

a herald of Christ's presence

# THE DAWN

"WHEN YE SEE THESE  
THINGS COME TO  
PASS, KNOW YE THAT  
THE KINGDOM OF GOD  
IS NIGH AT HAND."

--Luke 21:31

February 1968

# THE DAWN

Second-class postage paid at Rutherford, N. J. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J. 07073

**SUBSCRIPTION RATE:** English and foreign languages, \$1.00 a year in sterling countries, five shillings.

**BRITISH ADDRESS:** 70, Station Road, Cedar Park, Romford, Essex, England.

**AUSTRALIAN ADDRESS:** Beacon Bible Institute, 19 Frimington Place, Kew F. 4, Victoria.

**FRENCH ADDRESS:** "Aurore" Association des Etudiants de la Bible "AURORE" B.P. 527, Mulhouse (68) France.

**GREEK ADDRESS:** Ho Naonagi (The Dawn) Odor K. Eslin 4 Ampeikiploti T.T. 602, Athens, Greece.

**DANISH ADDRESS:** Dagtryk Forlaget, Hvidebovej 13, Copenhagen I, Denmark.

**GERMAN ADDRESS:** Tagesanbruch Bibelstudien-Vereinigung, 28 Fraiburg 1 Br., Sachsenstrasse 12, Germany.

**ITALIAN ADDRESS:** Pubblicazione mensile della Associazione Studenti della Bibbia "Aurora," Caselle Postale 447 00100 Roma, Italy

**NEW ZEALAND ADDRESS:** P. O. Box 1358, C. P. O. Auckland.

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2011年2月19日

## Wars to Cease

IN ONE of the Bible's prophecies concerning this day of preparation for the Messianic kingdom in which we are now living, we are given the assurance that the Lord will make "wars to cease unto the end of the earth." (Ps. 46:9) This should be good news to the whole world of mankind for throughout the ages war has almost continuously plagued the nations. Very short, indeed, have been the periods when the earth has been completely free from war, although the first so-called "World" war did not strike the nations until A. D. 1914

All the great empires of the past—Assyrian, Egyptian, Babylonian, Medo-Persian, Grecian, Roman, on down to the British—were built up largely by wars of conquest. There have been "holy wars," "wars of liberation," "civil wars," and racial wars. For the most part the common people of earth, and to some extent the rulers, have disliked these wars, but there seemed little that could be done about them. The general viewpoint has been that there have always been wars, and there always will be wars. Those holding this view did not, of course, know that the time would come when the Lord would make wars to cease, through the establishment and rule of the kingdom of Christ.

War has always been ugly and ignoble; and this has been true despite all the attempts to glorify it. War has been ignoble and immoral because it calls for the sacrifice of human life. In the past this sacrifice of life has been confined largely to soldiers on the battlefield, and on the seas. But with the advent of modern warfare countless thousands of the nonmilitary

also lose their lives. This aspect of war came into being during the Second World War through the indiscriminate bombing of cities by both sides of the warring factions. It continued in Korea and is now one of the gruesome aspects of the Viet Nam war.

Life is a treasured possession to which sane men and women tenaciously cling. For this reason the governments of earth have seldom found it possible to recruit large armies by depending on voluntary enlistment. History indicates that ancient Rome's armies of conquest were built up largely by the use of conscription, or compulsory service. Indeed, the Encyclopedia Americana, Vol. 7, p. 543, informs us that early Rome originated the term "conscription."

Essentially all nations throughout the centuries have found it necessary to resort to compulsory military service in order to maintain their armies. Every attempt has been made, through the use of martial music and otherwise, to make the idea of being a soldier appealing, and throughout the centuries there have been many volunteers for this service. However, the vast majority of men realize that joining the army means risking their life, so they have not volunteered.

Compulsory military service was part of the way of life in most continental European countries for centuries. To escape from this system was no small part of the motivation that brought many of the early settlers to the United States. But the United States did not remain entirely free from conscription for very long. In an article of the Encyclopedia Britannica, in Volume 6 beginning on page 284, we are informed that during the Revolutionary War and the War of 1812 the volunteer system failed to procure the men required for military service. Massachusetts and Virginia resorted to conscription in 1777. The federal government under Washington was about to do the same nationally, but the aid extended by France averted the necessity for this.

During the Civil War, also, the governments of both the North and the South resorted to conscription. In the North, provision

was made for a conscript to hire a substitute if he had the price to pay and could find a man willing to be hired. "Wealthy communities," the article states, "reached into the poorer communities and bought up the necessary manpower. The result was inevitable. Riots broke out, especially in New York City, and order was restored only by the arrival of troops withdrawn from the front."

### **In the Twentieth Century**

Young men in the United States were free from the long arm of conscription from the close of the Civil War until this nation became involved in the First World War. Then, suddenly, a need for huge fighting forces arose, and conscription for military purposes became the law of the land. Universal conscription for the armed forces again became law in connection with the Second World War; and, although that war has been over for more than twenty years, conscription for the armed forces is still in use in the United States and seems well on its way to permanency.

The conscription law in Great Britain during the First World War made certain modifications possible for those who were conscientiously opposed to taking human life. The conscription law in the United States made similar provisions. But the fever of patriotism ran high in both Great Britain and the United States at that time, and there was great prejudice against conscientious objectors in both countries. This created fertile soil for persecution and the unfair application of the provisions of the conscription law. Many were unjustly denied exemption from military service, and chose prison rather than the necessity of taking human life in the army. Many of these were mistreated in prison. Others were tarred and feathered and driven out of town by their patriotic neighbors, and were otherwise inhumanely treated.

### **Situation Changed**

But that was a half century ago. The situation has changed

greatly for the better since then. Today there is a more tolerant attitude toward conscientious objectors, which is reflected in a more just application of the conscription law as it applies to them. The law provides conscientious objectors with the alternative of accepting noncombatant service in the army—a service in which they would not be called upon to kill—or service of national importance outside of the army altogether.

Historically, we find that informed faithful followers of Jesus have always been conscientious objectors to the taking of human life. And why should this not be so on the part of those who sincerely accept and endeavor to practice Jesus' Sermon on the Mount? Today there are only a few small groups of professed Christians who, as groups, are opposed to destroying human life in war, or at any time; but even the larger denominations—including The National Council of Churches in the U. S. A.—are using their influence to protect the rights of conscientious objectors. During the First World War these same large denominations were among the chief recruiters for the United States Army. Some of the clergy went so far as to promise that American soldiers killed on the battlefield could be sure of going straight to heaven.

During the First and Second World Wars no general opposition to the draft was permitted. Those who could prove their sincerity as conscientious objectors were, generally speaking, given the exemptions provided by the law, but no public efforts to influence young men to become conscientious objectors were tolerated. Now, however, while the official position of the government is probably the same as in the past, the draft law is being openly opposed, not only by many of draft age, but by many clergymen, college professors, and others.

No less a person than the Rev. Martin Luther King, a Nobel Prize winner, publicly advises young men to resist the conscription law. There are public demonstrations against the law in many cities from coast to coast, and the government seems unable to do much about it except to curb the violent aspects

of these demonstrations as far as possible.

And now the viewpoint is being advanced that it is proper to participate in some wars, but not in others—the draftees themselves, of course, being the ones to decide which wars are moral and proper, and which are immoral and improper. But this is not the viewpoint of a faithful Christian with regard to participation in war. To the Christian objector there are no “holy wars” in which it would be right to destroy human life. These are guided by the command, “Thou shalt not kill,” and by the precepts of Jesus’ Sermon on the Mount; hence they are conscientiously opposed to the taking of human life under any and all circumstances.

This is a position that is taken personally, and upon the basis of an understanding of the Bible’s teaching on the subject, and of a heart response to those teachings. No one can be a true conscientious objector simply because a friend or relative, or the majority of the group with which he is associated, take this stand. It is a matter between the individual and the Lord, and is considered to be one of the sacred aspects of the will of the Lord.

Those who are conscientious objectors because they believe that this is the Lord’s will for them do not participate in demonstrations against war—whether they be peaceful or violent demonstrations. They do not urge others in any way to take the same stand they have taken. They consider their mission to be the preaching of the Gospel of Christ—the Gospel of the kingdom—thereby, as God may bless their effort, helping others to understand and appreciate the divine plan for the establishment of peace in the earth.

Those who hear and respond to the Gospel of Christ and who come to understand God’s provision for peace, as well as the divine will for them, may well become conscientious objectors, but this is not the purpose of their “witness of Jesus and for the word of God.” (Rev. 20:4) It is simply that when one comprehends the divine plan which reveals the love of God and

of Jesus—a love that leads to sacrifice on behalf of others, instead of animosity and hate toward them—he naturally wants to be like God, and he wants the image of Christ to be reflected in his thoughts, words, and deeds. Thus he will want to love his enemies and do them good in every way he can, as Jesus did, and as he taught his followers to do.

### **Universal Peace**

How thankful we are for God's plan to make wars to cease unto the ends of the earth! War is fomented by those who do not know the will of God, those who are alienated from him through the condemnation which came upon our first parents because of sin. One of the great accomplishments of the messianic kingdom will be the establishment of peace between God and men. Those who are not at peace with God will continue in their desire to make war with their enemies; so first of all they must learn to know God and to accept the provision which he has made for them through Christ.

And what is that provision? It is the provision of Jesus' blood, his sacrificed life. Paul refers to this feature of the divine plan of reconciliation as "a ransom," and he informs us that Jesus "gave himself a ransom for all, to be testified [to all] in due time." (I Tim. 2:3-6) The Greek word translated "ransom" in this text means "a price to correspond." The correspondency is between the perfect man Adam and the perfect man Christ Jesus.

Adam transgressed God's law, was sentenced to death, and was alienated from God by his wicked works. This condemnation passed on, through heredity, to the entire human race. Paul wrote that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) Jesus, as a corresponding price, went into death sacrificially and thus redeemed Adam from condemnation, at the same time providing redemption for all Adam's children. Again Paul wrote, "If through the offence of one many be dead,

much more the grace of God, and the gift by grace which is by one man, Jesus Christ, hath abounded unto many.”—Rom. 5:15

Thus far this “gift” of divine grace has “abounded” only to the consecrated believers of the Gospel era; but during the thousand-year reign of Christ it will “abound” to all mankind—that is, to all who then believe, and obey the laws of Messiah’s kingdom. These will be released from condemnation and brought into peace with God. No longer will mankind be alienated from God.

This peace will result from their enlightenment concerning God’s grace through Christ, and their acceptance of this provision of divine love. It will be a peace of mind, which will reach also to the heart. Being at peace with God, they will delight to learn of his ways and to be obedient to his laws. Of that time the Prophet Micah wrote, “Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.”—Micah 4:2, 3

Thus will the reconciliation of the people to the will and law of God result in peace among themselves; for when they learn and observe the Lord’s ways, they will learn war no more. Instead of learning and promoting war, they will promote peace—beating their swords into plowshares and their spears into pruninghooks.

The Scriptures declare that in the time of Christ’s kingdom “the mountains [kingdoms] shall bring peace to the people, and the little hills [small nations, or kingdoms], by righteousness. He [Christ] shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the

oppressor." And again, "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust."—Ps. 72:3, 4, 6-9

### **All Enemies Destroyed**

"His enemies shall lick the dust." Paul wrote that Christ will reign "till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15:25, 26) What a blessing it will be for death to be abolished! The destruction of death will mean the end of sickness and suffering. It will also mean the end of war.

Today we hear much about "war on poverty." The kingdom of Christ will actually destroy poverty. The promise is that every man "shall dwell under his vine and fig tree," and that none shall make them afraid.—Micah 4:4

Today one of the great evils afflicting mankind is the oppression of the weak by the strong. There is also racial oppression. This is one of the "enemies" which will be destroyed by Christ's kingdom. Satan, the Devil, is the great "oppressor" of all people, and he is to be bound for a thousand years, and then destroyed.—Rev. 20:1, 2

All the evils which have afflicted mankind from Eden to the present time, and those which may yet develop, will be destroyed during the thousand years of Christ's kingdom. John wrote that there will be no more death and no more pain, for "the former things" shall have "passed away." (Rev. 21:4) Instead of suffering, there will come peace and joy; instead of death, there will be life—buoyant and unending life as humans, right here on earth.

