefactor and exalted to a high position of honor and authority in his community and nation. But this was not true with Jesus. While the common people heard him gladly, even some of these were influenced to turn against this man who spoke as never man had spoken before, and they joined in the clamor for his death. And Jesus' enemies succeeded in having him put to death on the cross.

But Jesus bore up victoriously under this attack, as did the faithful ones of the past who were similarly persecuted because of their zeal for the house of God, and for the joyful sound of truth which inspired them. Of Jesus we read, that "for the joy that was set before him [he] endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:2

The Ancient Worthies were inspired by the hope of a "better resurrection," and Jesus was inspired with the hope of sitting "down at the right hand of the throne of God." He was also strengthened by the hope of being the Father's agent, as the spiritual "Seed" of Abraham, for dispensing the promised blessings of life to a sin-sick and dying world. The joys—which were the joys of "the joyful sound"—gave him strength to endure the cross, and to despise the shame that his enemies heaped upon him. How he must have rejoiced in the glory which followed when he said, "All power is given unto me in heaven and in earth."—Matt. 28:18

His Brethren Also

The sufferings of Christ did not end with Calvary. One of the precious aspects of the joyful sound is that the Messiah of promise is not Jesus alone, but comprises also all those who, in their faith and devotion, suffer and die with him. This privilege of suffering and dying which was to be extended to Jesus' followers was mentioned by him in his invitation to take up their cross and follow him.

Paul not only identifies Jesus as the promised "Seed" of Abraham, but also reveals that those who are baptized into his death are also a part of that seed, and "heirs according to the promise." (Gal. 3:8, 16, 27-29) Paul speaks of our filling up "that which is behind" of the sufferings of Christ. (Col. 1:24) So it is that the messianic people of God, described by Jesus as "the children of the kingdom," have been a suffering people. Satan has "bruised" their "heel" also, and they have suffered the pain of these hate-inspired wounds of persecution.

But as the people of God they have not been destroyed. Even when death was inflicted upon their bodies, as with Jesus, their eternal life was hid with Christ in God, and they come forth in the "first resurrection" to live and reign with Christ. How joyful, then, is "the joyful sound." One of the greatest aspects of this joy is that those who know the glorious plan of God have this evidence, this "witness of the Spirit," that they are walking in the light of the Lord's countenance.

May we never, even for a moment, discount the value and importance of the knowledge we possess of this "joyful sound," nor minimize its power in our lives. The Lord's people in all ages, even those of ancient times who had but a meager understanding of the plan of God, longed for the promised messianic kingdom to come. And we today, who know this old, old story better, are also longing to see the full establishment of that kingdom, to see that city for which Abraham looked "come down from God out of heaven."

We know that now the kingdom is actually being established, that the King is present, finishing the work of taking out a people for his name, finishing the harvest work. How glad we are that nothing can interfere with the progress of this work, and that the timetable of the divine plan is accurately being carried out. The Lord has not re-

vealed to us his due time for the completion of the Gospel-Age work, but let us patiently wait on him, knowing that he who gave his ancient servants patience and courage to endure, and helped Jesus to despise the shame, will also be with us while actively and patiently we wait for the full fruition of his promises in our individual lives, and then, through that "holy city," extend his promised blessings of enlightenment, health, and life to "all the families of the earth." □



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An Inheritance Incorruptible

THE common belief of mankind in general is that our natural birth made us sons of God, with an immortal soul, and that at death we all automatically become spirit beings, more alive than ever; but this is unscriptural and untrue. Actually we were born in sin, and shapen in iniquity. This made us, by nature, the children of wrath, subject to death, extinction.

The Scriptures clearly show that it was not until **after** the resurrection of Jesus Christ from the dead, and the outpouring of the Holy Spirit at Pentecost, that the consecrated followers of Jesus could be begotten to a living hope, to an inheritance incorruptible, immortal, reserved or preserved, in heaven, as stated by Peter: "Blessed be that God and Father of our Lord Jesus Christ, who according

to his great mercy, has begotten us again [or anew] to a living hope, through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and unfading, preserved in the heavens for you."—I Pet. 1:3, 4, Diaglott

Preserved in Heaven

The word "inheritance," according to the English dictionary, means "that portion or blessing that is possessed, or is to be possessed by one, by reason of its being handed down without its having been purchased by the possessor." One does not purchase an inheritance.

