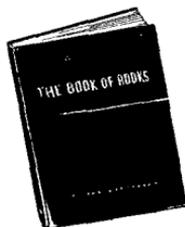


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Highlights of **Dawn**

The Kingdom and Its Blessings

THE ultimate purpose of our Lord's return is the establishment of a world-wide kingdom, or government, which will assure the people of peace and the opportunity to enjoy health and everlasting life. Concerning Jesus and his place in the divine plan, the Prophet Isaiah wrote: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end. . . . The zeal of the Lord of hosts will perform this."—Isa. 9:6,7

What will this new government be like? Will it be merely a holy influence that will sweep over the earth? It will indeed be such an influence, but in addition it will have a definite kingdom personnel. Christ will be the King, the invisible Ruler. The church—all those throughout the age now closing who have faithfully followed in his steps—will be associated with Christ in the spiritual, or invisible phase of that kingdom. The promise to these has been that if they suffer with Christ they shall also reign with him.—II Tim. 2:12

God's promises to the faithful followers of the Master are spiritual, or heavenly. Jesus said to his disciples, "If I

go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3) Misunderstanding the intent of these promises, many have concluded that it has been God's purpose to take as many of earth's inhabitants to heaven as believe on Christ in this life, and that all those who do not believe would be forever lost. But now it is seen that in preparing the followers of Jesus to reign with Christ in the millennial kingdom, the Lord has merely been getting ready to save and bless mankind in general and will restore them to perfect human life here on earth.

The Scriptures reveal that while Christ and his church, exalted to heavenly glory, will be the invisible rulers of the world in the coming new social order, there will be present on the earth the human, or visible, representatives of this heavenly government. Just as Satan, the invisible prince of the present evil world, has operated chiefly through visible agencies, so Christ and his exalted followers who are brought forth in the first resurrection to live and reign with him, will have visible representatives.

The Bible tells us who these will be. Jesus explained that in the kingdom, men will "come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God" with Abraham, Isaac, and Jacob, and all the prophets. (Luke 13:28, 29) In Psalm 45:16 those of this same class are described as "fathers," and the prophecy states that they will become the "children" of The Christ, and will be made "princes in all the earth." This class will be made up of all the worthy ones of past ages, from righteous Abel to those at the first coming of Jesus. In Isaiah 32:1 both the heavenly and earthly phases of the messianic kingdom are identified. The prophecy reads, "Behold, a king [Jesus] shall reign in righteousness, and princes [the Ancient Worthies] shall rule in judgment."

Possible with God

Let us not say that the establishment of such a kingdom is impossible. For the worthy servants of God of past ages to become the visible phase of the millennial kingdom means that they will have to be raised from the dead. Is it too much to believe that God is able to do this? Is it not a fundamental of the Christian religion that there is to be a resurrection of the dead? Surely if we are looking to the Bible for a solution of the world's problems we should be prepared to believe that God is able to do all that he has promised to do; and he has promised to restore his ancient servants to life in what is described in the Bible as the "better resurrection."—Heb. 11:35

This "better resurrection" of the Ancient Worthies awaits the completion of the church class, made up of the Master's faithful followers. Paul explains that "they [the Ancient Worthies] without us should not be made perfect"; that is, restored to perfection of life as humans. (Heb. 11:40) As for the faithful followers of Jesus being raised to spiritual life with him, and with him reigning as invisible rulers for a thousand years, surely we should have no difficulty in believing this. Have not most Christians believed in spiritual existence after death, and that those possessing it are invisible to human eyes?

However, some have erroneously supposed the spiritual existence described in the Bible to be a natural outcome of the "cycle of life." This is not so! "The wages of sin is death," and "the dead know not anything." (Rom. 6:23; Eccl. 9:5) The Scriptures teach that the hope of life after death for both the church and the world depends upon a resurrection of the dead. The Scriptures also clearly teach that in the resurrection some are given spiritual bodies. Thus Christ was exalted, and the same is true of his faithful followers. Together these powerful spiritual beings will, through their human representatives, the Ancient

Worthies, exercise control over mankind throughout the thousand years of the messianic kingdom.

Of that time we read, "The law shall go forth of Zion, and the word of the Lord from Jerusalem." (Mic. 4:2) Here the heavenly phase of the kingdom is symbolized as "Zion." In Revelation 14:1 the faithful followers of Jesus, the Lamb, are pictured as being with him on Mt. Zion. Zion was "capitol hill" in the kingdom that ruled ancient Israel, and therefore is an apt symbol of the supreme ruling phase of the messianic kingdom.

While the law of the messianic kingdom will go forth from "Zion," the "word of the Lord" will go forth from "Jerusalem," Micah declares. When Jesus said that in the kingdom the people would "sit down" with the Ancient Worthies, the thought is of pupils sitting at the feet of their teachers, or masters. These teachers will communicate the "word of the Lord" as they receive it from the exalted Zion class, and this is evidently what is meant by the word of the Lord going forth from "Jerusalem." Besides, we think it quite possible that the visible phase of the messianic kingdom might have its headquarters in or near the site of the ancient city of Jerusalem.

New Heavens and Earth

The two phases of the messianic kingdom are also pictured in the prophecies of the Bible as a "new heavens and a new earth." Through the Prophet Isaiah the Lord said, "Behold, I create new heavens and a new earth. . . . Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner

being an hundred years old shall be accursed.”—Isa. 65:17-20

In vision the Apostle John saw the fulfilment of this wonderful prophecy. (See Rev. 21:1-4) The “Jerusalem” which is identified in Isaiah’s prophecy with the new heavens and new earth is seen by John to be the exalted church class, described as the “bride, the Lamb’s wife.” (Rev. 21:9, 10) The former heaven and earth, symbolic of Satan’s social order, is seen to pass away, and then a “new heaven and a new earth” appear—symbolic, as we have seen, of the heavenly and earthly phases of the messianic kingdom.

With the new heaven and new earth functioning, and the “new Jerusalem” established, God’s favor will be manifested toward the people through this governmental arrangement, with the result that “there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

The symbolism of the Bible are always appropriate and fitting. The literal heavens and literal earth bear a certain relationship to each other which well illustrates the operation of the spiritual and the earthly phases of the messianic kingdom. The heavens, for example, control earth’s tides, atmospheric conditions, and seasons. Just so, the earthly arrangements of Christ’s new government will be under the direct influence and control of the spiritual, or heavenly phase of that government.

This is true also of the present symbolic heavens and earth. The social and governmental affairs of men have always been more or less under the influence of spiritualistic forces over which Satan has been the prince. (Eph. 2:2) These have frequently exercised their influence through false religious systems. Indeed, it has been chiefly through the religious emotions of men and women that Satan has held control over the world. In this social order false religion has been the medium, or the connecting

link, between the “god of this world” and the social and governmental affairs of the people. One outstanding illustration of this has been in the union of church and state. Through this system “holy” wars have been fought and the “holy” inquisition employed to control the people through fear of torture.

The Apostle Peter, writing of events which would occur as a result of Christ’s second visit to earth, tells us that “the heavens and the earth, which are now, . . . are kept in store, reserved unto fire against the day of judgment and perdition [destruction] of ungodly men.” (II Pet. 3:7) In this same prophecy Peter speaks of the heavens and earth which were before the Flood as passing away, so we know that he is not discussing the literal heavens and earth, for these have never passed away, and never will. We read in Ecclesiastes 1:4 that “the earth abideth forever”; and in Isaiah 45:18 that God created the earth “not in vain, he formed it to be inhabited.”