One of the Bible's pictures of these kingdom blessings is given

us in Revelation 22:1,2. We quote, "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." And then in the 17th verse we read, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

The destruction of death will not be complete until all those who have ever fallen asleep in death as a result of adamic condemnation are awakened and also given an opportunity to believe and obey. The Bible assures us that this is included in God's great plan of salvation. The awakening of the dead is pictured in Revelation 20:13 as "the sea" and "hell" giving up their dead. The "hell" of the Bible is the death condition; and not only will its dead be released, but death itself, man's greatest enemy, will be destroyed. This destruction is pictured in Revelation 20:14 by a "lake of fire," which, it is explained, is "the second death."

Then, there will be no conscription laws for the unhappy youth to fight, no racial injustices, no fear of the hydrogen bomb, no labor-management disputes, no threat of communism. Nothing shall be permitted to hurt or to destroy in all that holy kingdom, saith the Lord. (Isa. 11:9) That will be the time for the fulfilment of the prophecy of Psalm 85:10-13: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps."

—oOo—

**"His lightnings enlightened the world: the earth saw, and trembled."—Psalm 97:4**

# THE BIBLE ANSWERS TV SCHEDULE

## ALABAMA

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

## ARIZONA

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

## CALIFORNIA

Clovis	KAIL-TV	Channel 53
	Sundays, 8:00 p.m.	
Hollywood	KLXA-TV	Channel 40
	Sundays, 2:00 p.m.	
Fresno	KMJ-TV	Channel 24
	Sundays, 10:00 a.m.	
Mt. Wilson	KMTW-TV	Channel 52
	Sundays, 8:30 p.m.	
Los Angeles	KTTV	Channel 11
	Sundays, 7:00 a.m.	
Los Angeles	KWHY-TV	Channel 22
	Saturdays, 6:00 p.m.	
San Diego	KFMB-TV	Channel 8
	Sundays, 7:00 a.m.	
San Jose	KNTV-TV	Channel 11
	Sundays, 11:30 a.m.	
Visalia	KICU-TV	Channel 43
	Sundays, 11:00 a.m.	

## CONNECTICUT

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

## DISTRICT OF COLUMBIA

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

## FLORIDA

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

## GEORGIA

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

## HAWAII

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

## INDIANA

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

## MASSACHUSETTS

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

## MINNESOTA

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

## MISSISSIPPI

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

## NEVADA

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

## NEW MEXICO

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

## NEW YORK

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

## OHIO

Cambridge	WHIZ-TV	Channel 80
	Sundays, 9:30 a.m.	
Cincinnati	WCPO-TV	Channel 9
	Thursdays, 1:30 a.m.	

## TV BROADCAST

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

## SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

### COLORADO

Denver KFSC 1220 8:45 a.m.

### PARAGUAY

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

### PHILIPPINES

Zamboanga City DXJW 9:45 p.m.

### SURINAM

Paramaribo 620 Tuesdays, 8:15 p.m.

### URUGUAY

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

# "Frank and Ernest"

## BROADCAST SCHEDULE

### SUNDAYS UNLESS OTHERWISE NOTED

#### ALABAMA

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

#### ARIZONA

Phoenix KMEO 740 8:30 a.m.

#### ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

#### CALIFORNIA

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

#### COLORADO

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

#### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

#### FLORIDA

Tampa WFLA 970 9:30 a.m.

#### IDAHO

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

#### ILLINOIS

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

#### INDIANA

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

#### IOWA

Clinton KROS 1340 7:15 p.m.

#### KANSAS

Goodland KLOE 730 7:45 a.m.

#### KENTUCKY

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

#### MAINE

Bangor WABI 910 12:00 noon

#### MARYLAND

Ocean City WETT 1590 12:05 p.m.

#### MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

#### MICHIGAN

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

#### MINNESOTA

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

#### MISSISSIPPI

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

#### MISSOURI

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

#### MONTANA

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

#### NEBRASKA

Grand Island KRGJ 1430 10:05 a.m.

#### NEW JERSEY

Newark WJRZ 970 8:15 a.m.

## BROADCAST SCHEDULE

### NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

### NEW YORK

Albany WEEE 1300 9:00a.m.

Buffalo-Niagara Falls  
WHLB 1270 12:00 noon

Kingston WBAZ 1550 9:45 a.m.

New York WJRZ 970 8:15 a.m.

### NORTH CAROLINA

Elizabeth City WGAI 560 12:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

### OHIO

Cincinnati WNOP 740 9:10 a.m.

Columbus WBNS 1460 10:10 a.m.

Piqua WPTW 1570 11:30 a.m.

Zanesville WHIZ 1240 6:45 a.m.

Cleveland WXEN (fm) 106.5 10:30 p.m.

### OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

### OREGON

Lebanon KGAL 920 9:00 a.m.

Portland KLIQ 1290 9:30 a.m.

The Dalles KODL 1440 9:15 a.m.

### PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WARO 540 12:00 noon.

Pottstown WPAZ 1370 8:30 a.m.

### PUERTO RICO

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

### SOUTH DAKOTA

Yankton WNAX 570 10:45 a.m.

### TENNESSEE

Clinton WYSH 1380 7:00 a.m.

### TEXAS

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 12:00 p.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:45 a.m.

Wichita Falls KWFT 620 7:15 a.m.

### UTAH

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

### VIRGINIA

Richmond WLEE 1480 10:45 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.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 7:30 a.m.

### WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.

Milwaukee WEMP 1250 8:45 a.m.

Neillsville WCCN 1370 9:15 a.m.

### WYOMING

Cheyenne KVWO 1370 10:05 a.m.

### VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

### CANADA

Calgary, Alta. CKXL 1140 11:30 a.m.

Corner Brook, Nfld. CFCB 570 10:30 a.m.

Dauphin, Man. CKDM 730 10:30 a.m.

Oshawa, Ont. CKLB 1350 9:45 a.m.

Prince Albert, Sask. CKBI 900 10:30 a.m.

St. Thomas, Ont. CHLO 680 9:00 a.m.

Vancouver, B. C. CJOR 600 7:15 p.m.

### AUSTRALIA

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

### RADIO TOPICS FOR FEBRUARY

4—"How God Answers Prayer"

11—"Prepare to Meet Thy God"

18—"Divine Intervention in the Affairs  
of Men"

25—"God's Design in Creation"

## LESSON FOR FEBRUARY 4

## The Witness of Christ's Works

**MEMORY VERSE:** "I have greater witness than that of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me."—John 5:36

**JOHN 4:46-50**

JESUS' reputation as One who was able to heal the sick miraculously had spread throughout both Galilee and Judea. The first part of this lesson finds him in Cana of Galilee, having come from Judea. Here Jesus was approached by "a certain nobleman" (margin, courtier, or ruler) who requested that he travel to Capernaum "and heal his son: for he was at the point of death." No indication is given as to whether this "ruler" was an Israelite or a Roman. Jesus' first reply to him was, "Except ye see signs and wonders, ye will not believe."

The ruler was seemingly impatient and, making no direct reply to Jesus' remark, repeated his own request that the Master travel to Capernaum and heal his son. "Sir," he said, "come down ere my child die." It was not for lack of faith

that the ruler asked Jesus to travel to Capernaum to heal his son. The possibility that Jesus could perform the miracle without being in the presence of his son had perhaps not occurred to him.

But Jesus was fully aware that the power of God which it was his privilege to exercise could reach out over distance and restore the sick to health, as happened in this instance, without the necessity of his being personally present. These miracles were illustrations of the "restitution of all things" which will be accomplished through the agencies of Christ's kingdom. During that kingdom age of a thousand years, billions will be restored to health, while other billions will be awakened from death and given an opportunity to partake of the life-giving blessings of the kingdom.

The glorified Jesus, together with

his faithful followers, who also will be exalted to glory and power, will perform this world-wide work of restoration and healing. But it will not be necessary for one of these healing messengers to be present personally in the case of each one to whom these kingdom blessings are ministered. We are reminded of this in the healing of the ruler's son. The Scriptures indicate that Jesus healed large numbers during the course of his ministry, and there were many varying circumstances involved in this ministry. This indicates that in the kingdom there will be no situation which will place any individual beyond the limits of the power of restoration which will then be in operation.

#### **JOHN 5:2-9, 17, 18**

Here we are told of another of Jesus' miracles—the one that he performed by the pool of Bethesda. This is the name of a reservoir or basin with five "porches," near the sheep gate or "market" in Jerusalem. The porches were extensive enough to accommodate a large number of sick and infirm people, whose custom it was to wait there for "the troubling of the waters."

It was a tradition that at certain intervals an angel would stir the water, creating small ripples, and that the first of the sick or infirm waiting at the pool to touch the water when this occurred would be healed. This viewpoint is expressed in the account without comment.

It is significant that verse four is omitted by both Rotherham and Weymouth. If God were working through an angel to heal the sick, it is unlikely that the dispensing of this blessing of healing would be limited to the individual who could first reach the pool. This would seem to be out of keeping with God's arrangements.

At any rate, Jesus ignored the supposed healing power of the troubled water in the case of the man who had had a certain infirmity thirty-eight years. As this man was not physically able to reach the pool ahead of others, he believed he was missing the opportunity to be healed. **But Jesus did not help the man to reach the pool.** He healed him directly. Certainly the restitution blessing of the kingdom will not be limited to those able to reach some certain pool of water ahead of others. As our memory verse reminds us, Jesus' witness work was greater than John's. No wonder! It illustrated the great future work of the kingdom!

#### **QUESTIONS**

Does divine power operate only when the one dispensing it is personally present?

In the kingdom, will the blessing of restitution be limited to those who can reach a certain pool quickly?

## The True Bread from Heaven

**MEMORY VERSE:** "Jesus said unto them, I am the Bread of life: he that cometh to me shall never hunger: and he that believeth on me shall never thirst."—John 6:35

### JOHN 6:35-44, 48

JOHN 6:1-14 gives the account of Jesus' miraculous feeding of the five thousand. The people who benefited from this miracle were greatly impressed and concluded, "This is of a truth that prophet that should come into the world." (vs. 14) "Jesus therefore perceived that they would come and take him by force, to make him a king," so "he departed again into a mountain himself alone." Jesus' disciples, meanwhile, entered into a ship. That night a severe storm arose, and Jesus came down from the mountain, walked on the water to join his disciples, and saved them by stilling the storm and making the sea calm.

The next day the multitude that Jesus had fed sought him out at Capernaum. Jesus said to them, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." Then Jesus admonished them, "Labor not for the meat which perisheth, but for that meat which endureth unto

everlasting life." (vs. 27) Jesus left no doubt as to what constituted "the meat which endureth," for in our memory text he said, "I am the Bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Jesus also said that he was "the living Bread." This "Bread," he said, was his flesh, his humanity, which he would give in death for the life of the world.—John 6:51

Jesus used the miracle of feeding the five thousand as a basis for his lesson concerning "the Bread of life." He also used the experience of the Israelites' being fed manna in the wilderness. In both cases he emphasized the temporal character of the "Bread." "Your fathers did eat manna in the wilderness, and are dead," Jesus said. (vs. 49) The five thousand fed by Jesus on the preceding day knew that what they ate would not give them everlasting life—that they also would die.

But Jesus stressed the fact that he was "that Bread of life" which was foreshadowed by the manna,

and that those who believed on him would actually enjoy everlasting life. However, Jesus explained also that this did not mean that their present lives would go on forever, uninterruptedly. It was simply that they would now have everlasting life upon the basis of faith, and that faith would be rewarded with reality in the resurrection. Three times in the lesson Jesus said, "I will raise him up at the last day."