The richer an earthly estate is the more it excites the malice and diligence of deceitful men to deprive the rightful heir of it. But the Apostle Peter comforts the heirs of this great salvation, assuring them that although our inheritance is excellent and precious, it is also certain and safe; "laid up," where it is beyond the reach

of all adverse powers—reserved, or preserved, in heaven. Our enemies, including the Adversary himself, cannot possibly attack our inheritance. Nor can they overrun and destroy us even though we are in their midst, for he who is for us is more than all that can be against us.

New Creation

The whole groaning creation has been waiting for something—unconsciously perhaps—and is still waiting. For what? For “the manifestation of the sons of God”—waiting for these sons of God until their faithfulness unto death has been proved, and they are all actually in possession of that incorruptible inheritance—the divine nature.

This divine family of sons, consisting of our risen Lord and his glorified church, can rightly be termed a “new creation.” The making or bringing into being of this new creation is a mighty and wonderful work. It is a work of surpassing strength and beauty, bringing into fullest action exhaustless resources of divine power, sounding the depths of unfathomable wisdom, and compassing eternity in the stupendous purpose of

God. This is indeed a divine family, like unto our Heavenly Father’s own glorious nature, immortal.

Through Suffering

Our inheritance is quite safe, “preserved in the heavens for you.” But we remember our Lord’s words: “Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?” (Matt. 20:22) And the Apostle Paul explained: “Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?” And, “if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” —Rom. 6:3, 5

This baptism into his death involves the full surrender of our will to him, consecrating our all to follow and obey him even unto death. With this burial or immersion of our will into the will of Christ, we are begotten by the Holy Spirit, and by the Word of truth, to the new nature. As new creatures in Christ Jesus we now walk in newness of life. As Jesus faithfully bore witness to the truth, and demonstrated his loyalty in

connection with it, so with us. And as Jesus was, during this process, completed (as a new creature) through sufferings, so with each member of the true church.

Worthy

Our training as footstep followers of Jesus is to the end that we become like him—conformed to his image—and we are to be proved worthy. At times we may find that growth in Christlikeness is slow and painful, especially when the flesh rebels against our Father's discipline. It is true that the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary, the one to the other.

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." And, "if we walk in the light, as he [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." It is our privilege also to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—I John 1:7; 2:1; Heb. 4:16

Jesus, through the Revelator, has promised, "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21) Thrones of earth cannot be compared with this glorious heavenly inheritance with Christ Jesus, our beloved Lord, beyond the veil.

Press Along the Line

The hope of being "with Christ" stood out prominently in the zealous Paul's mind. Looking forward with joyful anticipation to the first resurrection, his earnest desire was to be with him. The prize of joint-heirship with his Lord, and the great privilege of being engaged with him in the future kingdom work, seemed to him worthy of every sacrifice and every effort which he could possibly put forth.

Here are some of Paul's words recorded in Philippians 3:7 and onward (Diaglott): "Whatever things were gain to me, these I have, on account of the Anointed One, esteemed as a loss. But then, indeed, I even esteem all things to be a loss, on account of the excellency of the knowledge of the Anointed Jesus my Lord; (on whose account I suffered the loss of all

things, and consider them to be vile refuse, so that I may gain Christ, and may be found in Him. . . . One thing I do; even forgetting the things behind, and stretching forth towards the things before, I press along the line [to the goal, or aim, of my earnest desire] towards the prize of the high calling of God by Christ Jesus."