In Peter’s prophecy, speaking again of the destruction of Satan’s social order, he said that we should be “looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat,” and adds, “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” (II Pet. 3:12, 13) Yes, this coming “new heavens and new earth” will be established in fulfilment of the word or promises of God; and when the work of this new kingdom is completed, and the incorrigible and Satan destroyed, then shall come to pass the promise that “there shall be no more death.” This is a glorious outlook, and will be the final result of our Lord’s return, his second visit to earth.

The River of Life

In Revelation 22:1-3 we are presented with another meaningful symbol, or picture, of the messianic kingdom

and the blessing which, through its beneficent rule, will flow out to the people. John wrote, "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Here the kingdom is symbolically described as "the throne of God and of the Lamb," the "Lamb" symbolizing the sacrificial aspect of Jesus' ministry on behalf of the people, the fact that he gave his flesh in sacrifice for the life of the world. It is this sacrifice, providing the redeeming blood of the Lamb, that makes available the blessings symbolized by the "river of water of life."

John sees the tree of life growing by the river, bearing twelve manner of fruit, and yielding its fruit every month. This is a meaningful symbol of the fact that through the two phases of the messianic kingdom health and life will be provided for all the willing and obedient of mankind. John wrote that the "leaves" of the symbolic tree of life will be "for the healing of the nations." How sorely in need of healing are the people of all nations today, and we rejoice that the loving God of heaven, through the returned Christ, has made such a meaningful provision for them.

Revelation 22:17 again mentions the "water" of this river of life, and in this text also we are given a wonderful assurance. We quote, "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." Here again the "bride" refers collectively to those who are the faithful followers of the Master throughout the present era in the divine plan. Revelation 19:7 speaks of the marriage of the Lamb that takes place after his "wife hath made herself ready." The making ready of the bride class is still in progress, although we believe it will soon be completed. Then, with these "made ready" ones united with their Lord as his bride, there will be a bride to say, "Come, . . . and take

the water of life freely." What an incentive this is for every follower of Christ to "give diligence" to make his "calling and election sure."—II Pet. 1:10, 11

Solving World Problems

With such a kingdom arrangement in force, supported by divine, miracle-working power, how wonderfully one after another of earth's problems will be solved. Take the problem of war. When the kingdom first begins to function it will find mankind devastated by the ravages of various types of warfare, "conventional" and otherwise. Revolution and anarchy will doubtless have resulted in chaotic conditions throughout much of the world. In due time the nations will recognize divine intervention on behalf of Israel; and being bled to the point of exhaustion by the dreadful carnage of Armageddon, with their governments for the most part overthrown, they will, in this wilderness of despair, look to the power that defeated them, and say:

"Come, and let us go up to the mountain [kingdom] 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."—Mic. 4:2, 3

How wonderfully simple is this divine solution of the war problem! It reverses the age-old axiom that in order to keep the peace the nations must be prepared for war. It also casts aside the wisdom of fallen man which has devised the theory that through a "balance of power" war can be averted. It starts, instead, at the very foundation of the problem with a program of education in the arts

and advantages of peace instead of war; and thus a genuine disarmament program will be put into effect. Then will the promises of God pertaining to Jesus as The Prince of Peace be fulfilled. Then will the angelic message of "peace on earth, good will toward men," become a reality.

There is also the economic problem of today. How serious it is when seventy-five percent of humans go to bed hungry every night! This problem will be solved in the kingdom, for then the arrangements will be such that "every man shall sit under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." —Mic. 4:4

The problem of poverty is, and always has been, a menacing one to millions. The poor, the underprivileged, have ever been a pathetic group. But these shall no longer be an army of the hungry and unsheltered, as heretofore, but will be considered and blessed in that new government to come. Concerning this the psalmist wrote, prophetically, "He [Christ] shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . For he shall deliver the needy when he crieth; the poor also, and him that hath no helper."—Ps. 72:4, 12

Population Explosion

One of the serious problems facing the world today is the population explosion. This is at present one of the contributing causes of war, for governments are seeking living room for their expanding numbers of subjects. But the Lord has provided a solution for this problem also. First we have the promise that all the waste places of earth will become habitable and productive. "The desert shall rejoice, and blossom as the rose," we are told. (Isa. 35:1, 2) Think of all the unused lands in the Americas, in Australia, in South Africa, etc. With these parts of the earth made habitable and productive, and available for the

people, surely there will be no need to shed blood in order to acquire additional territory.

But there is still another way—a permanent way—in which the population problem will be solved, and that is by the removal of man's power of procreation. When our first parents were created they were commanded to multiply and fill the earth. It should be observed that once a sufficient number of humans have been born to fill the earth, the purpose of this divine command will have been attained, hence the provision by which it was implemented will be withdrawn.

Jesus gave a hint along this line when answering a question concerning the resurrection. He said that in the resurrection the people will "neither marry, nor are given in marriage." (Matt. 22:30) In other words, the populating of the earth was arranged by divine decree, and the process will be halted when divine wisdom decides that the earth has been sufficiently filled. Thus there will be no need for concern along this line for the matter will be adjusted to the entire satisfaction of all, and to the glory of God.

Environmental Pollution

Closely associated with the population explosion is the increasing menace of environmental pollution. Naturally, the greater number of people who live in an area the greater is the threat of pollution in the air, the water, and on the land. Governments are doing what they can about this problem, but human selfishness is hindering the effort so that progress in solving it is painfully slow. But the Lord, through the agencies of the messianic kingdom, will know how to solve this problem also.

Human selfishness has always been a contributing cause for essentially all the problems of fallen mankind. There could never be genuine peace and good will in the earth as long as selfishness plays such an important role in the

affairs of men. Thank God that under the rulership of earth's new government the people will learn the value of love as against selfishness! Jeremiah 31:31-34 assures us that during the glad day of the Lord's kingdom the law of God, which is the law of love, will be written in the hearts of the people; and that eventually all are to become so well acquainted with the Lord and his ways of love that no one will need to say to his neighbor, Know the Lord: for all shall know him from the least of them unto the greatest of them.

Death to Be Destroyed

Finally there is the major problem of sickness and death. Unless this problem is solved the people would still need to travel through "the valley of the shadow of death." In such an event there could be no lasting peace and happiness anywhere. Every peaceful and happy home would intermittently be blighted by the dread enemy Death that now counts its victims by the millions every year.

Christ, the great solver of human problems, will solve this one also, for during his reign sickness and death are to be destroyed. Paul affirms that Christ "must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15:25, 26) Isaiah 25:8 declares the Lord will swallow up death in victory, and will wipe away tears from off all faces.

In solving the problem of death none are to be overlooked, for even those who have fallen asleep in death throughout the ages are to "hear his [the Son of man's] voice, and shall come forth" from the tomb. (John 5:28, 29) The living room problem having been solved, there will be an abundance of habitable land to take care of all—the living and those who will be raised from the dead. This means that no one will need to lament the fact that Christ's kingdom did not come sooner—before father, or

mother, or other dear ones died, because these will be restored to life. The power of that blessed One who broke up funerals at the time of his first visit to earth simply by restoring the dead to life, will again be exercised, not on behalf of a limited few, but for the restoration of all the families of the earth. Hallelujah, what a Savior!