This is a promise of the resurrection, and would be so understood by Jesus' hearers at that time. When Lazarus died, Jesus said to Martha, "Thy brother shall rise again." To this Martha replied, "I know that he shall rise again in the resurrection at the last day." (John 11:23, 24) The great thousand-year day of the resurrection had been foretold in the Old Testament. In the Old Testament the resurrection is described as a release from the captivity of death. This release of the Moabites and the Elamites from captivity is referred to as taking place "in the latter days."—Jer. 48:47; 49:39

The Apostle Paul wrote, "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the

firstfruits of them that slept."—I Cor. 15:16-20

The reason anyone will be given everlasting life is that Christ died as man's Redeemer. Paul speaks of this as a "ransom," stating that Jesus "gave himself a ransom for all, to be testified in due time." (I Tim. 2:3-5) Those who are drawn to Jesus by the Heavenly Father, and accept the invitation to follow the Master into sacrificial death, and are faithful to their covenant of sacrifice are exalted to immortality in the resurrection.—Rom. 2:7

This, of course, will be everlasting life, and those who partake of it will reign with Christ in the messianic kingdom. Through the agencies of this kingdom mankind in general will be awakened from the sleep of death and given the opportunity, through belief in Christ and obedience to the laws of his kingdom, to receive "everlasting life," which will not be immortal. It will be life dependent on continued obedience to divine law.

## QUESTIONS

Relate the circumstances leading up to the lesson.

How do those who now believe in Jesus receive everlasting life?

Explain the difference between immortality received by Jesus' followers and the everlasting life to be received by the faithful of mankind during the Millennium.

## The Light of the World

**MEMORY VERSE:** "Then spake Jesus again unto them, saying, I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John 8:12

### JOHN 9:1-7

IN LAST week's lesson we saw Jesus as the "Bread" of life. This week's lesson presents him as "Light," "the Light of the world." Light also is essential to life. In our memory verse Jesus uses the expression, "light of life." This lesson also is based on a miracle—the healing of a man who was born blind. He had spent his life in darkness, so day and night had been alike to him.

When Jesus and his disciples saw this man, the disciples asked Jesus, "Who did sin, this man, or his parents?" They took for granted that either this man himself, or else his parents, had been guilty of some gross sin against the law of God, and that the man's blindness was a special punishment upon him.

Jesus' reply to this question is enlightening. He explained that neither the blind man nor his parents had committed special sin. They were all members of the adamic family, and by inheritance

the penalty of death rested upon them. Under the reign of sin and death no one is born perfect. There are not always visible defects such as blindness, deafness, or lameness, but nevertheless the seeds of death are inherent in all. In later life these "seeds" often result in blindness, or deafness. They always result in a loss of strength, although many are struck down by heart or other disease prior to reaching the age of feebleness. This waning of strength is noticeable at a very early age, causing athletes to retire from their chosen fields in what is ordinarily thought of as the prime of life.

Whether imperfections and death appear in youth or old age, all are dying—"As in Adam all die," Paul wrote, "even so in Christ shall all be made alive." We are thankful for the provision of redemption through Christ—a provision which will result eventually in all having an opportunity, through belief and obedience, to enjoy eternal life and perfection.—I Cor. 15:22

It is doubtful that there was any

special healing power in the clay which Jesus spread on the eyes of the blind man; nor did the water in the pool of Siloam possess curative powers. Allowing Jesus to smear clay on his eyes and washing in the pool gave the man an opportunity to co-operate, and thus to demonstrate his faith. It was divine power operating through Jesus that gave the man the ability to see.

Speaking of mental vision, the Scriptures declare that Jesus is "the true Light, which lighteth every man that cometh into the world." (John 1:9) But this enlightenment will depend on the co-operation of those who receive it. They will need to believe in Jesus and obey the laws of his kingdom. During the present Gospel Age, Jesus' faithful followers are enlightened, and here also their faith and obedience are necessary.

#### **JOHN 9:35-41**

Following the miracle, this blind beggar was brought before the Pharisees, and he told them about the marvelous gift of sight which Jesus had bestowed upon him. The Pharisees condemned Jesus, because, they claimed, in performing the miracle on the sabbath day he had broken the Law of Moses and therefore could not be a servant of God. But the man who had received his sight stood his ground, affirming his faith in Jesus as one sent of God.—John 9:13-34

Seeing that they could not change the man's mind, the Pharisees excommunicated him from the

synagogue. Then Jesus asked the man, "Dost thou believe on the Son of God?" The man asked, "Who is he, Lord, that I might believe on him?" Jesus identified himself as the Son of God, and the man said, "Lord, I believe." And he worshiped Jesus.

In the conclusion of this narrative Jesus calls attention especially to mental, or spiritual, blindness. Phillips' translation reads, "My coming into the world is itself a judgment—those who cannot see [physical blindness] have their eyes opened, and those who think they can see [mental vision] become blind."—vs. 39

Some of the Pharisees were near enough to Jesus at the time to hear what he said, and they observed, "So we're blind, too, are we?" Continuing with Phillips' translation, we read: "If you were blind," returned Jesus, "nobody could blame you, but as you insist, 'We can see,' your guilt remains." The hatred of the Pharisees against Jesus had blinded them to the true Light.

#### **QUESTIONS**

Why is Jesus referred to as "the light of life"?

Why is it that no one is born perfect?

When will Jesus enlighten the whole world of mankind?

Is there a mental blindness as well as physical blindness?

In what sense were the Pharisees of Jesus' day blind?

## The Good Shepherd

**MEMORY VERSE:** "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand."—John 10:27, 28

### JOHN 10:7-18

THIS lesson is based upon Jesus' Parable of the Sheepfold, recorded in the first six verses of John, chapter 10. In his explanation of the parable Jesus identified himself both as the Door to the sheepfold and as the Shepherd—the "good Shepherd" who was prepared to lay down his life for the sheep. The sheep would represent the Lord's people who recognize Jesus as their Shepherd and Caretaker.

Jesus also speaks of a "thief," who does not enter the sheepfold by the door, but "climbeth up some other way." He said, "The thief cometh not, but for to steal, and to kill, and to destroy." To this Jesus added, "I am come that they might have life, and that they might have it more abundantly." The life and the more abundant life provided by Jesus are referred to by the Apostle Paul when he wrote that Jesus "hath brought life and immortality to light through the Gospel." (II Tim. 1:10) All who attain salvation through Jesus will

receive everlasting life, but his faithful followers will receive immortality, which is indestructible life.

The "Door" into the fold is the way of entrance and of exit. The enclosure, or fold, might well represent the position of favor with God, and of protection from enemies. Ostensibly the Law Covenant thus served the Israelites, but since the Law upon which that covenant was based could not be kept perfectly by fallen man, the Israelites could not gain the benefits which the "fold" would otherwise have provided. There were those who endeavored to gain entrance by other means than keeping the Law. These Jesus referred to as "thieves."

Jesus was the "Door" to the fold because he gave his life for the sheep. The Law had failed because of the imperfections of those who endeavored to keep it. By his death, Jesus provided redemption from the adamic penalty and so opened a way of life and favor

with God. Thus men could have life and have it more abundantly.

According to Jesus' own explanation, he is also the "good Shepherd." In this we are reminded of the Master's tender and loving interest in his "sheep." He knows his sheep and is able to call them by name. And the sheep know him and recognize his voice and respond to it.

Those who enter the "Door"—through a dedicated belief in the "ransom"—are saved. And then, as Jesus said, they can go in and out, and find pasture. It is Jesus who leads them forth to the green pastures and quiet resting places beside the still waters. (Ps. 23) In this way Jesus serves as the "good Shepherd," and how blessed indeed is his care for the "sheep."

Jesus said, "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." (vs. 15) Later, in prayer to his Father, Jesus said, "As thou, Father, art in me, and I in thee." (John 17:21) This oneness of purpose of the Father and the Son is seen in the shepherdlike care of both for their "sheep." We see the love of God in giving his Son to be the Redeemer, and the love of Jesus in laying down his life as a ransom for all.

Jesus said, "Other sheep I have, which are not of this fold." Some have suggested that these "other sheep" meant the Gentiles who

later would be called into the fold. However, a more comprehensive explanation is that the "other sheep" are the "sheep" of the Millennium, referred to in the Parable of the Sheep and the Goats. (Matt. 2:31-46) Jesus said that eventually there will be one fold and one Shepherd; and Paul wrote, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1:10

The gathering "in heaven" and "on earth" mentioned by Paul reminds us of the fact that the "sheep" gathered during the present Gospel Age will receive a heavenly reward, being partakers of the heavenly calling, while the "sheep" of the Millennial Age will be restored to life as humans here on earth. For these, this will be a "restitution" or restoration to human life and earthly dominion lost through the transgression of Adam in the Garden of Eden.—Heb. 3:1; Acts 3:19-21

## QUESTIONS

Explain what Jesus meant by giving life, and giving it more abundantly.

In what sense is Jesus the "Door" into the "sheepfold"?

Who is the Good Shepherd?

Who are the "other sheep" mentioned by Jesus?

## Three Gifts of God

**"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—II Timothy 1:7**

THE Bible mentions various gifts of God. Outstanding among these is the gift of his beloved Son to be the Redeemer and Savior of the world. (John 3:16) Jesus is referred to by the Apostle Paul as God's "unspeakable gift." (II Cor. 9:15) Then there is God's gift of the Holy Spirit. Jesus said that his Heavenly Father is more willing to give the Holy Spirit to those who ask him than earthly parents are to give good gifts to their children.—Luke 11:13

In our text Paul mentions the "spirit . . . of power, and of love, and of a sound mind." These gifts are closely related to the gift of the Holy Spirit, in that "power," "love," and "a sound mind" are outgrowths of the operation of the Holy Spirit in the life of the Christian. They are also evidences that the Holy Spirit is operative in our hearts; and Paul contrasts these evidences with "the spirit of fear," which, he emphasizes, is not given to us by the Lord.

Fear, should it enter the Christian life, has a very blighting effect. Satan is the great instigator of fear. The Apostle Peter wrote, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (I Pet. 5:8) The roaring of a lion in seeking out its prey is designed to instill fear in the animal being hunted. This fear, it is said, virtually paralyzes the animal so that it is incapable either of escaping or of putting up resistance.

And fear will do this to us, the followers of the Master, if we allow it to take possession of our hearts. Peter gives us the antidote for this fear engendered by Satan's attacks. He wrote, "Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (vs. 9) Stedfastness in the faith means a firm confidence in the outworking of the divine plan in our lives, a knowing and believing that Satan cannot harm us as new creatures in Christ Jesus. If Satan's roaring emphasizes the "afflictions" of our flesh, we are to remember that these are common to all men, and are therefore no evidence that God has deserted us.

Regardless of the origin of our fear we are to remember that it does not come from God. To keep this always in mind, and to believe it with all our hearts will enable us under all circumstances to proceed in the narrow way, doing those things which we believe the Bible indicates to be the Lord's will for us, knowing that the Lord will take care of us, not necessarily from a physical standpoint, but as new creatures in Christ Jesus.

Peter wrote, "Who is he that will harm you, if ye be followers of that which is good?" (I Pet. 3:13) "That which is good" is the Lord's will which we are endeavoring to do, and here Peter assures us that no harm can come to us as long as we walk in this pathway of obedience to the Heavenly Father's will. But this does not mean that we will not have difficult experiences, for in the next verse Peter adds, "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled."—vs. 14

We think of Jesus as One who always did those things which were pleasing to his Heavenly Father; yet he suffered for righteousness' sake, and his enemies did all they could to terrify him. At the end they spat upon him, they beat him, they hung him on a cross, and heaped ignominy upon him; and yet, as Peter assures us, they could not harm him. Oh yes, they killed him as a man; but he came through that experience unscathed as a new creature. So it will be with us. Peter admonishes that

in the face of difficulties, from whatever source they may arise, we are not to be "afraid of their terror," knowing that fear is not of the Lord, but of the Devil, to turn us aside from our course of faithfulness in the narrow way.

### **Paul's Invitation**

We frequently gain a fuller meaning of a text when we consider the setting in which it appears. We believe this is true with respect to Paul's reference to "the spirit of fear." Paul's second epistle to Timothy, in which this expression is used, was written from Rome, where he was being held a prisoner. Apparently Paul felt reasonably certain that he would soon be executed, and he wrote: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me."—II Tim. 4:5-11

Turning back to the first chapter of the epistle, we find Paul saying "that all they which are in Asia be turned away from me." (vs. 15) The evidence seems clear that Paul felt quite alone and believed that a visit by Timothy would be of great value to him. And since he had been more or less training Timothy to carry on with the ministry after his own departure in death, Paul doubtless also felt that it would be a great blessing to this spiritual son of his if they could talk matters over face to face.