Thus Run

Like the apostle, we must have intensity of aim and purpose for this high calling, this incorruptible inheritance. We cannot drift into it. We, as with Paul, must give diligence to lay hold on that for which we have been laid hold on by Christ by growing in Christ-likeness, and being active in our Father's service. This calls for energy and zeal. Picturing athletes running on a race-course, it should be noted that just as the winner of the contest goes all-out, earnestly, yet wisely, expending all available enthusiasm, energy, and zeal to gain the prizes, so to this same degree of earnestness and intensity of purpose we are exhorted to run.

"Do you not know that those running in a race-course, all indeed run, but one receives

the prize? Thus run [you Christians thus run, just like the winner], that you may **obtain**." (I Cor. 9:24, Diaglott) The Greek word here translated "obtain" actually means to receive or obtain thoroughly or fully. We are, indeed, to obtain in the complete and final sense.

First Resurrection

We cannot now fully comprehend all that our glorious heavenly inheritance will be. "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him." (I John 3:2) Truly an incorruptible inheritance! All the wealth of this world could not buy, nor purchase, our inheritance. Indeed, none of the riches of this world could buy even the Holy Spirit by which we are begotten and sealed, and which is the earnest, or assurance, or pledge, of our inheritance. All this is granted to us by divine grace. "According to his abundant mercy" hath our Father begotten us, who, as stated in I Peter 1:5, "are kept [or guarded] by the power of God through faith."

Continued implicit faith and loyal obedience to God's Word and will are required. "Be

thou faithful unto death, and I will give thee a crown of life." "Blessed and holy is he that hath part in the first resurrection . . . they shall be priests of God and of Christ and shall reign with him a thousand years." (Rev. 2:10; 20:6) This divine family is none other than the "new

Jerusalem," the heavenly city, spiritual Zion, God's dwelling place forever.

We obtain this inheritance through birth in the first resurrection. "And of Zion it shall be said, This and that man was born in her; and the highest himself shall establish her."—Ps. 87:5 □

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Your Questions

Blood Transfusions

Are blood transfusions forbidden in the Bible? Can one who has received a blood transfusion be forgiven?

Blood transfusions are not forbidden in the Bible. Since they are not forbidden by God a Christian who has received a blood transfusion has not violated the law of God, hence needs no forgiveness in this respect. A more detailed discussion of this question will gladly be sent upon request.

Adam the First Man

Genesis 1:28 reads in part, "And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth." Does not the use of the word "replenish" suggest that there had been people living on the earth prior to the creation of Adam, and for some reason had become extinct?

The word "replenish" as used in the King James Version, is a faulty translation. The Revised Standard Ver-

sion, as well as other translations, properly use the word "fill." There were no humans on earth prior to Adam. In I Corinthians 15:45 Paul refers to Adam as being the "first man." Genesis 1:28 simply refers to the fact that this first man was given a dominion over the earth, and Genesis 2:7 presents some of the details concerning his creation.

Not Established

At Pentecost

Was not the kingdom of Christ established at Pentecost by the coming of the Holy Spirit into the hearts and lives of the disciples of Christ?

The marvelous experience of the disciples at Pentecost was the selection of those who would eventually have a part, with their Lord Jesus, in the spiritual phase and an essential preparation for the kingdom, but not its actual establishment. For thousands of years God had been promising to send a great King to establish a kingdom or government of righteousness. So

when Jesus, the King, came at his first advent, John the Baptist announced, "The kingdom of heaven is at hand." (Matt. 3:2) Jesus and his disciples also preached that the kingdom was at hand. They did not mean that the kingdom had been established, and was ruling in the earth, but that its preparation had begun.

Isaiah had foretold the birth of the great King, and that his name would be called, "Wonderful Counsellor, The Mighty God, the Everlasting Father, The Prince of Peace." Isaiah further wrote concerning this great Ruler that "of the increase of his government and peace there shall be no end." (Isa. 9:6, 7) The birth of Jesus was the beginning of the fulfilment of this prophecy, but its complete fulfilment was not due in the divine plan until after the second coming of Christ.