This does not imply universal salvation, for in order to continue living and to be restored to human perfection it will be necessary to obey the laws of the messianic kingdom, and to accept the provision of life through the redeeming blood of Christ. Christ in his kingdom role is referred to in the prophecies as "that Prophet," and Peter said, "It shall come to pass, that every soul which will not hear [obey] that prophet, shall be destroyed from among the people."—Acts 3:23

Sunshine over All

Thus it will be that the various problems now plaguing fallen man will be solved, and this as the increasing light of the Master's second presence permeates one after another of the dark places of earth. One of the prophecies pertaining to the time of Christ's rulership over the earth refers to him as "the Sun of Righteousness." (Mal. 4:2) And Jesus said that his faithful followers would also "shine forth as the sun in the kingdom of their Father." (Matt. 13:43) The healing rays of that Sun of Righteousness will continually pour into the sin-sick and wounded hearts and lives of all mankind. From pole to pole that "Sun" will shine, and upon every continent and the isles of the sea the soothing, life-giving powers of that divine light of the Lifegiver will be felt for good.

The enlightening rays of Christ's presence will fill the earth with a knowledge of the glory of God. This means that all "doctrines of devils," all nocturnal hallucinations and superstitions, all human creeds and dogmas, all the precepts of men by which people are taught to dread God

rather than love him (Isa. 29:13), all political intrigues, as well as the thousand and one other evils that have plagued a dying world, are to be swept away, and replaced by a true knowledge of God and of his love.

There will not be a nook or corner any place in the earth where the light from that glorious "Sun" will not penetrate. The warmth of its healing rays will assure a blessed reign of righteousness, and through that rulership of love and healing light all sin, unrighteousness, sickness, death, and all sorrow will finally be destroyed. Such is the ultimate and divine purpose to be accomplished by Christ's second visit to the earth. May we rejoice in this purpose, and continue to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10 □

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Your Questions

Praying for Kings

Paul wrote, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority." (1 Tim. 2:1) Does this mean that Christians should ask the Lord to bless the rulers of this world by giving them divine guidance in their exercise of authority over the people?

In the following verse Paul explains what he has in mind. We quote, "That we may lead a quiet and peaceable life in all godliness and honesty." The Christian is an alien in the world in which he lives, and oftentimes the world is extremely antagonistic. This was particularly true in Paul's day, for he was living in the pagan Roman world, the authorities of which frequently persecuted Christians. What Paul is suggesting is that the Christians of his day—and and this would still be true today—should pray that the rulers of the world might not

unnecessarily interfere with and persecute them, that they might live "a quiet and peaceable life."

In other words, Christians are to make all things which affect their lives a matter of prayer, seeking the Lord's will in connection with all their experiences. Paul knew, and the Scriptures generally teach, that it is through much tribulation that Christians qualify to live and reign with Christ, and we are to expect tribulation. However, this does not imply that we should pray for persecution and other forms of tribulation. It does mean that we are to seek the Lord's will in these matters, with the assurance that he will give us strength to bear up under whatever experiences may come to us, whether they be peaceful or otherwise.

In this admonition Paul exhorts that we pray for all men, whereas Jesus said, "I pray not for the world." However, there is no contradiction here. What Jesus meant is that he did not pray for his

Heavenly Father's guidance and blessings upon the unbelieving world. He did pray for these blessings upon his disciples, and he prayed, furthermore, that his followers might be one with him, even as he and his Father were one.

Jesus taught his disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) In reality, this is a prayer on behalf of "all men" as Paul exhorted, for it is through the kingdom that God's promised blessings of joy, health, and life are to flow out to all families of the earth. When, in this broad sense, we pray for all men, it helps to keep us reminded of the great objective of the divine plan, and the part that we have in it.

Paul seems to have had this broad view of God's mercy and love in mind when he exhorted us to pray for all men, for in the next four verses he says, "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man

Christ Jesus; who gave himself a ransom for all, to be testified in due time."—I Tim. 2:3-6

Spoken by Angels

What was the word "spoken by angels" as mentioned in Hebrews 2:2, 3?

Hebrews 2:2, 3 reads, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Stephen, the martyr, as recorded in Acts 7:53, addressing the Israelites, informs us that they had received the Law "by the disposition of angels, and have not kept it."

According to Prof. Strong, the Greek word here translated "disposition" means "institution." Moses, of course, was the mediator of the Law Covenant, but from this statement in Hebrews 2:2, 3, and from Stephen's observation that the Law was given "by the disposition of angels," it is evident that God's holy angels had

something important to do in connection with the inauguration of the Law Covenant.

There are many recorded instances in the Old Testament in which an angel or angels were used to speak for the Lord. The Ten Commandments were written on tables of stone by the Lord, and it might well be that angels were used as instruments of God in connection with this writing. As a rule the ministry of the holy angels is accomplished invisibly so far as humans are concerned, so it is not possible for us to know just how their work is accomplished; although there are recorded instances in the Old Testament in which they materialized as humans, such as the case of the three who visited Abraham to confirm the fact that Sarah would bear a child.

During the Gospel Age these holy angels are "ministering spirits sent forth to minister to those who shall be heirs of salvation." (Heb. 1:14) However, in this age God speaks to his people through his Son, not "at the disposition of angels." In the general lesson presented by Paul in the first two chapters

of Hebrews he contrasts the highly exalted position of Jesus in the plan of God with the angels and the service which they render. He continues to do this through chapter 2, verse 5, where he states that God has not put the age to come under subjection to angels. So while in the past the Law had been given by the disposition of angels, and they are used as ministering spirits, or guardian angels for God's people in this age, Paul does not indicate what their service in the next age will be, if any.

Not in the Bible

Does not 1 John 5:7 prove the doctrine of the trinity? The text reads, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

The words in this text, "in heaven, the Father, the Word, and the Holy Ghost: and these three are one," do not appear in any of the older Greek manuscripts. They are recognized by essentially all Greek scholars today as being spurious. □

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Liberal CATV

LOUISIANA

Lafayette KLNI-TV Channel 15
Sundays, 11:00 a.m.

MARYLAND

Baltimore WJZ-TV Channel 13
Mondays, 1:45 a.m.

MASSACHUSETTS

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

MINNESOTA

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

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

MISSISSIPPI

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

Meridian WHTV Channel 24

NEBRASKA

Grand Island CATV

NEVADA

Henderson KLTC-TV
Sundays, (Time to be announced.)

Las Vegas KSHO-TV Channel 13
Sundays, 10:00 a.m.

NEW JERSEY

Millville CATV

NEW YORK

Binghamton WBJA-TV Channel 34
Buffalo WKBW-TV Channel 7
Sundays, 8:00 a.m.

Plattsburgh WPTZ-TV Channel 5
Sundays, (Time to be announced.)

Television Schedule

NORTH CAROLINA

Charlotte WCCB-TV Channel 18
Sundays, 7:30 a.m.

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 8:15 a.m.

Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.

Coshocton WHIZ-TV Channel 71
Sundays, 8:15 a.m.

Dayton WLWD Channel 2
Every fourth Sunday, 1:30 a.m.

Zanesville WHIZ-TV Channel 18
Sundays, 8:15 a.m.

PENNSYLVANIA

Johnstown WARD-TV Channel 56
Meadville CATV

SOUTH CAROLINA

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

North Augusta WRDW-TV

TEXAS

Lubbock KLBK-TV Channel 13

San Angelo KCTV Channel 8
Sundays, 11:30 a.m.

Weslaco KRGV-TV Channel 5
Saturdays, (Time to be announced.)

UTAH

Salt Lake City KUTV Channel 2
Sundays, (Time to be announced.)

VIRGINIA

Petersburg CATV
Tuesdays, (Time to be announced.)

WASHINGTON

Tacoma KTVW-TV Channel 13
Sundays, 2:30 p.m.