In verse 8 of the first chapter Paul wrote to Timothy, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God." Evidently at least some of Paul's

“friends” had forsaken him because they were “ashamed of the testimony of our Lord.” They were in a difficult position, for to be friendly with this prisoner exposed them to danger; and yet, despite this, Paul invited Timothy to visit him, knowing that for him to do so could lead to complications with the Roman authorities.

### **The Lord’s Provision**

It is against this background that Paul reminds Timothy that “the spirit of fear” is not of the Lord, that instead, the Lord gives strength, the “spirit of power, and of love, and of a sound mind.” From the standpoint of the flesh, journeying to Rome and visiting Paul, who apparently had already been condemned to death, would not be an easy task. But Paul knew that the Lord would give Timothy the necessary strength to do this. Being a follower of the Master is never an easy task. It requires courage and strength beyond our own, but we have the assurance that the Lord does give “power,” and every follower of the Master can testify to the truthfulness of this promise.

How does the Lord give strength to his people? One way he does this is through his promises. Just to know that God has promised to help us in every time of need is in itself a great source of strength. Isaiah wrote, “Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” —Isa. 40:28-31

The Lord gives strength to his people by the providences with which he surrounds them. To know that the Lord, through our guardian angels, and in other ways, is shaping our providences for our very best good as new creatures in Christ Jesus, is a

wonderful source of strength! Besides, we know that, when necessary, the Lord will directly imbue his people with strength to help them through experiences in which in their own strength alone they would falter and fall.

### **The Resurrection Power**

In his letter to the brethren in Ephesus, Paul speaks of the "exceeding greatness" of the Lord's power which raised Jesus from the dead and exalted him "to his own right hand." (Eph. 1:18-20) Paul indicates that this mighty power which raised Jesus from the dead is now being exercised on our behalf; and in his letter to the Philippians he expresses his willingness to suffer the loss of all things, that he might know or experience this power working in him.—Phil. 3:7-10

There is no question of God's ability to care for his people, and there is no question about his desire to do so, because he has promised it over and over again. But we do need to exercise faith in God's promises. Peter could walk on the water until his faith wavered; and so can we go through any experiences, or remove any "mountains" which may loom up in front of us, if by faith we continue to hold on to the Heavenly Father's precious promises.

### **Perfect Hearts**

Satan will endeavor to instill doubts and fears into our hearts on the ground that we are not worthy of God's continued love and care. Then we think of self, of all the imperfections we know we have, and we begin to tremble. When this happens we know that God is not dealing with us according to the flesh, but according to our heart intentions, and that our fleshly imperfections are all covered by the robe of Christ's righteousness.

The Scriptures say, "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong on behalf of them whose heart is perfect toward him." (II Chron. 16:9) If our hearts are pure then we know that the Lord will continue to strengthen us by giving us "the spirit of . . . power."

## **The Spirit of Love**

What is a pure heart, a heart that is perfect before the Lord? It is a heart that is emptied of self, and filled with love. And this again is one of the provisions of the Lord, for he not only gives us "the spirit of . . . power," but also "the spirit of . . . love." Paul wrote that "the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." (Rom. 5:5) It is through the Word, which reveals the plan of God for the church and the world, that we learn about God's love. Through the Word we learn that God delights to exercise loving-kindness in the earth. (Jer. 9:23, 24) There, too, we learn about the loving gift of God's Son.

This knowledge, when properly appreciated, begets the desire to be like God. So we earnestly strive to eradicate selfishness from our hearts, and to be filled instead with the spirit of love. With God's love "shed abroad" in our hearts, we are motivated by this spirit in all that we do. If Timothy were to go to Rome and visit Paul, love would need to motivate him to do this, else he would not be specially blessed by the Lord. Paul wrote that though we give our bodies to be burned, and have not love, it will profit us nothing. (I Cor. 13:1-3) How important, then, that we open our hearts to receive God's gift of love!

## **A Sound Mind**

The third gift mentioned by Paul in our text is "the spirit of . . . a sound mind." A sound mind is one that can reason correctly, upon the basis of available knowledge, and reach proper conclusions. Among members of the fallen race there are no perfectly sound minds, for all minds are biased to some extent; and many individuals are so unsound that we speak of them as being insane, or mentally ill. And even among the minds which are considered sound by accepted standards, there are many degrees of intelligence.

But when Paul speaks of a sound mind he does not refer to human standards of soundness, but to a mind that is regulated by the will of God. And here again the Word of God comes into

the forefront as the principal source of instructions which produce soundness of mind from the divine standpoint. To the extent that we forego our own reasonings and accept for our guidance the instructions of the Lord, we have the soundness of mind referred to by Paul.

The Apostle Paul speaks of "casting down imaginations [margin, 'reasonings'], and every high thing that exalteth itself against the knowledge of God, and bringing . . . every thought to the obedience of Christ." (II Cor. 10:5) The mind of the flesh is prone to set up its reasonings against the knowledge of God, and by this means endeavors to induce us to be disobedient to his will and to the will of our Head, Christ Jesus. The reasonings of our fleshly minds are not unsound from the human standpoint, but they do not reflect "the spirit of . . . a sound mind" which is given to us by the Lord.

### **Paul Not Mad**

After the Apostle Paul had testified to Festus, a Roman governor, of the many difficult experiences through which he had passed as a result of accepting the leadership of Christ, "Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad." But Paul answered "I am not mad, most noble Festus; but speak forth the words of truth and soberness." (Acts 26:24, 25) Those who follow in the footsteps of Jesus, suffering and dying with him, are often considered warped in their viewpoint and unsound in their conclusions; but actually they are only following the words of truth and soberness which are in the Bible for their guidance.

Paul sets forth the true viewpoint again in Romans 12:1, which reads, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." As we have seen, a sound mind is a reasoning mind, and from God's standpoint the reasoning and conclusions must be based on his instructions if we are to have the "spirit of . . . a sound mind" mentioned by Paul. We have been invited to lay down our lives in sacrifice,

a sacrifice that was illustrated in the services of the ancient tabernacle by the burning of animals on literal altars. In this Gospel Age we do not present animals in sacrifice, but we present ourselves; and this, Paul says, is a "reasonable" service; that is, it reflects sound reasoning from the divine standpoint.

Paul follows up this admonition in verse 2, which reads, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." This tells us that to have "the spirit of . . . a sound mind" from God's standpoint, our viewpoints have to be transformed by a renewing of our minds. Our old and selfish viewpoints and the reasonings which supported them must give place to the new viewpoint, that is, to the will of God as expressed through his Word; and the will of God is that we lay down our lives in sacrifice.

### **Jesus' Viewpoint**

Jesus is our Exemplar and Guide, and it is interesting to note how his soundness of mind as a new creature guided him in the doing of the Heavenly Father's will. From the very beginning of his ministry his enemies were seeking occasion against him. However, while Jesus knew that he was to lay down his life as the Redeemer and Savior of the world, he did not recklessly expose himself to danger until he knew it was the Father's due time. Meanwhile he continued faithfully laying down his life in the service of others.

But when Jesus knew that the time had come for his sacrifice to be consummated he did not hesitate. We read, "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Peter did what almost anyone governed by human reasoning would do: he endeavored to dissuade Jesus from going to Jerusalem under such circumstances. He said, "Be it far from thee, Lord: this shall not be unto thee."—Matt. 16:21, 22

Jesus turned and said to Peter, "Get thee behind me, Satan:

thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men.” (vs. 23) By advising Jesus not to go to Jerusalem where he would be killed, Peter was obstructing the execution of the divine will, and, in this was acting as Satan would act. Jesus further explained that the viewpoint expressed by Peter was based upon human reasoning—“thou savorest not the things that be of God, but those that be of men.” Men and women today who deliberately put themselves in positions where they know they will be killed would probably be considered unsound of mind. Generally speaking, sound human reasoning attempts to stay out of danger.

But this, at the time, was not sound reasoning for Jesus—not from God’s standpoint. God’s will had been clearly expressed for Jesus, and Jesus had dedicated himself to the doing of that will; his Father’s will was that he should die, and the due time for his death had come. So there was only one reasonable thing that Jesus could do, and that was to present himself at the altar to be sacrificed, and that “altar” was in Jerusalem, so he went to Jerusalem.

### **We Follow**

Jesus took the occasion to teach his disciples that this same principle was to guide them. He said, “If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.” (vss. 24, 25) This would be strange reasoning from the human standpoint, but it is sound for those who have entered into a covenant with the Lord by sacrifice. They cannot reason any other way and be pleasing to the Heavenly Father.

In the case of Jesus, he had covenanted to give his flesh for the life of the world. To shrink from doing this would mean unfaithfulness. In that case, he would not be worthy of the divine nature; indeed, he would not be worthy of a resurrection at all, and when he went into death it would be the end, the loss of life entirely. So the only way he could “find” glory, honor, and

immortality in the resurrection was to "lose" his earthly life in sacrifice, as he had covenanted to do. Since we are following in the footsteps of Jesus the same principle applies to us, and it is by faithfulness to this principle that we manifest "the spirit of . . . a sound mind."

It is quite possible that the Apostle Paul had this experience and lesson of Jesus in mind later when "bonds and afflictions" awaited him in Jerusalem. He said to the elders at Ephesus, "Behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."—Acts 20:22-24

### **Wrongly Advised**

Even as Peter had done with Jesus, so Paul's friends tried to dissuade him from going to Jerusalem. Then Paul said to them, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (ch. 21:13) Surely Paul was here following very closely in the footsteps of the Master. There is no prospect of our having an opportunity to suffer and die with Jesus in a literal Jerusalem, but we do have our symbolic "Jeruselems." These are the opportunities that come to us to demonstrate our loyalty to the Lord and to our covenant of sacrifice by faithfulness in doing the Heavenly Father's will, regardless of the cost.

Timothy had one of these opportunities when Paul invited him to travel to Rome and visit him before he was executed. Situations confront us in which decisions have to be made as to the course we shall follow, whether we shall do this or do that. What is the basis upon which we should make these decisions?

(Continued on page 34)

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(Continued from page 31)

Is it whether or not one way would be easier than the other, and more pleasing to the flesh?

The basis of all our decisions as Christians should be what the will of the Lord may be—whether he wants us to go or to stay. We should be guided by his Word as far as possible, even in the little things of life. When we see the will of God in any situation, it should not matter whether the doing of his will may be difficult and entail suffering, or whether it may be pleasant and give us pleasure in him. The decision must be based on the will of the Lord. If we strive to follow this to the best of our ability, then we are being guided by “the spirit of . . . a sound mind.”

Let us be thankful to the Lord that his “power” helps us to overcome “the spirit of fear,” and that he gives us strength to walk in the narrow way, prompted by love, and that through his Word he guides us in that way while we follow the Lamb whithersoever he goeth. Thus will we save our lives in the heavenly phase of the kingdom, to live and reign with Christ a thousand years.



## WEEKLY PRAYER MEETING TEXTS

**FEBRUARY 1**—“And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.”—Isaiah 30:21 (Z. '95-6 Hymn 242)

**FEBRUARY 8**—“O thou of little faith, wherefore didst thou doubt?”—Matthew 14:31 (Z. '00-170 Hymn 321)

**FEBRUARY 15**—“Whoso keepeth His Word, in him verily is the

love of God perfected.”—I John 2:5 (Z. '97-312 Hymn 1)

**FEBRUARY 22**—“Let your conversation be without covetousness; and be content with such things as ye have.”—Hebrews 13:5 (Z. '02-250 Hymn 145)

**FEBRUARY 29**—“God is love; and he that dwelleth in love dwelleth in God, and God in him.”—I John 4:16 (Z. '02-266 Hymn 205)

# The Fount of Every Blessing

THE Bible presents the great Jehovah God as the fountain of all blessings both to angels and to men—"the Father of mercies," from whom cometh down "every good and perfect gift." (II Corinthians 1:3; James 1:17) We properly appreciate our Lord Jesus Christ as the honored channel through which the divine blessings come to us; but we must look to the Heavenly Father chiefly, as the apostle has directed, saying, All things are of the Father; all things are by the Son.—I Corinthians 8:6

Similarly God's people may feel grateful to their fellows of the church, to friends, and to the world, for blessings and privileges, honors and opportunities. But it should never be forgotten that God is the fountain of blessings, and that others communicate these blessings only through divine grace. We should feel an appreciation of the sunshine and the rain, of the flowers and the birds, remembering always the great source. Out of full hearts God's instructed people sing:

"Come, thou Fount of every blessing!  
Tune my heart a song to raise;  
Streams of favor, never ceasing,  
Call for notes of heartfelt praise!"