Jesus related a parable to his disciples in which this thought was illustrated—the parable of a "certain nobleman [who] went into a far country to receive for himself a kingdom, and then to return." (Luke 19:11-27) During the interim between the first advent of Jesus and his

return and the subsequent full establishment of his kingdom, a "little flock" of footstep followers are called from the world and given an opportunity to prove their worthiness of reigning with him. Paul speaks of these as being "heirs of God, and joint-heirs with Christ."—Luke 12:32; Rom. 8:17

The Holy Spirit, or power of God, is given to these followers of Jesus to guide and comfort them as they suffer and die with him. The Holy Spirit was poured out at Pentecost upon those then ready to receive it, and it has continued with all the true disciples from that time until now. It does not give them authority and power to reign as kings, but strength to suffer and die, as by following in the footsteps of Jesus they prove their worthiness to live and reign with him.

Because these are being prepared to be rulers in the kingdom, the Bible speaks of them as being associated with the kingdom. Colossians 1:12, 13 reads, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness,

and hath translated us into the kingdom of his dear Son.”

The “inheritance” here referred to is our prospective joint-heirship with Christ, to live and reign with him. It is to this that every true disciple of Christ has been called. But each must make his “calling and election sure.” While doing this, we are properly represented as being in, or associated with, the new kingdom.—II Pet. 1:10, 11

A similar thought is presented to us in Hebrews 12: 28, which reads, “Wherefore

we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.” The sacrificing disciples of Christ throughout the age have been “receiving,” or are to receive, a kingdom; their worthiness actually to reign with Christ when his kingdom is established throughout the earth being the great issue of their lives. Only the “called, and chosen, and faithful” will be with Christ when his kingdom is fully set up in power and great glory.—Rev. 17:14 □



THIEVES IN PARADISE

To be discussed by

‘FRANK and ERNEST’

KMEO—740 kc.—8:30 A. M.

Sunday, January 17

Tune in this thought-provoking discussion, and send for a free copy of the booklet, “Hope Beyond the Grave.” Address:

“FRANK and ERNEST”

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For Your Newspaper

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

FEBRUARY SPECIAL: On Sunday, February 21, “Frank and Ernest” will discuss the topic, “When the World Ends.” This discussion of the prophecies of the Bible should be of great interest to many, and should be well advertised. Attractive folders will be available for this purpose, and you are invited to send for as many as you can use. Mail your request to, The Dawn, East Rutherford, New Jersey 07073.

Vineyard Echoes

Working Together

"Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded."—II Chronicles 15:7

THE year 1971 will probably be a year of opportunity to serve the Lord in a larger way than ever before, even though "the distress of nations with perplexity" continues to increase.

Soldiers in battle often need to fight fatigue and discouragement. This is also true of the Christian soldier as he continues to fight against the world, the flesh, and the Adversary. The Lord's Word, however, encourages us to be strong. No doubt during the past year there were times when each of us became weary, and we felt it would not matter if we relaxed awhile. Victories over such feelings were very rewarding in the past, and in the new year our Heavenly Father will give us the strength and courage to press on.

How thankful we are that the battle is the Lord's and he is our Captain! We need not fear what man can do or how any may plan to hurt the work of the Lord, or obstruct it. The Lord will see to it that his faithful people will continue to work together, doing what they can, until the battle is over for them on this side.

Where Our Labor of Love Begins

The chief work of the Christian is to lay down his life in sacrifice following in the footsteps of Jesus. One way

we can do this is to help our brethren make their calling and election sure, as they help us to do the same. Let us not overlook the fact that our labor of love for the brethren does not begin after they have dedicated themselves to the Lord and have come into our fellowship, nor does it end there. It begins in our efforts to reach them with the truth and thus draw them to the Lord. It ends for each one of us when we finish our course in the narrow way. Love prompts us to be willing, ready, and anxious to serve them all the time, and at every stage of their development.

Classes Use Films

During the past year many classes sought out other prospective members of the Lord's family by putting on public meetings. Many of these used the Bible Answers films. It has been found in many places that people generally respond more readily to an invitation to see a film on a Bible subject rather than to hear a speaker. The Dawn has supplied not only the films for such efforts, but many thousands of letters and cards advertising the meetings. Classes often enjoy having special gatherings for the purpose of addressing envelopes to those on their mailing list, inviting them to attend a public meeting.