WEST VIRGINIA

Charleston WCHS-TV Channel 8
Mon.-Fri., 6:30 a.m.

Oak Hill WOAY-TV Channel 4
Ridgeport WDTV

WISCONSIN

Eau Claire WEAU-TV Channel 13
Sundays, 7:30 a.m.

Madison WKOW-TV Channel 27
Wausau WAOW-TV Channel 9

CANADA

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

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

CALIFORNIA

San Diego XERB 1090 7:45 p.m.

CENTRAL AND SOUTH AMERICA

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

PANAMA

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

PORTUGAL

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

URUGUAY

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

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

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

ARIZONA

Phoenix KMEO 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

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

COLORADO

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

CONNECTICUT

Southington WNTY 990 12:05 p.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Lakeland WWAB 1330 12:05 p.m.
 Orlando WTLN 1520 9:45 a.m.
 Tampa WFLA 970 9:30 a.m.

HAWAII

Kealahou KKON 790 11:30 a.m.

IDAHO

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

ILLINOIS

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

INDIANA

Indianapolis WIBC 1070 8:00 a.m.
 Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

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

LOUISIANA

Shreveport KCIJ 980 10:45 a.m.

MAINE

Bangor WABI 910 10:30 a.m.

MARYLAND

Ocean City WETT 1590 12:05 p.m.

MICHIGAN

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

MINNESOTA

Minneapolis KQRS 1440 11:30 a.m.

MISSISSIPPI

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

MISSOURI

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

MONTANA

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

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 8:15 a.m.

NEW MEXICO

Silver city KSIL 1340 10:05 a.m.

NEW YORK

Buffalo-Niagara Falls

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

Radio Broadcast Schedule

NORTH CAROLINA

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

OHIO

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

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

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

PENNSYLVANIA

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

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 9:15 a.m.

TENNESSEE

Clinton WYSH 1380 12:45 p.m.

TEXAS

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

UTAH

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

VIRGINIA

Richmond WLEE 1480 10:05 a.m.

WASHINGTON

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

KELA 1470 10:35 a.m.
Olympia KGY 1240 10:35 a.m.
Quincy KPOR 1370 10:35 a.m.
Seattle KAYO 1150 10:30 a.m.
Spokane KUDY 1280 9:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

WISCONSIN

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

WYOMING

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

CANADA

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

CFCB 570 10:30 a.m.
Dauphin, Man. CKDM 730 10:30 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Portage La Prairie, Man.

CFRY 920 11:15 a.m.
Prince Albert CKBI 900 10:30 a.m.
St. Thomas, Ont.

CHLO 1570 10:45 a.m.

VIRGIN ISLANDS

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

MALDIVE ISLANDS

Radio Maldives 4740 9:00 p.m. Tue

AUSTRALIA

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

CYPRUS

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

EUROPE - AFRICA - SO. AMERICA

Shortwave (Fri.) 3:15 p.m. (E.D.T.)
15.440 MHZ; 17.845 MHZ

PORTUGUESE EAST AFRICA

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

RADIO TOPICS FOR DECEMBER

6—"The Christian's Sabbath"

20—"The Lord Is Come"

13—"The Third Heavens"

27—"Man A Living Soul"

Bible Study

LESSON FOR DECEMBER 6

Concern for Others

MEMORY VERSE: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Galatians 5:22, 23

I JOHN 3:11-18, 23, 24

THE very essence of true Christianity is concern for others. It was God's concern for the sinful and dying human family that motivated him to give his beloved Son to be the Redeemer and Savior of mankind. It was Jesus' concern for humanity that led him to lay down his life on Calvary's cross that all might have an opportunity to escape from sin's condemnation.

Jesus' emotional concern was displayed at the time of Lazarus' death. The mourners were gathered in memory of their friend, and of course his sisters, Mary and Martha, were present, weighted down with grief. Jesus' keen sense of perception took in the situation, and knowing that sadness and grief has been experienced by all mankind throughout the ages, and that it would continue until his kingdom would

destroy the Grim Reaper, we are told that "Jesus wept."—John 11:35

Those present noticed this, and said, "Behold how He loved him." (John 11:36) True love is always aware of the difficulties and needs of others, and always ready to do what is possible to render aid. Jesus' loving concern led him to lay down his life for others, and daily throughout his ministry he spent his strength helping others—healing the sick, and even raising the dead, as he did in the case of Lazarus. The consummation of his loving service provided the redeeming merit which guarantees to all an awakening from death.

While Jesus loved the whole world of mankind, his chief interest at the time was in his own disciples, those who had forsaken all to follow him. These were the ones who realized more than did the un-

believing world just how unselfish and self-sacrificing Jesus was on their behalf; how patient and kind he was in his association with them.

Jesus taught his disciples that he wanted them to display the same love toward one another. As John wrote, "This is the message that ye heard from the beginning, that we should love one another." (I John 3:11,12) John reminds us of the opposite of this spirit as exemplified in Cain, who, instead of loving his brother Abel, was jealous of him and slew him.

We are not to marvel if the world hate us, for we are out of harmony with the world. But let us not sink to the moral level of the world and hate one another. John wrote, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."—I John 3:14,15

It will be noticed that in verse 16 the words "of God" are in italics. This indicates that these words do not appear in the Greek text. The improper insertion of these two words in the text makes it appear as though God laid down his life. But this is not true. It was Jesus who laid down his life as a manifestation of godlike

love, and we should follow in his steps by laying down our lives for the brethren.

How do we display this love? John makes a suggestion: "Who-so hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

As John points out, if we have the true spirit of loving service for our brethren we have this evidence that we are dwelling in Christ, and that he is dwelling in us. Let us manifest this love, first because we have been commanded to do so, and secondly because we want to be like Jesus.

Our memory verse reminds us of the fruitage of the indwelling spirit of God in our hearts, and what wonderful fruitage it is—love, joy, peace, longsuffering, gentleness, goodness, meekness, and temperance, or self-control. There is no law against bearing this fruit of the Spirit.

QUESTIONS

How was the concern of God and of Jesus demonstrated toward mankind?

Who during the Gospel Age have been the chief concern of Jesus?

How does a Christian display his concern for others?

The Demands of the Committed Life

MEMORY VERSE: "For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing."—I Peter 3:17

JOHN 15:18-20

I PETER 3:13-17

THE Apostle Peter wrote, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (I Pet. 4:12, 13) One of the privileges of the committed Christian life is to suffer and die with Christ.

It is true that the ultimate purpose of Jesus in coming into the world was to establish peace and joy among the people of all nations, but this objective is not attained during the Gospel Age period of the divine plan. Jesus did not establish his kingdom of peace at the beginning of the age. Instead, he began the selection from the world of mankind of a "little flock" who, upon their willingness to suffer and die with him, would prove worthy to live and reign with him in his kingdom. Not until the se-

lection of this little company is complete will Christ's kingdom of peace be established in the earth, and manifest itself, ultimately destroying all evil, even death itself.

When sending his disciples out into the ministry he said to them, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—Matt. 10:34, 35

Neither Jesus, nor those who serve as his witnesses, deliberately stir up strife within a home. This statement is merely reminding us of that which has been experienced throughout the age; namely, that when the Gospel is proclaimed not all who hear it respond, and that there is no assurance that all in a given family will respond. It often happens that but a single one in the family is drawn to the Lord by the Gos-

pel of the kingdom, and it also is often true that those who do not respond become persecutors of those who do.