But the word "song" is used in another sense in the Bible. The whole Gospel message is styled a "song" because of its beautiful harmony, richness, sweetness, and cadence. Thus the sons of God are said now to "sing a new song," which none others can learn. (Revelation 14:3) While they sing and make melody in their hearts to the Lord, these melodies permeate their lives and thus "sound forth his praises who hath called us out of darkness into his marvelous light."—I Peter 2:9

Oh that the life of every Christian might bear a harmonious symphony to all his companions! How much this would do toward banishing tears and sorrows, and shedding rays of light on the pathway of those who walk in the valley of the shadow of death! Great blessings go with such heart-singing Christians. Their presence, their influence, their tone of voice, all show forth the praises of the Fountain of Blessing, directing the attention of the world to this great Fount.

## Beautiful Garments

IN THE illustrations of Scripture there are various instances where both angels and men are represented as being "clothed." Even Jehovah himself is spoken of in this way: "O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment."—Ps. 104:1, 2

The Lord's people of the Gospel Age, who are privileged to get free from the adamic condemnation, and to enjoy being justified to life through faith in Christ's ransom sacrifice, are pictured as being clothed in a "robe of righteousness." (Isa. 61:10) These are referred to by the Apostle Paul as "not clinging to that righteousness of [our] own, . . . but to that which is through the faith of Christ—the righteousness from God on account of the faith." (Phil. 3:9, Diaglott) Our natural state is pictured by a person clothed in the filthy rags of one's own righteousness.—Isa. 64:6

Just as an ordinary subject would not be admitted to an audience with one of earth's great rulers unless suitably clothed, so it would not be proper for one to appear before God carelessly clothed, in one's own righteousness—a condition totally unfit for his presence. Hence, if we would draw near to God, the first garment for us to put on is "the robe of righteousness," the merit of Christ's sacrifice imputed to us by faith, as a covering for all our unwilling weaknesses and imperfections.

The Prophet Isaiah, addressing God's people as "Zion" and "Jerusalem," exhorts: "Put on thy beautiful garments." (Isa. 52:1) The "righteousness" from God, provided for us through Christ, may well be thought of as being one of these beautiful garments, covering as it does all our unintentional sins and shortcomings.

### Other Garments

But having come to God in true repentance, faith, and consecration, and in return having been justified to life, and begotten by his Holy Spirit, we are, the Scriptures explain, to put on additional garments. We read,

for instance, "Be clothed with humility."—I Pet. 5:5

To walk humbly continually before the Lord and before our fellows is indeed another beautiful garment in the Lord's eyes, and in the eyes of those who see things from his standpoint. Even the natural man can often admire one who is clothed with humility, one possessing a truly humble disposition. Let us therefore humble ourselves under the mighty hand of God, seeking his glory and not our own.

Several more of these beautiful garments are referred to in the Apostle Paul's words: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, . . . meekness, long-suffering." (Col. 3:12) In verse 14 of this chapter we read, "And above all these things put on love, which is the bond of perfectness"—the perfect bond.

These surely are all beautiful garments, attractive adornments of character, the result of the Lord's working in us to will and to do his good pleasure. And these works, resulting from the operation of his grace, the Lord is pleased to regard as works of righteousness. Hence, the robe of righteousness may be thought of not only as a righteousness imputed to us, but also as a robe

adorned with the good works of his consecrated people, resulting from the sanctifying influence of his truth.

These adornments of character can also be well represented by "the garments of salvation." (Isa. 61:10) These garments we must put on if we would be partakers of the great salvation to which we have been called. Among these must be included "the garment of praise" which we have exchanged for "the spirit of heaviness." (Isa. 61:3) In other words, the desire and endeavour we should have at all times is to show forth the praises of him who hath called us out of darkness into his marvelous light. Indeed, all our activities in harmony with the Lord's will, resulting in greater holiness of heart and life, may be thought of as among the garments of praise and salvation with which the Lord desires his people to be clothed.—Ps. 132:16

#### **Put On and Keep On**

The "wedding garment" is brought to our attention by our Lord himself. (Matt. 22:1-14) As a symbol, the "wedding garment" clearly illustrates the righteousness, through Christ, which is provided by God for those who are in the anointed Jesus.—I Cor. 1:30, Diaglott

To every consecrated believer

who is trusting in Christ, this righteousness is imputed, without which no one is acceptable at the marriage of the Lamb, and without which no guest is admitted. The invitation and the wedding robe are both necessary, and only those so furnished are admitted, even to the antechamber of special preparation; that is, into the light of present truth, where the bride makes herself finally ready.—Rev. 19:7

And while members of “the bride” are thus engaged, they are together feasting already, by faith, on the glorious prospect before them—the Bridegroom, the grand future work, the wondrous inheritance and the present work of preparation, and their love and loyalty to their Lord while here below as they witness to the true Gospel of the kingdom. All these are the constant themes of their thoughts and conversations.

The unmistakable teaching of this wedding garment parable is that the final general test of those who have thus far been found ready and worthy, and who have therefore been ushered into much of the harvest light, will be a test of their appreciation of the fact, often declared in the Scriptures, that they are accepted to the marriage feast, not in their own merit, but because their

nakedness and many imperfections are covered by the merit of him who gave his life as their ransom price, and whose imputed righteousness alone, as a robe, makes them presentable and acceptable before the “King.”

### **The Robe for All**

All must wear the robe. Each may embroider his own with good works. Each member of the bride is to be conformed to the image of the Bridegroom and to prove faithful unto death. May we, with his help, continue to wear the wedding garment, with all that this implies.

Having “put on” to the best of our ability the beautiful garments referred to in the preceding paragraphs, we are exhorted by the great Head of the church to keep them on: “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”—Rev. 16:15

In the days of his first presence (his first advent) Jesus was a stone of stumbling and a rock of offence to his professed people, natural Israel. So in our day, we are witnesses of the fact that large numbers of the Lord’s professed people who at one time had some trust in the precious blood of Christ—the merit of his sacrifice—have stumbled over

this rock-foundation. They have accepted, as being the plan upon which God is working, the modern theory of evolution, and other forms of unbelief, in which Christ's atoning sacrifice has no place.—Isa. 8:14

The Revelator, speaking of our day, specially pronounces a blessing upon the consecrated foot-step followers of Jesus—those who continue to wear their garments—holding fast to the robe of righteousness, a symbol of their justification; also the robe of humility, the garment of praise, and all other of Zion's beautiful clothing. "Blessed is he that watcheth, and keepeth his garments."

Concerning this new life in Christ, there is given to us in Proverbs 23:21 a word of warning: "Drowsiness shall clothe a man with rags." A man, by divine grace, may have become clothed with the garments of salvation, and may have put on, over all, the robe of love, and then become so drowsy and slack respecting the things of the Spirit, so weary in well-doing, that he lets slip his hold upon the heavenly things; and as a result of the blinding influence of the Adversary, he may be led to trust again to his own righteousness, his own supposed good works.

Consequently, he now leans

more and more to his own understanding, and eventually he has nothing left that he wishes to wear but the filthy rags of his own righteousness—his own human ideas and imaginations, his own supposedly good works. Therefore it is with a very good reason that the Revelator pronounces that one as being blessed who "watcheth and keepeth" his garments.

### Garments Defiled

"Thou hast a few names even in Sardis which have not defiled their garments." (Rev. 3:4) The Lord's people, as they walk the narrow way, are represented as taking a journey which requires constant watchfulness if they would keep their garments clean and unspotted from the world. All unnecessary contact with the world and the things of the world means running the risk of our garments becoming defiled. Indeed, every mistake unrepented of, and consequently unforgiven, is like a spot upon the robe. Not many in Sardis had walked circumspectly!

In the messages to the seven churches, the Lord, through the Revelator says to each: "I know thy works." To Sardis he said: "I have found no works of thine fulfilled before my God." (Rev. 3:2,R.V.) To Thyatira the message

is the reverse: "Thy last works are more than the first."—Rev. 2:19, R.V.

Putting on and keeping our garments unspotted from the world is closely associated with our new life in Christ and is directly related to every step we take in the narrow way, including our untiring labours of love in our Master's great and glorious cause.

In the visions given to the Revelator relating to the inauguration of the kingdom, when all the agencies to be associated with God's dear Son in his great work have been completed, we read: "The armies . . . in heaven followed him upon white horses, clothed in fine linen, white and pure." (Rev. 19:14, R.V.) We are sure that then, even as now, the Lord can and will use only those whose robes are white and clean, those who have worked into their characters the great principles of his righteousness.



**"Do all things without murmurings and disputings: that ye may be blameless and sincere [margin], the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."—Philippians 2:14-16**

The glad work of the Little Flock, the Great Company the Ancient Worthies, and many of the meek of the earth, will then be to establish God's righteousness, through Christ's reign, in the hearts of all mankind. Natural Israel's blindness will be turned away, and the message will then come to them, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city."—Isa. 52:1

And these beautiful garments, or beautiful adornments of character, to be enjoyed by natural Israel and eventually by all mankind, will result, the Scriptures inform us, from the re-writing of the divine law in the human heart: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jer. 31:33) God will thus make the place of his feet (his earthly footstool) glorious.—Isa. 60:13

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**“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.”—Acts 2:1-4**

## *Thousands of Harps and Voices*

ACCORDING to the Bible, all the heavenly hosts are intensely interested in the great drama of sin and salvation which is being enacted in our little world. This is the only rebellious province in the entire realm of creation. The angels wondered at Satan's rebellion, and that he was not at once destroyed. They wondered further when Satan tempted father Adam and they saw him become a sinner. They have wondered since at the reign of sin and death as it has progressed for over six thousand years. No intelligent being, in heart sympathy with God, could feel uninterested in respect to so gigantic a rebellion, or fail to wonder how the matter would be treated by the Almighty.

The Apostle Paul tells us that the angels sought to look into the meaning of the Old Testament prophecies (I Peter 1:12), which foretold the coming of Messiah and his work of rescuing the world from the curse. We may be sure that they stood all astonished with wonder as they beheld the outworking of the divine plan: (1) God's proposition to the glorious Logos that if he would become the Savior of man he should have the divine blessing and an exaltation to a position next to Jehovah. (2) The Logos divesting himself of his glory, becoming a man. (3) The death of Jesus to redeem mankind.

Surely it seemed strange to them that the Heavenly Father should permit his loyal Son to be thus demeaned! They wondered expectantly until the resurrection morning, when they beheld that he who had humbled himself had been exalted again by the Father's power, not only to the spirit plane "where he was before" (John 6:62), but to the highest plane—the divine nature! What a rapturous shout of exultation doubtless ascended in the heavenly courts as Jesus arose from the dead—a glorious lifegiving Spirit!

A little later, by the divine decree, the angelic hosts acclaimed him Lord of all, and bowed to him as the Father's representative. Ever since they have been watching the further development of God's plan in the finding of the saintly few from every nation and denomination to make a similar covenant, to walk in their Master's footsteps, to suffer with him that they may reign with him—as his bride and jointheir in his glorious kingdom.—I Peter 2:21; II Timothy 2:11, 12

## Burden-Bearing

**Galatians 6:2** reads, "Bear ye one another's burdens, and so fulfil the law of Christ." Verse 5 of the same chapter reads, "Every man shall bear his own burden." Do not these two texts of Scripture contradict each other?