Co-operation Needed

Class efforts are dependent upon the support and co-operation of the individual members of the group. This is also true of the work of The Dawn, for it is only because of the sacrifices of many brethren that The Dawn exists. Individual efforts to witness to the truth are usually tied in with a more general effort. Our personal contacts with friends, relatives, and neighbors might well be opportunities for calling their attention to certain booklets or books which are available; or to invite them to hear "Frank and Ernest," or see The Bible Answers television programs, or to attend a public meeting.

The distribution of literature constitutes one of the main features of our co-operative effort, and much of our witnessing is designed to get people to write in for a booklet. In this way they become acquainted with the truth of the plan of God.

Fundamentals Emphasized

With this in mind, The Dawn continues to emphasize the simple fundamental doctrines of the truth. It is these that bring refreshment to those who realize that what they have often been taught is out of harmony with the Bible, and is not satisfying.

Not many Christians in the world realize that when God created our first parents, Adam and Eve, he gave them an opportunity to live forever on earth, on the condition that they would be obedient. The prospect that lay ahead of them was to "be fruitful, and multiply, and replenish [fill] the earth, and subdue it." (Gen. 1:28) This would have resulted in a large, happy human family, with the boundaries of their edenic home enlarged eventually to cover the entire earth.

But sin entered in, and man lost that wonderful opportunity. Death resulted, because it is fundamentally true that "the wages of sin is death." (Rom. 6:23) One of the joys of our ministry together in the past year was to spread the good news that the penalty of sin is not eternal torment, but that the dead are asleep in the grave.

Another fundamental teaching we rejoiced to tell the world about was the promise God made to Abraham that eventually all the families of the earth would be blessed. (Gen. 12:3; 22:18) This will be accomplished by a spiritual seed to be developed by God through his Holy Spirit. (Gal. 3:29) For the most part this is still a mystery, but eventually the true seed of blessing will be revealed through the blessings poured out upon the world.

The Important Part of Jesus

Jesus took the sinner's place in death and in this way satisfied God's justice, which demanded a "life for a life." Our Lord saved not only those who would believe upon his name, but I John 2:2 tells us that he also became a satisfaction "for the sins of the whole world." In this way Jesus gave himself a "ransom for all."—I Tim. 2:3-6

During the past year our mutual ministry emphasized that Jesus was also raised from the dead, being the "first-fruits." If Christ had not been raised from the dead, then there would have been no hope of a resurrection for others, and "they also which are fallen asleep in Christ are perished."—I Cor. 15:17-19

The faithful followers of Christ come forth in the "first resurrection" to "live and reign with Christ a thousand years." (Rev. 20:4, 6) Then there will be the general resurrection, when the "dead, small and great, stand before God," and the "books" of divine revelation are opened and they are judged upon the basis of the will of God thereby revealed to them. Those whose works conform to the will of God will live forever.—Rev. 20:11-15

Our Heavenly Father in Control

It has brought great joy to our hearts to be able to tell the world through tracts, books, booklets, radio, magazine advertising, and television that the trouble in the world is under the control of our Heavenly Father. Prophecies descriptive of world conditions at the time of Christ's return are in the process of fulfilment, proving that our Lord has returned. These prophecies describe the destruction of "this present evil world," the social order over which Satan is the prince, but "the earth abideth forever." (Gal. 1:4; Eccl. 1:4) Christ came at his first advent to give his life as the Redeemer of the world. It is the divine Christ who returns and in due time establishes his authori-

ty in the earth, and, for a thousand years is both Ruler and Judge, his church being associated with him. ((II Tim. 4:1; I Cor. 6:2, 3; Rev. 2:26, 27; 3:21; Matt. 25:31) During that wonderful time the world of mankind will have the opportunity of being restored to perfect human life here on earth as enjoyed by our first parents before they transgressed the law of God.