And this is true in the world as a whole. This is the reason that a devoted Christian encounters opposition and persecution from the world. But Jesus comforted us in this, saying, "If the world hate you, ye know that it hated me before it hated you.—John 15:18

Jesus was hated by the religious world of his day because he exposed popular errors and proclaimed unpopular truths. Even the religious leaders would not have persecuted Jesus if he had refrained from proclaiming his Father's Word among the people. He exposed "the traditions of the elders," wherein they were wrong and pointed out how those traditions were being used as substitutes for his Father's words which had been given through the prophets. (Matt. 15:2,6) They hated Jesus for this because it tended to destroy their prestige among the people.

But these experiences worked "good" for Jesus, and they will for us, as Peter wrote, "Who is he that will harm you, if ye be followers of that which is good?" From the human standpoint it might seem that Jesus' enemies harmed him. Certainly they caused him a great deal

of suffering. They beat him, spat upon him, placed a crown of thorns upon his head, and put him to death on the cross. But this merely tested the faith and loyalty of the Master. As a new creature he was not harmed, for on the third day he was raised from the dead and highly exalted to the right hand of God.

The same principle holds true with us in our suffering; that is, if, as our memory verse states, our suffering is because of our doing good, as it was in the case of Jesus. Our sufferings are likewise proving our faith and endurance, and if we endure steadfast unto the end we too, in the "first resurrection," will be exalted, as Jesus was, and will have the privilege of living and reigning with Christ a thousand years.

After pointing out the privilege of doing good and suffering for it, Peter adds, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." What a blessed privilege we have of suffering as Jesus suffered!

QUESTIONS

When will Jesus establish peace on earth?

Meanwhile, what is the divine plan for Jesus' followers?

Observing Christmas in Christian Ways

MEMORY VERSE: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John 1:14

JOHN 1:9-18

THE caption of our lesson implies the possibility of Christmas being observed in un-Christian ways, and we know that this is actually the case. Commercialism has entered into the observance of Jesus' birth to a lamentable degree, a commercialism which has stooped even to the feature of liquor as a part of Christian festivities. Consider the deaths on the highway over the Christmas holiday period due to drunken drivers.

It is also important to understand why the birth of Jesus is such an important milestone in the outworking of the divine plan of salvation, and we have some of the truths pertaining to this brought to our attention in our lesson. The very first verse of the lesson presents a glorious truth concerning Jesus; namely, that he is "the true Light, which lighteth every man that cometh into the world."

In the nearly two thousand years since Jesus was born, a few have been enlightened by

the glorious Gospel of the kingdom which he proclaimed, but by comparison with the world population as a whole, this number has been very small indeed. However, the promise still stands that Jesus, as the true Light, will yet enlighten every man that cometh into the world. This will be accomplished during his messianic kingdom reign, when even the dead will be awakened to be enlightened, and given an opportunity to believe, obey, and live. We should remember this when we observe the birth of Jesus.

The religious world of Jesus' day did not recognize who he was, nor did the nation of Israel accept him: "He came unto his own, and his own received him not. But as many as received him [individually], to them gave he power to become the sons of God." (John 1:12) Thus is pointed out the beginning of the selection of those who, in the messianic kingdom, will live and reign with Christ. Throughout the age, Gentile believers have been

added to this company. This has been the work of the age, beginning with the coming of Jesus. Not until this work is completed will there be peace on earth.

"The Word was made flesh." Jesus did not assume a body of flesh. He was "made" flesh. The purpose of this was that he might give his flesh for the life of the world. (John 1:14; 6:51, Heb. 2:9) Jesus' birth would have been to no avail so far as the redemption and the recovery of the race from sin and death is concerned unless he sacrificed his humanity as a "ransom," a "corresponding price," thus taking the place of Adam and his race in death. Let us remember this also when we observe the birth of Jesus.

"We beheld his glory," John writes. This was not a heavenly glory, but an earthly glory. It is the earthly glory referred to in Paul's quotation from the psalms concerning the original creation of man: "Thou madest him a little lower than the angels; thou crownedst him with glory and honor."—Heb. 2:7

Jesus was born into the world perfect, even as Adam was perfect when he was created. No wonder John was impressed, and said, "(We beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." No one on

earth since Eden, except the generation of John's day, has ever beheld a perfect human.

John compares the giving of the Law by Moses with the coming of Jesus, and points out the difference in meaning: "For the law was given by Moses, but grace and truth came by Jesus Christ." The Law had its place in the out-working of the divine plan. For one thing, it demonstrated the need of a Redeemer, as it proved that no one could gain life by keeping it.

But it was the coming of Jesus that opened the grace of God in its fulness, and began to reveal the great truths concerning the life provided by God's love through the gift of his beloved Son. Not until the close of the thousand-year reign of Christ will the fulness of this blessed thought be fully appreciated by all mankind. Not until then will the Heavenly Father's glorious character be fully revealed as a result of the birth, death, and resurrection of Jesus. Let us rejoice as we keep this thought in mind.

QUESTIONS

Can we properly observe Jesus' birth unless we know its significance in the plan of God?

What are some of the thoughts we can, with profit, keep in mind in connection with the birth of Jesus?

All of Life for Christ

MEMORY VERSE: "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

PHILIPPIANS 3:7-16

THE terms of Christian discipleship are very exacting, and involve the devoting of all that one has, even life itself, to the Lord. The Apostle Paul understood this, and in him we have a wonderful example of what it really means to be a faithful follower of Christ. Paul was an outstanding figure in the Jewish community. As he says, he was "an Hebrew of the Hebrews"; and "as touching the law, a Pharisee." Writing further, he said, "Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless."—Phil. 3:5, 6

But Paul knew that this high standing among his own people was of little or no value, compared with knowing Christ and being associated with him in the outworking of the divine plan; or, as he put it, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus

my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Paul wanted to "win Christ, and be found in him," not depending on his own righteousness. In Romans 8:1 he writes that there is no condemnation to those "who are in Christ Jesus." The reason for this is that those in Christ, as members of his body, are covered by the robe of his righteousness. This righteousness is obtained on the basis of a demonstrated faith; demonstrated, that is, by works—the works of a life fully dedicated to the doing of God's will.

Paul also wanted to know the power of Christ's resurrection. He speaks of this power as "the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." (Eph. 1:19, 20) Paul knew that the power or

strength of the Lord was available to assist him as he laid down his life in the divine service; and he also knew that if he was faithful the mighty power which raised Jesus from the dead would also lift him out of death in due time, and exalt him to be together with Jesus in the heavenlies.

Paul also wanted to realize "the fellowship of his sufferings," and be "made conformable unto his death," knowing that only thus could he "attain unto the resurrection of the dead." Paul had served and suffered much, and even while writing these words he was in prison in Rome because of his faithfulness in proclaiming the Gospel of Christ. But he was not discouraged, he wanted to continue in the same way of suffering, even unto death.

While Paul felt that he had not yet attained, he nevertheless did say, "I press toward the mark for the prize of the high calling of God in Christ Jesus." The Christian's "calling" is indeed a "high" one. It is to glory, and honor, and immortality. (Rom. 2:7) It is a "heavenly calling." (Heb. 3:1) It is a calling to joint-heirship with Jesus in his millennial kingdom, to live and reign with him in the blessing of all the families of the earth.

The lesson continues, "Let us therefore, as many as be per-

fect, be thus minded." This does not refer to perfection in the flesh, but the ideal outlook on the Christian life, and what it is that we are endeavoring to accomplish. Paul admonishes his brethren in Christ to "walk by the same rule" and to "mind the same thing." There is no other rule for the Christian to follow and be pleasing to the Lord. And let us indeed "mind the same thing," which is that "one thing" which Paul said was the great effort of his whole consecrated life.