No, not when properly understood. The exhortation to bear "one another's burdens" refers to the trials and difficulties which every Christian experiences, and it is the privilege of fellow Christians to encourage and comfort one another in these trying circumstances, as we have opportunity. In verse 1 Paul identifies one of these trials: "If a man be overtaken in a fault." To this he adds, "Restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." We can help bear burdens of this sort, as well as others, by being sympathetically understanding.

The Greek word translated "burden" in verse 5 conveys a different thought. Professor Strong's definition is "figuratively, a task, or service." Every Christian, in doing the will of

God, has tasks, or services, to perform. They are not to expect others to perform these tasks and services for them, but should zealously sense their own responsibility in connection with them. Phillips' translation reads, "Every man must shoulder his own load."

## Beheaded

**Revelation 20:4** reads in part, "I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, . . . and they lived and reigned with Christ a thousand years." Who are those who are "beheaded for the witness of Jesus"?

We understand that the expression "beheaded for the witness of Jesus" is true of all the faithful followers of Jesus from Pentecost down to the time when this called-out class is completed, that is, to the end of the Gospel Age. Some of these, especially during the early centuries of the Christian era, were literally beheaded. It is believed that the Apostle Paul was one of these.

However, the word "beheaded" as used here does not refer so

much to a literal beheading as it does to the fact that every follower of Christ, symbolically speaking, gives up his own will and accepts the will of God as expressed through Jesus. In other words, he accepts the headship of Jesus in his life, and in this sense gives up his own head. This is one of the ways in which the Bible illustrates the implications of being a fully dedicated follower of Jesus.

And this beheading has a purpose. Just before his ascension Jesus said to his disciples, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." (Acts 1:8) While every follower of the Master has the responsibility of keeping his fleshly tendencies under control, and of seeking to be filled and controlled more and more by the Holy Spirit, the work he is commissioned to do is "witnessing for Jesus and for the word of God."

The Christian is to lay down his life in this witness work. His symbolic beheading will not be complete until he has been faithful unto actual death. All who are thus faithful will, according to promise, have the glorious privilege of living and reigning with Christ a thousand years, for the purpose of ridding the earth

of sin and selfishness, and of destroying death.—I Cor. 15:25, 26; Rev. 21:4

## In Like Manner

**When Jesus ascended into heaven, "behold, two men stood by them [the disciples] in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:10, 11) What is meant by Jesus' coming "in like manner"?**

This statement was made to the disciples to encourage them to cease gazing up into heaven with the hope of seeing Jesus return, the implication being that they would not thus see him when he returned. We think the "like manner" refers to the fact that there was no fanfare or outward demonstration when Jesus went away. He left his disciples quietly, and they were the only ones who knew about his departure.

The Scriptures teach that this is true with respect to the Master's return—that for a time the only ones to know about his return would be his own faithful people, called "watchers." They discern Christ's presence through

fulfilled prophecy. The prophecies indicate that he is already present, and that in due time his presence will be revealed to the whole world of mankind. We recommend a study of the booklet "Our Lord's Return," which we will be glad to furnish free upon request.

## Not Peace, But Division

**Luke 12:51 reads, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Is it not true that Jesus came to be "The Prince of Peace"?**

Yes, it is true that Jesus came to be The Prince of Peace, and we are assured that "of the increase of his government and peace there shall be no end." (Isa. 9:6, 7) The kingdom of Christ, through which he will establish peace on earth, will function during the final age in the divine plan, the Millennium. Through Jesus' death man was redeemed from death, and the way was prepared for reconciliation with the Creator. During his millennial kingdom Jesus will establish peace between God and man, and also among the presently clashing nations and peoples of earth.

However, when Jesus said he would cause division he was speaking of the effect of his

Gospel upon the minds and hearts of people during the present Gospel Age, when Satan, the Devil, is blinding the minds of those who do not believe. (II Cor. 4:4) Continuing, Jesus said, "From henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; and the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."—Luke 12:52, 53

In Matthew 10:36 Jesus is quoted as saying, "A man's foes shall be they of his own household." These predictions of Jesus concerning the effect of the truth within families have come to pass in thousands of cases. There have been many instances, it is true, when an entire family has accepted the Gospel of the kingdom and rejoiced in it together; but in most instances only some of the family accept the truth—many times only one—while the others are either indifferent to it or actively opposed.

In Peter's pentecostal sermon he said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

(Acts 2:39) Jesus said that no man could come to him unless he was drawn by his Heavenly Father. (John 6:44) In the Lord's providences, only certain ones in some families are drawn by the Father. Only these are "called" to follow in the footsteps of Jesus and thus given an opportunity to prove their worthiness to live and reign with him a thousand years. These are enlightened by the truth and, because the darkness hateth the light, those who are not called and enlightened may become opposers of the Lord's people, even though they may be of their own flesh and blood.

But this will not continue forever. In one of the Old Testament descriptions of Messiah's kingdom, we are assured that one of its blessings will be that the "rebuke" of God's people will be taken away from off the whole earth. (Isa. 25:8) Then, however, there will be no opportunity to suffer with Christ and thereby to reign with him. Satan will be bound, and the knowledge of the Lord will fill the earth. Those who then believe and obey will be restored to perfection of human life on the earth. The "call" to this earthly reward will not be limited, for then it will be to "whosoever will," and all will be invited to "take the water of life freely."—Rev. 22:17

## Destroying Satan's "Goods"

Matthew 12:29 reads, "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." What are the "goods" referred to by Jesus in this text?

This text is part of a dialog between Jesus and the Pharisees of his day, the discussion beginning with the 24th verse. Verse 22 tells of a miracle performed by Jesus—the casting out of a devil from a man who was blind and dumb. This resulted in the man's healing. The Pharisees claimed that Jesus wrought this miracle by the power of Beelzebub, the prince of the devils—or, in other words, Satan.

Jesus explained that if this were true it would mean that Satan's kingdom was divided against itself and therefore would not stand. Apparently in that day there were some who claimed the power to cast out devils; for Jesus asked the Pharisees, "If I by Beelzebub cast out devils, by whom do your children cast them out?" To this Jesus added, "therefore they shall be your judges."—vs. 27

Then Jesus said, "But if I cast out devils by the Spirit of God,

then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" (vs. 29) It seems clear that the "goods" here referred to as being destroyed would be all the various aspects of sickness and death—in this case blindness and dumbness caused by a man being possessed by one of Satan's angels, or devils. Even death itself would be included in Satan's "goods," for the Scriptures state that he has "the power over death."—Heb. 2:14

Ordinarily, for one entering a strong man's house to spoil his goods, it would be necessary first to bind the strong man, and then he could proceed with spoiling his goods. But the case in point was not an ordinary one. Jesus, in speaking to the Pharisees, insisted that he had cast out the Devil by the power of the Holy Spirit, and because this was true—because he exercised the power of God—he could have, and had, entered into Satan's house and by miracle-working power was destroying his goods. Even though Satan at that time was not personally bound, divine power prevented him from interfering with Jesus' miracles.

The Diaglott translation of verse 28 reads, "If it be by divine co-operation that I cast out demons, then God's royal majesty has unexpectedly appeared among you." The Common Version of verse 29 begins with the words, "Or else"; that is, if this is not true, if I have not performed this miracle by divine power, then explain how I could do it without first binding the strong man—Satan. The Diaglott word-for-word translation of this verse begins, "Or how is anyone able."

While Jesus at his first advent performed many miracles of healing and of casting out devils, even when Satan was not personally bound, the Scriptures teach clearly that during his kingdom reign he will heal all the sick, raise all the dead, and rid mankind entirely of demon control. Besides, Satan, the one who now has the power over death, will then be bound for a thousand years and will not, therefore, be able to deceive anyone as to the source of the rich kingdom blessings which will then be flowing out to the people, as he always endeavored to do at the time of Jesus' first presence.



## Concerning Baptism

To certain disciples that Paul found at Ephesus he said, "Have ye received the Holy Spirit?" Their reply was, "We have not so much as heard whether there be any Holy Spirit." Then Paul asked, "Unto what then were ye baptized?" Their answer was, "Unto John's baptism." Paul then explained, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." And then "When they heard this, they were baptized in the name of the Lord Jesus." Will you please explain the difference between John's baptism and the baptism of Jesus Christ.

As Paul states in your quotation (Acts 19:1-5), John's baptism was unto repentance. Through Moses the whole nation of Israel had entered into covenant relationship with God, but there were many Israelites who had drifted away from that covenant, and who were looked upon as sinners. The ministry of John the Baptist was directed toward these with the thought of inducing them to repent of their waywardness and to return to the bonds of their covenant with the Lord.

Those who did repent John immersed in water as a symbol of their repentance and washing away of their sins.

Those who were thus reached and blessed by John's ministry were at the same time prepared to accept Christ. These needed only to accept Christ as their Messiah and dedicate themselves to be his followers, and they were transferred from Moses to Christ.

But the disciples at Ephesus referred to in our question were probably Gentiles, although Apollos, who gave them the message of the Gospel and knew only the baptism of John, also ministered in the Jewish Synagogue at Ephesus. However, according to the prophecies the special favor of God to the Jews terminated three and one-half years after the death of Jesus, and from then on they would be dealt with in the same manner as Gentiles.—Acts 18:25

Christian immersion in water does not signify repentance and the washing away of sins, but the burial of one's will into the will of the Lord. Jesus was immersed in water at the beginning of his ministry, but later he said, "I have a baptism to be baptized with, and how am I straightened till it be accomplished! (Luke 12:50) Jesus recognized that his

burial in water was not his true baptism, but merely a symbol of his death and of his resurrection. And what a beautiful symbol! While lowered in the water, one is helpless, wholly dependent upon the immerser to raise him up. So in death one is also helpless, and is raised from the dead only by the power of the Heavenly Father.

And water baptism is the same for the followers of Jesus. Concerning the true baptism into Christ's death, Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the

Father, even so we also should walk in newness of life. For 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

It should be noted that nothing is said in this passage about water. As we have seen, baptism in water is merely a picture, or symbol, of that which has taken place in the heart of the consecrated believer. This symbol is important, for the Scriptures make it abundantly clear that the Lord is pleased for the followers of the Master to follow his example in this as in other things. Those who desire to do the whole will of God will delight to present themselves for water immersion.



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## Encouraging Reports from Abroad

THE truth-enlightened people of God are not confined to any one country. The Spirit of the Lord, through his precious Word, reaches over oceans and national boundaries, ignoring nationalities and races, to enlighten minds and hearts concerning the glorious truths of the divine plan. Those whose hearts have been thus enlightened, and who as a result have dedicated themselves to the doing of the Lord's will, are energized by his Spirit to serve one another, and to make known the glorious Gospel of the kingdom.

Because we are all one family in the Lord we like to hear from one another, and to be assured that the Lord's blessing continues upon his people wherever they are. We have received communications from our brethren in a number of places and are glad to pass these on through the pages of the English Dawn.

### FROM THE FRENCH DAWN

"Throughout the past year the Lord overshadowed the French branch of the work and richly blessed all those who had a share in it. The French Dawn readers have expressed their appreciation, especially those who recently left the 'Organization.' These are very zealous in spreading the good tidings in their respective areas.

"The different articles appearing in the French Dawn Magazine are translated from the English Dawn and from Brother Russell's writings. Currently we are publishing the series of articles from the English Dawn entitled 'The Creator's Grand Design.'

"During 1967 we placed two advertisements offering the

Armageddon booklet. One appeared in the Publicity Chronicle of the Reader's Digest, and the other in both editions of a local newspaper. As a result two hundred and sixty-five booklets have been requested, the requests coming from thirteen different countries. The two former advertisements which appeared in the Reader's Digest are still bringing a few requests for the booklet 'Hope Beyond the Grave.' All in all, approximately 3,300 booklets have been mailed to forty countries. Much additional literature has been requested, and many have subscribed to either the French or the German Dawn.

"Once more we want to express our gratitude to the American brethren for their help in printing Volume VI in the French language. Sometimes we might wish that more people could be reached by the Lord's message, but we know that soon they shall have the opportunity to know our loving God and his beloved Son, our Redeemer. In the meantime, we are endeavoring to do with our might what our hands find to do in the Lord's work, praising him, and giving thanks for all his goodness to us."