Radio Work Continues

In general the work during the past year, of publishing these glad tidings, went forth with considerable enthusiasm by co-laborers everywhere. It was possible during the past year to continue the "Frank and Ernest" programs, in English and Spanish, over more than a hundred stations. One of the latest additions to the roster is a 50,000 watt station in Chicago, WJJD, 1160 kc., broadcasting the programs at ten o'clock every Sunday morning.

A small network of stations in Mexico carried our Spanish programs for twenty-six weeks. The response to these broadcasts was the best we have ever had in the Spanish language. Finally, however, the broadcasts were stopped because of the "doctrinal content of the programs." Darkness still hateth the light!

Television and Film Use

Four additional Bible Answers films were made during the past year, bringing our total to ninety. Any station beginning the series can now run the programs for a year and nine months. Since the start of the television work 12,611 telecasts have been run. The estimated audience has been 453,108,700 viewers. What a witness this has been!

Churches, clubs, and schools continued to use the three films offered to them, which are, "Search for an Answer," "The Unknown God," and "Archeology Proves the Bible." Since this work has begun there have been 14,953 showings, each of them equivalent to a public meeting.

A film, which some of our friends call, "A Visit to the Dawn," was completed during the past year. It was shown at the 1970 General Convention at Bloomington, and at a number of other conventions since then. Brother Penrose now has a projector and a print, and shows the film wherever the brethren desire him to do so, in addition to his regular pilgrim service. It shows our offices, printing plant, homes, and our staff members at work. It also presents a little glimpse of how one of the TV films is made.

Booklets—One Redesigned, One New

During the past year the "Hope" booklet was redesigned and it is now more attractive than ever. The message, however, remains the same, giving assurance to brokenhearted families that during the kingdom they will be reunited with their loved ones.

A new booklet was published last year in order to take advantage of one of the world's most serious problems—pollution. "Paradise Without Pollution" presents the story that this is not a problem too large for the power of God and that pollution, along with all of mankind's problems, will be solved by the kingdom and will result in paradise.

Mail Follow-up and Magazine Advertising

The mail follow-up has continued during the past year. Thousands of letters and folders offering "The Divine Plan of the Ages," "The Creator's Grand Design," "The Book of Books," "God's Promises Come True," and The Dawn magazine have been sent to those who have responded to any of our witness efforts.

The National Geographic magazine has run two of our ads in the past year. The November issue, which had a special article on archeology, carried our ad offering a free copy of "Archeology Proves the Bible." The December issue offered "Paradise Without Pollution," because the magazine was featuring an article on pollution.

A number of other magazines, such as, Farm Journal, Sunday, Parade, Family Weekly, and Woodmen's also carried our ads resulting in thousands of responses.

Tapes for the Isolated and Blind

The Recorded Lecture Department continued to send tapes to many brethren during the past year. Those particularly blessed were the isolated ones. Each month The Dawn is available on tape for the blind. We also have disc recordings of four of our booklets for the blind which are sent free on a loan basis to them. They are also available at \$1.75 each for any who may desire them. The topics available are: "Why God Permits Evil," "Life After Death," "How God Answers Prayer," and "Armageddon, Then World Peace."

Overseas and Pilgrim Work

A considerable amount of literature has been sent overseas. The brethren in Great Britain, Germany, France, Italy, and India have requested literature which we were glad to supply. We are now preparing an edition of the "God's Plan" booklet for the brethren in Finland. A new tract, suitable for mailing, is being printed for our German brethren, along with a new edition of the "Hope" booklet.

The pilgrim work, judging from the many reports we receive from various parts of the country, has been a beneficial service to the brethren. Brothers E. K. Penrose, Sam Baker, K. M. Nail, Harry Passios, and George O. Jeuck have spent considerable time serving the brethren in this way. Brother Pantel Hatgis served the brethren in Greece during the past year. Week-end pilgrim service has been rendered not only in America, but also in Great Britain and Germany.