The Christian life should be, because of our faith in the Lord's overruling care, a very joyful one. But it is difficult also. Suffering and persecution are involved. And if we are truly faithful there is weariness in the service. But we do not need to fear. Satan may try to discourage us through fear; but let us remember that fear does not come from the Lord.

In this connection, how wonderful is our memory verse! Instead of giving us fear, the Lord gives us "the spirit . . . of power, and of love, and of a sound mind." One of the evidences of a sound mind is faithfulness in laying down our lives in the Lord's service.

QUESTIONS

Name the principal terms of Christian discipleship.

What was the "one thing" which consumed Paul's life?

Christian Life and Doctrine

Superiority of the Original

Abrahamic Covenant

THE Scriptures mention three great covenants, typified by the three wives of Abraham. These covenants are represented in the order of those wives. Sarah was the first wife of Abraham—the only acknowledged wife. Then came Hagar, Sarah's maid-servant; and later Keturah. Sarah and Hagar each had one son, but Keturah had six. The Scriptures show that Abraham made Isaac his heir (Gen. 25:5), and that through Isaac both Ishmael and the sons of Keturah received their portion. The fact that Ishmael was born before Isaac did not alter the fact that Isaac was the heir.

From the very beginning, the covenant which God had in mind was the one which is in operation in the church—the Abrahamic Promise, or Covenant. St. Paul declares (Gal. 3:8) that God preached the Gospel to Abraham in advance, saying, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:3; 28:14) The same apostle also shows that the original Abrahamic Covenant mentions two seeds, represented in the statement, "I will multiply thy seed (1) as the stars of heaven, and (2) as the sand which is upon the sea shore." (Gen. 22:17) As Abraham here typified God, the promise shows two classes developed as God's children—(1) Christ and the church, on the spirit plane; and (2) the restitution class of mankind, on the human plane.

St. Paul refers to these two seeds in Romans 4:16, 17, the one developed under faith, and the other under law and works. The first, the spiritual seed, has been in process of development during this Gospel Age. The second, the seed according to the flesh, the restitution class (with the exception of the Ancient Worthies, developed previous to the Gospel Age), will be developed under the New Covenant and by its Mediator, according to law and works, and not by faith merely.

The Law Covenant, made at Sinai, was a type of the New Covenant, and had for its mediator Moses, the man of God. This covenant brought nothing to perfection, however, for its mediator, as well as the people, was imperfect. St. Paul explains that Israel, typified by Ishmael, did not receive the blessing, but that The Christ received it. Later, however, Israel is to receive a blessing, as the apostle points out; and that blessing will be brought by the New Covenant, after the glorification of the church.

The question naturally arises, If the Abrahamic Covenant contained the divine promise to the full, both for the church and for the world, why did God arrange for two other covenants; namely, the Law Covenant, instituted at Mount Sinai with Israel, and having Moses for its mediator, and the New Covenant, which is to follow, and under which the whole world is to be blessed?

Purpose of the Added Covenants

We answer that these two covenants were added to further elucidate the divine purpose, and to help us to appreciate the operation of divine love and justice.

(1) The Law Covenant was added to the Abrahamic Promise, or Covenant, as St. Paul explains, to fill up the time until the promised Seed should come, to whom the covenant applied, and this was necessary because of sin,

(Continued on page 34)

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(Continued from page 31)

that the high divine standard for the seed might be shown. The Law Covenant with Israel rendered this very service; for it set up the standard which approved Jesus and condemned all others. It also helped to develop the Jewish nation toward God and righteousness, and to fit and prepare some of them for the glorious high calling of the Gospel Age, which ultimately came to them, inviting them to divine favor and joint-heirship with Messiah in the millennial kingdom.

The Law Covenant also provided certain typical transactions and prophecies, which have been very beneficial to spiritual Israel during this Gospel Age, illustrating to us in these types and shadows of the law, and enunciating to us in the prophecies of the Old Testament, various matters appertaining to the blessing of the church during this age, and that of the world during the next age.

(2) Through the New Covenant—the second addition to the original, Abrahamic Covenant—the world is to get all of its blessings and favors of restitution. This New (Law) Covenant has not yet been inaugurated; for the Mediator who is to inaugurate it, and to cause its blessings to reach every member of Adam's race during the Millennial Age, has not yet been completed. This New Covenant will be inaugurated in the end of this Gospel Age, and its work will embrace the entire period of the Millennium.

Jesus, our Redeemer and Head, is the appointed Mediator of the New Covenant by virtue of the merit of his own sacrifice at Calvary. He could have sealed it and begun at once its operation, had not the Father "provided some better thing for US" (the church, the bride of Christ, whom God foreknew as Jesus' members), than for the Ancient Worthies. This is the mystery—that the Gospel Age has been devoted to the development of the body of the Mediator.—Eph. 3:3-6; Col. 1:27

The Children of the Oath

The Scriptures clearly show that our Lord was the Messiah, the long-promised seed of Abraham. (Luke 1:32, 33, 55, 72-74; 2:11; John 1:41; 4:25, 26) "The church, which is his body," is also developed under the original Abrahamic Covenant, which God bound with an oath. St. Paul calls it "the hope set before us, which we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. 6:13-20) Again, he says to the church, "Ye, brethren, as Isaac was, are the children of the promise." (Gal. 4:28) The church are the children of the oath.

Our begetting promise, through Christ, to the new nature, is very different from that by which the Jews were constituted the house of servants, and wholly different from those promises by which restored Israel and all the families of the earth will be brought to human perfection through restitution processes, as children of the Keturah, or New Covenant. Since our Lord was developed under the Abrahamic Covenant, the church also must be developed under that covenant; for the spiritual seed cannot be the child of two mothers. It is written, "In Isaac shall thy seed be called."—Gen. 21:12

The New Covenant Everlasting

It is very evident that the world does not enter into New Covenant relationship with God individually at the beginning of the Millennial Age, and will do so only at the end of that age. Throughout that period, the matter will be strictly and solely in the hands of the Mediator. During that time he will uplift mankind, and make them individually and collectively (as many as are willing) worthy of God's everlasting life and blessing. So then, we see clearly that the end of the Millennial Age will be the end of the mediatorship of Christ, and will mean the personal and in-

dividual New Covenant relationship of each one of the world.

There is another view, however, which should have our consideration, and that is this: the same New Covenant that starts with the beginning of the Millennial Age will continue through all eternity. There is not to be an additional New Covenant at the end of the thousand years of Christ's reign. This New Covenant will be operated, not directly between God and man, but through the Mediator. In this covenant, God agrees that he will remember the sins and iniquities of the world no more; that he will have nothing against them, and that they may have his blessings the same as though they were personally received of himself. They will be received through their representative, The Mediator, The Christ.

The whole world during the Millennial reign will be in covenant relationship with God, in exactly the same way that Israel was in covenant relationship with God—through the Mediator. The Law Covenant persisted after Moses died. So this New Covenant will continue after Christ shall have finished his work. The whole world will be under that covenant arrangement. But before God finally accepts them, he will give them a test to see how many of them will be found worthy of everlasting life. Hence the test at the close of the thousand years is a test by Jehovah, a test to prove the worthiness of each to enter into everlasting covenant relationship with him. They will not be tested as a nation or as a race, but each individual must establish his own right to this covenant relationship—a New Covenant relationship in that the original, similar relationship was vitiated by father Adam's disobedience.