### **FROM OUR BRETHREN OF THE GERMAN DAWN**

"Dear Brethren in Christ: With much thankfulness and joy we look back to the past year of 1967 during which we have experienced the overruling power and guidance of the Lord in rich measure in the precious service which is ours by his grace. Also, dear brethren, we wish to thank you from our hearts for all your assistance which you have rendered continually.

"The Tagesanbruch—German Dawn—contains in the German language almost all the articles published in the English Dawn, and is much appreciated by the brethren, as is evidenced from the many letters received. It shows clearly the sweet fellowship existing between us. We are now trying to place old and leftover copies of the German Dawn into the hands of the people by mail, hoping thereby to obtain additional subscribers.

"The possibility of witnessing for the truth through radio and television, as you do in the United States, is not found here. Therefore the brethren are very zealous in passing out tracts

and kingdom cards. We know that 'bread cast upon the waters' shall return 'after many days.' During the year we also received from you the illustrated brochure, 'God Has a Plan,' which has been well received.

"As a further richly blessed branch of activity we would like to mention the recorded lecture service. We have quite a number who avail themselves of this service and who appreciate it very much, especially the isolated and the ill. Also a number of tape recorders are now available for those who are unable to purchase one.

"From April 29 to May 1 we held our general convention in Bad Hersfeld, which was attended by Brother Herman Larsen, of Copenhagen, and other dear brethren who cannot be with us at other times. Following the convention some brethren made pilgrim trips to all the districts in our country and in Austria. During the year one-day conventions were held in Vienna, Kirchlengern, Dortmund, Freiburg, and Munich. These were richly blessed by the Lord. At our Freiburg Convention we had the pleasure of having Brother John Humphrey, from London, England, with us. This surely brought us into closer fellowship with our British brethren.

"For all our united services in the cause of the Lord the brethren have shown much appreciation, and this is evidenced by their contributions to the 'Good Hopes,' for which we feel much joy. In everything we will keep our eyes on the Lord, watching for his guidance, knowing that he is in control, and in full assurance of faith we will follow his leadings. Nor will we become weary in well-doing; and we will not slacken our hands, for we know that our labor of love is not in vain in the Lord. United with you in the love of our Master and in the service, we are with heartfelt greetings, Yours in the blessed hope.—  
Tagesanbruch Bibelstudies-Vereinigung."

#### **FROM DENMARK**

Our Brother Herman Larsen takes care of the limited activities of the few brethren in Denmark and Norway. Brother Larsen writes to us as follows:

“Christian love and greetings to you and to all the dear co-laborers at The Dawn! First I want to express my great gratitude to our Heavenly Father and to our present Lord and King for the great work of sacrifice all you dear brethren in the United States engage in to exhort and encourage us in these closing days of the age of sacrifice.

“There remains here in Copenhagen only a small class of elderly friends. These gather every Sunday in my home. We are rejoicing more and more in the truth and have just finished a renewed study of ‘Studies in the Scriptures,’ Volume I.

“Every other month we publish a small edition of the Danish Dawn—Daggry—to be mailed to friends throughout Scandinavia. Most of the friends who helped financially to support the publishing of the Danish Dawn have passed away, and we have had to decrease the number of pages. But we enclose other truth literature with the Dawns when we mail them, and this makes up for the smaller number of pages.

“Lately we had an encouraging experience related to our service through the printed page. A dear brother in Helsingfors, Finland, wrote and told us that Daggry always brought him joy through its exhortations to faithfulness to the truth as we have learned it from Brother Russell. He translates articles from the Danish Dawn into the Finnish language for the benefit of the brethren in Helsingfors.

“A brother here in Copenhagen, who distributes tracts, happened to give a tract to a lady who years ago had attended our meetings. The tract reminded her of what she had heard, and she sent for the second and third volumes of ‘Studies in the Scriptures.’ Evidently she was already in possession of the first volume. We trust and pray that the study will be a blessing to her.

“Only a few are left this side of the veil here in Scandinavia, and there is not a great deal that we can do. But we do want to be faithful to that which we can do, trusting that in due time we will hear our dear Lord’s voice saying to us, ‘Thou hast been

faithful over a few things, I will make you ruler over many things.' We remember you in our prayers, and we are thankful that you remember us."

## FROM GREAT BRITAIN

Our brethren in Great Britain, while deprived of some of the larger opportunities of witnessing that we enjoy here in the United States, are nevertheless faithful in doing all they can to make known the good tidings of the kingdom. The British Dawn Committee writes to us concerning their rejoicing in this service:

"'I am not ashamed of the Gospel of Christ.' (Rom. 1:16) The mere mention of the word Gospel reminds us of the angel's message to the shepherds when Jesus was born—'Fear not, for behold, I bring you glad tidings of great joy, which shall be to all people.' (Luke 2:10) The coming of Israel's Messiah had been foretold nearly two thousand years earlier, when God assured Abraham that in his 'seed shall all the nations of the earth be blessed.'—Gen. 18:18

"We rejoice in the future opportunity and blessing which will come to the whole world in fulfilment of this promise. This future opportunity makes the Gospel, or good news, of salvation through Christ a Gospel of love in which we rejoice, and we are convinced that this is the divine plan of salvation. We are glad to spend and be spent in proclaiming this Gospel in the midst of the world-wide sorrow and distress that has become apparent during these last days. We are glad also that 'as in Adam all die, even so in Christ shall [the same] all be made alive.'—I Cor. 15:22

"As we study the Word of God we find its message includes two salvations—the heavenly for the church, and the general salvation to human perfection for the world. In God's own due time all his gracious promises will be fulfilled and his Word that has gone forth from his mouth will not return unto him void, but will accomplish that which he pleases, and prosper in the thing whereto he sent it.—Isa. 55:10, 11

“The Gospel of Christ’ is comprehensive, and, like Paul, we too are not ashamed to make it known. We glory in it. We want as many as possible to share our joy in knowing something of the length and breadth and height and depth of the love of God and of Christ. We want to tell the whole world these blessed tidings! The combined efforts of earnest Bible Students everywhere make it possible for the Gospel to be preached as a witness to all nations, for we live in a wonderful period of earth’s history. Knowledge has been so increased that the message of truth is now scattered world-wide in ways which would have been impossible when Christ’s second presence began about ninety years ago. At that time the main method was through the printed page. But today we have radio and television; and who knows but that, in the Lord’s providence, the Lord’s people may one day be permitted to use space satellites, and thus to ring the earth with a knowledge of the Gospel.

“We who live in the British Isles are still restricted in the methods available to us. One of the methods still open is the use of advertising space in magazines, and in the daily and weekly press. We can also distribute tracts from door to door, and mail consolation folders to those bereaved of their loved ones.

“The object of these witness efforts is to point those with hearing ears to the privilege of the high calling, and although only a few today display sufficient interest to present themselves in wholehearted consecration to our Father’s will, the results from our combined efforts world-wide are encouraging. We are pleased that others are thereby encouraged to centre their thoughts upon God’s plan as the only remedy for the distress and perplexity that plagues the human race today.

“Bearing witness to the Gospel message may not lead to a sudden consummation of our sacrifice today as it sometimes did in the days of the Early Church, yet it is still the privilege of the consecrated followers of the Master to let their lives be consumed as light-bearers in a world of darkness which continues to hate the light. It is a great joy and blessing to receive the

truth, but it is a greater joy to share it with those thirsting for the truth and righteousness.

“As all know, in November the British currency was devalued but, even though this means a period of austerity for the nation generally, we do not intend to permit this condition to affect our efforts to proclaim the Gospel message as far and wide as possible. During the Christmas season the booklet ‘Jesus, the World’s Savior’ was offered in newspapers throughout Britain, followed by magazine announcements in the early part of 1968.

“We would like to thank our brethren in America for printing our literature and so helping us to co-operate in the combined efforts of the Lord’s people throughout the earth to proclaim the Gospel of salvation and to ‘speak of the time of rest that nears.’ We know that the heavenly calling is still being heard and appreciated by some, and it is our privilege to encourage such to present themselves in full consecration to the Lord. May we each endeavor to run with diligence the race set before us, while continuing to pray, ‘Thy kingdom come. Thy will be done in earth as it is in heaven.’”

### **THE WORK IN ITALY**

The truth is still going forth in Italy although the economic situation, especially in southern Italy, is very difficult. The brother who spent considerable time in the pilgrim service in southern Italy has found it necessary to obtain employment in Germany. However, there is one full-time colporteur in the field, and he visits and serves the brethren wherever possible.

The Italian Dawn is still published and distributed throughout Italy, to the joy of many in that small country who have been enlightened by present truth. A limited amount of newspaper and magazine advertising of truth literature is being done, and the brethren are encouraged by the results of this effort.

### **THE WORK IN INDIA**

The Northwest India Committee has furnished us with an encouraging report of the work in India, which we are glad to present:

“The work of declaring Bible truths is carried on throughout South India in spite of considerable opposition from the government and the denominational churches. Considerable interest is being shown in the larger cities such as Bangalore, Coimbatore, Hyderabad, and Madras, and in many of the smaller towns. Small Bible classes are meeting in many of these places.

“Two pilgrim brothers are traveling throughout the area, giving public and private talks and distributing tracts and pamphlets on truth subjects in Tamil, Kanarese, and in one or two other vernaculars. A regular monthly Bible Students’ magazine is published and sent to many members of Tamil-speaking classes. Where a member cannot afford the very small cost, the magazine is sent free. The Dawn Magazine is read by a fairly large number of English-speaking members. A pilgrim reported that in 1967 he distributed about 30,000 tracts and booklets in the vernacular of his area, and about 1,700 Dawns. The Dawn has been supplying much literature to the South India Bible Students Committee.

“Unfortunately a long-time editor of the monthly magazine, and a very zealous and faithful Bible Student, passed away rather suddenly last August. His responsibility and work has been taken over by another member of the committee, who now supervises the translating and printing of the tracts and magazine. He is a class elder in one of the large cities and has been connected with the work for many years.

“A four-day convention was held last year at Madurai, ‘with a great many attending and much interest shown.’ In 1968 the convention will be held in May, at Coimbatore.

“One pilgrim wrote, ‘At Nagercoil we had eight full-day meetings. There is much interest shown, and many people come to special talks on Israel and Palestine.’ Another wrote, ‘I traveled 300 miles to Raichur and conducted meetings twice daily for five days. The first meeting, from 5:30 to 7:00 o’clock, was attended by twenty-five to thirty people; the second was attended by sixty to seventy-five people.’

“These are typical statements from quarterly reports submitted to the Northwest India Committee by the pilgrims. It is very encouraging to see the enthusiasm of these brethren, and to realize that such a witness for the truth is being made in South India. The South India Bible Students Committee sends sincere Christian love and greetings to all those in the United States, Canada, Germany, and Australia who are assisting in making such a witness possible.”

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## Missions Overseas

In February, Charter Oak Tele Pictures Inc., producers of The Bible Answers television films, are sending cameramen to Israel to take pictures in the land of the Bible for use in a series of films which The Dawn is planning. This series of TV films will present the doctrines of the truth as seen in the messianic promises of the Bible, the birth of Jesus, and his death and resurrection. One of the films will deal with the miracles of the Bible, particularly those performed by Jesus. Another will deal with the prophecies pertaining to Israel's restoration to the Promised Land at this end of the age.

At the invitation of Charter Oak, Brother Ray Krupa will participate in this mission, assisting in the selection of sites to be filmed, and otherwise. On his return trip Brother Krupa will make brief stopovers in Germany and England to visit some of the brethren in these countries.

In May and June, Brother Arthur Krumpolt, of The Dawn staff, will visit the brethren in the British Isles, and in Germany, leaving in time to attend the Portrush, Ireland, Convention, May 25-27. He will also serve at the General Convention in Germany, June 15-17. This convention will be held in Bad Hersfeld. In addition to the conventions Brother Krumpolt will serve ecclesias in both Great Britain and Germany.