Other Opportunities of Service

The foregoing services—and there are others—are all

“work” for the Lord that has been accomplished because we are working together. None of us could do much alone. Not many can give public discourses, or work at The Dawn. Larger numbers of us can hand out literature, but not all even have this opportunity. Yet each of us must look for opportunities to let our light shine—to work for the Lord—even though this “labor” may be restricted to the surroundings of our own home. This often is an effective way to hold forth the Word of life.

One Way We Can All Serve

There is one way in which we can all join in making a valuable contribution to the work of the ministry. It is through the privilege of prayer. We can daily remember at the throne of grace those who are laying down their lives in the harvest work. This glorious opportunity of working for the Lord in this way is open to all.

“Let not your hands be weak!” The old order is crumbling; earthly things should matter but little now. Only the things that are done for the Lord will last. Let us with renewed vigor do with our might what our hands find to do. If we should falter along the way the Lord will be there to uphold us; “Be ye strong therefore.”

Let us in the year 1971 work hard for the Lord. In so doing we will be laying up for ourselves treasure in heaven. (Matt. 6:19-21) May we at the end of each day be able to sing, “One more day’s work for Jesus.” Singing thus day by day will help us work together, so that when our labors are finished we may work together with our Father and his beloved Son on the other side of the veil. □



RESPONSIBILITY OF STEWARDS

“As the Lord’s stewards we are to seek continually to know what would please him, obtaining our instructions from his Word.”—Volume 6

STATISTICAL "GOOD HOPES" REPORT

October 1, 1969—September 30, 1970

	Receipts	Expenditures
General Fund	\$124,163.57	
Radio (Domestic only)	28,424.46	\$100,622.73
Television	12,109.05	47,722.34
Speakers'	13,926.55	22,495.87
Overseas (includes Foreign Radio expenses)		
	10,545.29	29,378.07
Recorded Lecture Service	336.50	669.70
Free Literature	1,574.19	1,574.19
Free Subscriptions	256.00	256.00
Dawn Publications, Subscription, etc.	47,892.63	130,065.43
Bequests	68,859.43	
Total Receipts and Expenditures	\$308,087.67	\$332,784.33
<i>since 1944 Total + 280,536.71</i>		

FREE TRACTS, ETC.: During the year 9,613,150 pages of free literature were provided; made up largely of tracts, kingdom cards, radio and television circulars, consolation folders, and public meeting advertisements.

FREE BOOKLETS: Approximately 65,000 free booklets were provided during the year. A large portion of these were sent out by mail in response to requests from radio and television audiences; and from tracts, kingdom cards, circulars, consolation folders, and from magazine advertisements. Many thousands were sent overseas for the use of our brethren in foreign countries.

MEETINGS SERVED: The number of class meetings served by brethren co-operating with The Dawn has been difficult to compile, due to the fact that reports are not always made to us. We can affirm however, that during the year ending September 30, 1970 there was an increase of the number of brethren serving in this field. Public meetings today are almost entirely through the use of films, and in this area also our records are very incomplete, although we know that many thousands were given a witness in this manner.

We seek an interest in the prayers of the brethren everywhere that we may continue to use the funds made available to us to the Lord's glory, and to the blessing of his people. We surely appreciate the co-operation of the brethren in connection with the financial needs of the work.

Encouraging Letters

A Blessing

Dear Sirs: Thank you for your "Life After Death" booklet. I enjoyed it very much. I did not put it down until each page was read. You are doing a great service when you make clear the Word of God. The omissions, misunderstandings, and misinterpretations of many years ago must be corrected today. Please send me, "God and Reason."—New York

Most Interested

Dear Sir: Please send me your pamphlet entitled, "Why God Permits Evil." The one concept that had always turned me away from Christianity was the idea that a God of love could condemn someone to eternal damnation in a place of fire and brimstone. If I understand your idea correctly the only punishment for those who openly oppose God would be that they will not be awakend from death in the great "daytime" of God's blessing. I am only sixteen but I have already begun to feel a need for something more in my life, and I find your ideas very reassuring, and am most interested in them.—Ohio