Throughout the thousand years of Messiah's reign, he as the Mediator has absolute control of the whole human family. His law and his arrangements, in full harmony with those of Jehovah, will be the ones that will be operative.

They will be more favorable than any arrangement Jehovah could directly make; for mankind being imperfect, would be incapable of perfect thoughts and words and deeds for awhile, and Jehovah's law cannot recognize sin in any degree.

The Mediator will have mankind fully under his control and regulations for the purpose of uplifting all who will. This will include the right, also, to destroy in the second death any who will not obey. He can exercise the full powers of an autocrat in the matter. No one will have any authority but himself. The Son having bought the world, he will be an autocrat for those thousand years. The kingdom will be a reign of compulsion. This will be necessary for the correction of the world in righteousness, with a view to their perfecting.

A Full Trial Guaranteed to All

The Scriptures are clear in their declaration that God has purposed from the beginning that mankind shall have another, an individual, trial for everlasting life, wholly free from the first trial. Provision has been made for this, so that Justice can sanction the arrangement. To this end, Christ tasted "death for every man." He "gave himself a ransom for all, to be testified in due time." The due time for some is in the present age. The due time for others will be in the Messianic Age.

Those who die during the thousand years of Christ's reign will be those only who will have had a full trial. They will be those who remain unconverted, those whose wills are not right. But God purposes that none shall perish because of ignorance, misunderstanding. Therefore God has made full provision for the enlightenment of all (I Tim. 2:3-6), and that all who will be obedient shall be saved; and this full opportunity will be brought to all through Christ's kingdom.

If, under the messianic reign, some will die a hundred years old, who are still imperfect, not fully restored to perfection, how can such be said to have had a full trial? The answer is that God's arrangement for every member of the race is that Christ in his mediatorial kingdom will help them out of their fallen condition, if they will. The condition required is that they shall accept and seek to obey the divine will. After coming to a clear knowledge of the truth, all such will be helped out of their weaknesses, allowance being made for all their failures through imperfection. But those who would sin wilfully under such knowledge and opportunity, would do the same if they had full knowledge and ability.

This last class are spoken of as angels, or messengers, of Satan and sin; for whoever wilfully and intelligently sins against the divine arrangement is of Satan's spirit. All who develop such disobedient wills shall go into second death. There is nothing further for them. The whole plan of salvation is with a view to rescuing those who with knowledge and opportunity will be glad to come into harmony with God and to walk in the ways of truth and righteousness.

The Three Great Covenants in Brief

As heretofore stated, the Abrahamic Covenant is first in order of time and importance. This covenant has two parts. The first applies to the spiritual seed of Abraham, The Christ, Head and body—the antitype of Isaac, or, in another figure, of Isaac and Rebecca. These are the seed of Abraham—the seed of promise—not fleshly, but spiritual.

The second part of the covenant applies to the world of mankind—"all the families of the earth." These are to be blessed by the spiritual Seed with an opportunity of becoming Abraham's natural seed, and heirs, with him, of the earth and the fulness thereof. The conditions upon which they may obtain God's favor, and a restitution to all that was lost, are that they shall exercise faith, and

render obedience to the divine provision which will be represented in Messiah's kingdom, when it shall be inaugurated.

The Seed of Abraham—Jesus and the church—is the legitimate heir of this Abrahamic Covenant, wholly regardless of the Law Covenant which was made with Israel at Sinai, or of the New Law Covenant that is to be made with Israel at the close of the Gospel Age.

This Abrahamic Covenant has no mediator; but the Law Covenant had Moses for its mediator, and the New Law Covenant will have Messiah, the spiritual heir of the Abrahamic Covenant, as its Mediator.

The Abrahamic Covenant needs no mediator; for there are no terms and conditions upon which to base a mediation. In it God merely declared his purpose to find a seed of Abraham, by certain selective processes of his own, and to bless and honor this Seed in connection with the remainder of mankind. This especially selected Seed of Abraham, as the apostle points out, is Christ and the church—God's elect.—Gal. 3:8, 16, 29; Rom. 8:29, 30

God's Selection of the Spiritual Seed

God has taken certain steps whereby he is making a selection of those worthy and pleasing to him, to constitute this messianic company. His arrangement for finding these is shown by the scripture which, referring to this call of the Gospel Age to membership in that Seed of Abraham, says, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50:5) This covenant of sacrifice of the human will, and of all the rights and privileges and liberties of the flesh, proves a most drastic test, and demonstrates to the Lord the very peculiar people whom he desires to be the spiritual Seed by renouncing the flesh and all its rights and liberties—even unto death.

The Head of this Seed is the portion which contains the life for the entire body. All the members added to him needed, first of all, to be justified by his merit. These were not justified under the Law Covenant, which made nothing perfect; nor were they justified under the New Covenant, for it is not yet completed. But the blood which by and by will be effective for the sealing of the New Law Covenant for Israel and the world, is effective now, in advance, for the justification of those accepted as the body of the Mediator. This is possible because these body members were selected from the same human family as the rest of mankind. Therefore the blood which by and by is to seal and make operative the New Covenant to the world, is the same blood, or merit of Christ, which justifies freely all those now called to be saints, and joint-heirs of Jesus.

Second and Third Covenants—Type and Antitype

The second covenant, in order of time, was the Law Covenant. (Exod. 19:3-8) This was an addition to the Abrahamic Covenant, which addition could not interfere with the original covenant. It was typical. It had a typical mediator, typical sacrifices of bulls and goats, a typical Atonement Day, a typical Holy and Most Holy.

The third and last is the New Law Covenant, to be instituted in the future. (Jer. 31:31-34; Heb. 8:6-13) This cannot set aside, or make null or void, the original Abrahamic Covenant of grace, any more than could the Law Covenant of Sinai. The New Law Covenant cannot be introduced, sealed, made operative, until the Abrahamic Covenant shall have brought forth the seed of Abraham and invested him with glory, honor, and divine majesty. Then this anti-typical Moses, The Christ complete, Head and body, will mediate between God and the world of mankind for a thousand years.

The basis of this New Covenant's blessings will be the merit of Messiah; but this merit will not be presented on

behalf of the world, or to seal the New Covenant for natural Israel and mankind, in order to the restitution blessings, until first the entire Seed of Abraham, Head and body, shall have been completed; and it cannot be completed until all the sacrificing has been finished. The sacrifice of the Head was finished eighteen centuries ago, and was typified by the bullock, in the Atonement-Day sacrifices of Israel. The sacrifice of the consecrated church, his members, who have been accepted by him, has been going on now for eighteen centuries, and was typified by the goat, in the sacrifices of the same Day of Atonement.

Not until the Messiah shall have finished all of his sacrificial work of the Gospel Age, not until the last member shall, under his hand, have passed from the earthly condition of membership to the heavenly condition, will the sufferings of The Christ be finished; will the sufferings which he left behind be filled up; and not until then will he usher in the blessings of the messianic kingdom. And those blessings will be secured to mankind by the great Mediator's applying the merit of his sacrifice on their behalf.—R. 5300 □



Weekly Prayer Meeting Texts

NOVEMBER 5—"Having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith."—Hebrews 10:21, 22 (Z. '00-170 Hymn 293)

NOVEMBER 12—"Be not faithless, but believing."—John 20:

27 (Z. '04-89 Hymn App. O)

NOVEMBER 19—"Let us watch and be sober."—I Thessalonians 5:6 (Z. '02-239 Hymn 197)

NOVEMBER 26—"And the Lord said unto Moses, What is that in thine hand?"—Exodus 4:2 (Z. '01-348 Hymn 154)

Enduring unto the End

"Ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

—Hebrews 10:32

THE Greek word here translated "promise" is the same as that used in chapter 6, verse 15, of the same epistle, where Paul tells us that Abraham, after he had "patiently endured," obtained the "promise." God made a promise to Abraham before this, even as he has made promises to the church; but after he endured Abraham received something more real than the mere statement of a coming blessing through his seed; that is, the guarantee that the oathbound covenant made with him by the Lord would be fulfilled.