# The Message World-wide

Arrangements have been completed for broadcasting the truth in the English and Spanish languages over powerful shortwave transmitters which are heard in every country of the world. A large percentage of radios in countries other than the United States and Canada are equipped to receive shortwave signals; and while we do not expect there will be a large listening audience in any of the foreign countries, it does give us cause for rejoicing that the message will be available the world over for those who are able to understand either English or Spanish. We think it is safe to say that in all countries today there are a few people who understand English; and Spanish is also widely used, especially in South American countries and other places in the Western Hemisphere—and, of course, also in Spain.

“Radio Quisqueya,” <sup>Radio Quisqueya, Dominican Republic</sup> a shortwave installation in the Dominican Republic, will send out the programs over three transmitters on the following frequencies: 9.505 mc, 6.090 mc, and 3.215 mc.

The English segment will be heard in Britain, Germany, Italy <sup>Italy</sup>, France, Switzerland, Sweden, Norway, Spain, Poland, Austria, Hungary, Denmark, Holland, and Belgium at 7:15 p.m. each Sunday.

The Spanish programs will be heard in Peru, Colombia, Ecuador, Cuba, Panama, and Central America at 6:15 p.m., Sundays. In Argentina, Chili, Paraguay, Bolivia, Venezuela, Puerto Rico, and the West Indies, at 7:15 p.m. on Sunday. In Brazil and Uruguay the programs will be heard at 8:15 Sunday evenings.

It is encouraging to have this opportunity to “tell the whole world these blessed tidings,” and to “speak of the time of rest that nears.”



## LETTERS OF APPRECIATION

### Satisfied

I am a subscriber to The Dawn. I have found what I want and need. I only wish that the whole world would read such a book.—Illinois

### Learning

Dear Sir: I have sent for and received most of your books, and I must say that I enjoy them and have learned much from them. I am trying to learn all I can—the more I learn the more I realize how very little I do know. But I am still trying.—Illinois

### Enjoyed Special Program

Dear Sirs: You are doing a wonderful job in proclaiming the truth, as always, and we do appreciate your fine work—both from hearing the voices of “Frank and Ernest” and in reading The Dawn Magazine. I really enjoyed the radio program the day you used a story—the one with George in it. We always enjoy “Frank and Ernest” but once in a while a skit for explanation goes a long way toward helping someone who has lost himself in self-pity and the like.—Colorado

### Appreciates Film

Dear Sirs: I saw your film “Life After Death” last week and was truly impressed, not only by its technical perfection, but above all by its dramatic quality. I am interested in these films for our adult and teen-age instruction program.—Rev., N. Y.

### Many Blessings

Dear Brethren: We received many blessings during the past year, and at this time we wish to mention a few which we received from The Dawn. We enjoyed the pilgrim visits of Brother Penrose, Brother Baker, and Brother Price. We appreciated the help you gave us in connection with our witness at the fair. We are specially thankful for the privilege of being co-workers with “Frank and Ernest” and The Dawn Magazine. We continue to remember you at the throne of heavenly grace, and we appreciate always your prayers on our behalf.—Colorado

### The Lord Has Helped

Dear Brethren in Christ: I can not find the proper words to express my feeling of thankfulness for all the wonderful things we have received and enjoyed this past year from the hands of our loving Heavenly Father, through our Redeemer and the Captain of our salvation. I am thankful also to you who have helped me, and to all the dear brethren scattered throughout the world, for the encouragement we have received to spread the kingdom message by pamphlets, kingdom cards, and all the other printed matter which has been supplied, especially the blessed Dawn Magazine. I thank you very much, and may our Heavenly Father bless you and keep you all faithful to the end.—

Maryland

# Comments from Others

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## FILMS USED FOR PUBLIC WITNESS

As we have mentioned on various other occasions, some of our television films are being distributed to churches and clubs by a film distributing agency. By this means a witness has been given in many thousands of churches and clubs throughout the United States. It is possible that this distribution may be extended to Great Britain. Each group requesting the use of one of our films is furnished with a report card on which can be indicated the number of times the film is used, and the attendance. A small space is also provided for making any observation the users may wish. These report cards are sent to us, and here are a few of the brief comments:

We thought it was an excellent film on this subject—it led to a very good discussion.—Pastor

We enjoyed it very much.—Reformed Church

Story held the attention of group, and created a good discussion at end of film.—Pastor, Presbyterian Church

Helpful—a good message, and we had a good discussion on the subject.—Presbyterian Church

People expressed appreciation.—Minister, Christian Church

Good, but somewhat controversial.—United Baptist Church

Especially appreciated by this group. I think this film very valuable.—The Lamp Inc.

Well put together, with a very good message.—Methodist Church

The panel members were reverent as well as inspiring. Paul and Timothy were inspiring.—Principal, St. Joseph College

Very good, and thought provoking.—Manor Homes

This is one of the best films we have shown. We enjoyed it tremendously.—Moravian Church

Well done. Variety helps to hold interest.—St. Francis College

Excellent. Very well presented. Strong interest.—School

Very good. One of the best we have ever viewed.—Young Adult Fellowship

Our Youth Fellowship enjoyed this film very much. It is an excellent one to show the need of Bible study.—United Baptist Church

## SPEAKERS' APPOINTMENTS

### Ministering the Glorious Gospel of Christ

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

<b>SAM BAKER</b>	<b>LEVI JACOBS</b>	
Sagle, Idaho Feb. 1, 2	Hartford, Conn. Feb. 11	Fort Worth, Tex. 12
Clarkston, Wash. 4		Bowie, Tex. 13
Kuna, Idaho 6	<b>G. M. JEUCK</b>	Lamesa, Tex. 14
Chico, Calif. 8	Allentown, Pa. Feb. 11	Amarillo, Tex. 15
Sacramento, Calif. 10, 11		Shamrack, Tex. 16
Ontario, Calif. 13	<b>A. H. KRUMPOLT</b>	Oklahoma City, Okla. 18
Covina, Calif. 14	Poterson, N. J. Feb. 18	Stigler, Okla. 19
San Fernando, Calif. 15		Muskogee, Okla. 20
Maywood, Calif. 16	<b>R. J. KRUPA</b>	Fayetteville, Ark. 21
Los Angeles, Calif. 18	Freiburg, Germany	Galena, Kans. 22
Phoenix, Ariz. 20	Feb. 17, 18	Zeigler, Ill. 23
Tucson, Ariz. 21	London, England Area 20	Indianapolis, Ind. 25
San Antonio, Tex. 25		
Houston, Tex. 26	<b>E. K. PENROSE</b>	<b>LEO POST</b>
Lake Charles, La. 27	Lake Charles, La. Feb. 1, 2	Sayville, N. Y. Feb. 4
Shreveport, La. 28, 29	Shreveport, La. 4	
	Livingston, Tex. 5	<b>RICHARD SURACI</b>
<b>O. R. BARRALL</b>	Houston, Tex. 6	New London, Conn. Feb. 18
York, Pa. Feb. 25	San Antonio, Tex. 7	
	Austin, Tex. 8	
<b>O. D. DEIFER</b>	Gustine, Tex. 9	<b>H. J. TIEMEYER</b>
Baltimore, Md. Feb. 18	Weatherford, Tex. 11	New Haven, Conn. Feb. 4
Philadelphia, Pa. 18		

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

<b>MIKE BALKO</b>	<b>L. P. BORGES</b>	<b>L. P. DAVIS, JR.</b>
Pittsburgh, Pa. Feb. 11	Miami, Fla. Feb. 11	Riverside, Calif. Feb. 18
		Ontario, Calif. 18
<b>JOHN BARACOS</b>	<b>J. BURTON BROWN</b>	<b>EDWARD E. FAY</b>
Duquesne, Pa. Feb. 4	Santa Ana, Calif. Feb. 11	Palo Alto, Calif. Feb. 11
		<b>IRVING C. FOSS</b>
<b>WM. G. BLONG</b>	<b>C. M. CHUPA</b>	Bokersfield, Calif. Feb. 11
Fresno, Calif. Feb. 11	Western Mich. Feb. 11	

<b>EDMUND JEZUIT</b> Gary, Ind. Feb. 18	<b>ARTHUR NEWELL</b> St. Louis, Mo. Feb. 18	<b>GEORGE TABAC</b> Saginaw, Mich. Feb. 18
<b>RUSSELL L. JURD</b> Fullerton, Calif. Feb. 25	<b>FRANK NIEMCZAK</b> Adrian, Mich. Feb. 18	<b>J. I. VAN HORNE</b> Monessen, Pa. Feb. 25
<b>DANIEL KAZIAK</b> London, Ont. Feb. 11	<b>H. W. OSTRANDER</b> Jamestown, Calif. Feb. 18	<b>HOWARD YOUNG</b> E. Liverpool, Ohio Feb. 11
<b>HENRY KWOLEK</b> Saginaw, Mich. Feb. 4	<b>G. R. POLLOCK</b> San Diego, Calif. Feb. 11	<b>L. W. ZBIK</b> Chatham, Ont. Feb. 18
<b>ADAM MISKAWITZ</b> Beloit, Wis. Feb. 4		

**"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay."—Habakkuk 2:2, 3, Revised Version**



## For Your Newspaper

### DIVINE INTERVENTION IN THE AFFAIRS OF MEN

To be discussed by

### "FRANK AND ERNEST"

KLIQ—1290 kc.—9:30 A. M.

Sunday, February 18

Tune in this discussion, and send for a free copy of the booklet, "God and Reason." Address:

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

**MARCH TOPIC:** On Sunday, March 17, "Frank and Ernest" will discuss the topic, "Evolution Only a Theory." In a world of diminishing faith in God and the Bible, this is a timely topic, and it should be well advertised. Attractive circulars will be available for this purpose, and will be supplied free. Send for as many as you can use. Address: The Dawn, East Rutherford, New Jersey 07073.

## CONVENTIONS

FULLERTON, CALIF., Feb. 4—Associated Bible Students of Orange County. YMCA, 321 N. Pomona. Mrs. June M. Twelker, 17652 Rockrose Way, Irvine, Calif.

MINNEAPOLIS, MINN., Feb. 4—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

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

COLUMBUS, OHIO, Feb. 11—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

MINNEAPOLIS, MINN., Feb. 18—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Avenue Circle.

CHICAGO, ILL., Feb. 25—Central Masonic Temple, 912 N. LaSalle St. Mr. Edmund Jezuit, 4327 S. Christiana Ave.

DETROIT, MICH., Feb. 25—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Henry F. Kwolek, 38231 Richland, Livonia, Mich.

COVINA, CALIF., Mar. 3—Covina Women's Club, 128 S. San Jose Ave. Mrs. Nancy Vienna, 1032 Cabana Ave., La Puente, Calif.

ORLANDO, FLA., Mar. 9-11—Florida Bible Students Annual Convention. Orlando Garden Club, 710 E. Rollins St. Mr. Stanley W. Jeuck, 1910 Hillcrest St.

FORT WORTH, TEX., Mar. 15-17

PATERSON, N. J., Mar. 23, 24

SALEM, OREG., Mar. 29-31

BUFFALO, N. Y., Mar. 31

NEW YORK, N. Y., Mar. 31

STEUBENVILLE, OHIO, Mar. 31

VANCOUVER, B. C., Mar. 31

DETROIT, MICH., Apr. 6, 7

WILMINGTON, DEL., Apr. 6, 7

GRAND RAPIDS, MICH., May 4, 5—Associated Bible Students of Western Mich.

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### THE GENERAL CONVENTION

The Bible Students General Convention will be held August 10-15, this year. Plan now to attend!

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### THE 1968 MEMORIAL SUPPER DATE

The Jewish calendar establishes the 14th of Nisan, for 1968 as April 12, which, according to biblical custom, begins at sundown the evening before. This means that the appropriate time for the Memorial Supper will be Thursday, April 11, after 6:00 p.m.

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

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- \* Thy Kingdom Come, cloth, 75 cents
- \* The Battle of Armageddon, cloth, \$1.25
- \* The Attraction Between God and Man, cloth, \$1.25
- \* The New Creation, cloth, \$1.25

Question Books for Volumes 7-9, 10 cents each,  
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255 PAGES      7x10 INCHES, CLOTH BOUND      \$2.00

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

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

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

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

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

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

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