"Thrilled"

Dear Sirs: I tuned in your program yesterday and was thrilled at what you taught on the kingdom subject. I believe it like you teach it, although our Church does not teach it that way. My husband and I are studying about it and would like any help you can give us. Thank you very much.—Mississippi

A Constant Joy

Dear "Frank and Ernest": I thoroughly enjoy reading my copies of The Dawn Magazine—over and over again. Your Sunday program is an ever constant joy and comfort to me. Please send me the booklet, "When a Man Dies." God bless you.—Wisconsin

Encouraged

Dear Brethren: I shall be glad if you will kindly send me your free booklet, "God and Reason." I often tune in to your religious program, and I must admit that it really encourages me in my Bible study, and on this new road. May the Lord richly bless you and your works.—South Africa ☐

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.

G. M. JEUCK		Houston, Tex.	19, 20
Allentown, Pa.	Jan. 17	San Antonio, Tex.	21
		Austin, Tex.	22
		Weatherford, Tex.	24
		Lamesa, Tex.	26
A. H. KRUMPOLT		Oklahoma City, Okla.	28
New London, Conn.	Jan. 17	Kansas City, Mo.	31

R. J. KRUPA		LEO POST	
Sayville, N. Y.	Jan. 10	Baltimore, Md.	Jan. 31
		Philadelphia, Pa.	31

E. K. PENROSE			
Nashville, Tenn.	Jan. 12	H. J. TIEMEYER	
Muscle Shoals, Ala.	13	Paterson, N. J.	Jan. 24
Birmingham, Ala.	14		
Louisville, Ala.	15		
Shreveport, La.	17	F. S. WASSMANN	
Livingston, Tex.	18	New Haven, Conn.	Jan. 24



THE MEMORIAL SUPPER

The proper date for the Memorial Supper in 1971 is Thursday evening, April 8.

Conventions

CHICAGO, ILL., Jan. 1-3—Kennedy High School, 6325 W. 56th St. Mr. Leonard Jezuit, 10742 S. Talman Ave.

PHOENIX, ARIZ., Jan. 1-3—Womans Club, 302 W. Earl Drive. Mrs. Eugene W. Enteman, 542 W. Southern Ave.

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

COLUMBUS, OHIO, Jan. 10—N. W. Gardens, Independence Hall, N. W. Blvd. & N. Star Rd. Mrs. Lois Smith, 4294 Ellery Drive.

ST. PETERSBURG, FLA., Jan. 10—Heilman's Mobile Home Park, 8300 Seminole Blvd., Alternate 19, Semi-

nole, Fla. Mrs. Chris C. Dodd, 1000 30th Ave. N., St. Petersburg, Fla.

CHICAGO, ILL., Jan. 24—Masonic Temple, 5352 W. Chicago Ave. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave.

DETROIT, MICH., Jan. 31—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murray Hill.

LOS ANGELES, CALIF., Jan. 31—Masonic Temple, 933 S. Hoover St. Mr. A. W. Abrahamsen, 710 S. Hobart Blvd., Apt. 207.

SACRAMENTO, CALIF., Feb. 13, 14—Odd Fellows Hall, Ninth & K Sts. Mrs. E. F. Lankford, 6000 19th Ave.

BIBLE STUDENTS GENERAL CONVENTION

Indiana University, Bloomington, Indiana

July 31—August 5

—oOo—

Weekly Prayer Meeting Texts

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

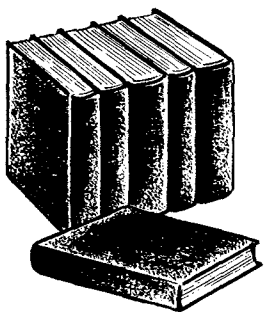
JANUARY 14—"I therefore so run, not as uncertainly; so fight I not as one that beateth the air."—I Corinthians 9:26 (Z. '03-421 Hymn 20)

JANUARY 21—"If any man will come after Me, let him deny himself 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 118)

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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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