The apostle declares that we have need of patience, that after we have "done the will of God" we might also receive the promise. This can properly be understood to mean that after our consecration the Lord tests us for awhile, and, enduring these tests, we then receive a confirmation of the divine promises; a sealing by the Holy Spirit of promise. Not that the Lord then makes special promises to us which did not apply from the time of our consecration, but rather, that after we have endured certain tests, and have successfully passed through some of the heat of battle, we realize that there is a greater cause for full assurance of faith that we will be able, by divine grace, to "endure unto the end."

A king in Israel said, "Let not him that girdeth on his harness boast himself as he that putteth it off." (I Kings

20:11) And it is true that not until we have endured faithfully even unto death, having fought the good fight and kept the faith unto the very end, will we receive the full fruition of our hopes. The Master said, "Be thou faithful unto death, and I will give thee a crown of life," (Rev. 2:10) and there are no short-cuts by which we can reach the goal and receive the crown. We must follow the Captain all the way into death, enduring cheerfully as he endured, else we will not receive the complete fulfilment of the promise.

The words of our text seem to have been peculiarly appropriate to the Hebrew Christians. Apparently at the time this epistle was written they were not enduring as faithfully as they should have been. In chapter five the apostle explains that they had been in the truth long enough to have made much further progress than was evidenced by them; that by now they should have been teachers. But instead of this they had need that even the first principles of the oracles of God should be taught to them again. It is regrettable when any Christian loses sight of the importance of the first principles of the Gospel.

Again, in the beginning of the second chapter of this epistle, there is a hint that possibly the Hebrews had to some extent "let these things slip." At any rate, chapter 6:1 indicates that they needed to lay again the foundations of the truth; and the apostle warned them that it was unprofitable to be so lax in holding the position gained that they should need, over and over again, to lay the great foundations of the Gospel.

"Let us go on to perfection," continued the apostle. Surely Paul did not mean that they were to leave the foundation as though they had no further use for it. Rather, as he indicates in chapter 5:12, they had need of the foundation. But he did want them to use the first principles of the Gospel as a foundation upon which to

build a superstructure of faith that would stand the trials and storms that must come upon all who would follow the Master. Toward the end of the 6th chapter the apostle reveals the state of "perfection," or the ideal condition of a Christian, as being one in which the soul is anchored by "the hope set before us" in the oathbound covenant with Abraham.

As Abraham obtained that oathbound covenant after he had endured, so we need to endure and, through endurance, obtain the promise. "Hold fast the profession of our faith without wavering," is another of the admonitions of this epistle. (ch. 10:23) If we waver we are not properly enduring. If we have wavered, then we should take the apostle's advice given a few verses later in the chapter (32-39), and seek to return to the blessings enjoyed in "the former days" when we first learned of the truth, and knew that it was the truth, and were rejoicing in all the rich assurances of the Lord which he gave to his people through the truth.

While the Scriptures speak of progress through the truth, and the light of our pathway becoming brighter—which should be true in the experiences of every Christian—they also lay great stress upon being rooted and grounded, and anchored, and holding fast, and not letting these things slip. All of these expressions, from one standpoint or another, emphasize the importance of endurance. We are not to be "tossed about with every wind of doctrine," nor should we allow ourselves to be swept off our feet, as it were, by the allurements of the world, the flesh, or the Devil.

Satan will endeavor in every possible way to turn us aside from the narrow way. He will attempt to ensnare us with "new light." If he can, he will see to it that we become overcharged with the cares of this life, and the deceitfulness of riches. He will attempt to trip us up through

the weaknesses of our flesh, or discourage us through persecution. To withstand all his onslaughts, we will need to put on the whole armor of God, and to keep it on. Yea, that armor of truth will need to become a very part of us, if we are to be able to endure all the way to the end. Let us resolve with Paul that we will not be "of them who draw back unto perdition; but of them that believe to the saving of the soul."—ch. 10:39 □

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The Divine Plan

THE Apostle Paul speaks of the reign of sin and death. (Rom. 5:17, 21) This "reign"—this condition of universal control of the human family under these two great twin evils—began, as Bible believers know, when our first parents were driven from their Eden home. The account tells us that after the close of the sixth creative day, instead of continuing the earthly creation until the whole earth had reached a paradise condition, the Lord prepared only a little corner "eastward in Eden" as an earthly paradise, where he placed the perfect pair. (Gen. 2:8) The evidences of man's failure after a brief trial are seen all around us in the reign of sin and death. But the Apostle Paul, in his beautiful, forceful, and logical way, tells us of God's plan for human salvation and recovery, secured through the ransom.

Paul explains that, "If by the trespass of one [Adam] the many [all mankind] died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many." (Rom. 5:15, R. V.) Paul here, of course, speaks of things that are not as though they were. The gift of life provided by God's grace has not yet abounded unto the many. But as soon as the church is complete, "the many [who] died" through Adam will be offered—under the favorable conditions of Messiah's kingdom—God's gift of life. It will indeed abound unto many. "And not, as through one that sinned, so is the gift." (vs. 16, R. V.) In other words, the condemnation which came through Adam does not operate in exactly the same way as the blessings which come through the Redeemer:

"For the judgment came of one offense unto condemnation, but the free gift [is offered in spite] of many trespasses, unto justification."—Verse 16, R. V.

"For if by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the One, Jesus Christ."—Verse 17, R. V.

Conybeare and Howson's translation renders this verse: "For if the reign of death was established by one man, through the sin of him alone; far more shall the reign of life be established in those who receive the overflowing fulness of the free gift of righteousness by the one man Jesus Christ."

Continuing with verses 18 and 19, R. V., we read: "So then as through one trespass the judgment came unto all men to condemnation [to a judgment of condemnation]; even so through one act of righteousness [the faithful giving, on the part of the Redeemer, of a perfect sacrifice], the free gift came [will, in due time] unto all men unto justification of life."

"For as through the one man's disobedience the many were made sinners [through the law of heredity this has been unavoidable], even so through the obedience of the

One shall the many be made righteous." The influence of Messiah's kingdom will be as strong toward righteousness and truth as were the influences of the god of this world [Satan] toward error and unrighteousness.

The grandly logical reasoning of these verses—and nothing more forcible and convincing is necessary—shows us how the all-important and fundamental doctrine of the divine plan must be understood, and how the great atonement for sin operates. All men were involved in the fall and condemnation to death; and all men are equally involved in the redemption and its consequent blessing through an awakening from death—"every man in his own order."—I Cor. 15:21-23

In John 5:28, 29 the Master states the "order" of the resurrection. Those who have done "good," he says, will come forth from the sleep of death to a "resurrection of life." This refers particularly to the church class selected from the world during the present Gospel age. These, in the resurrection, are exalted to "glory and honor and immortality"—the highest form of life.—Rom. 2:7

Theirs will be a position on the "right hand" of our Lord. (Matt. 25:33, 34) It is concerning these that the Revelator wrote, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." —Rev. 20:6

But those who have done "good" are not the only ones to be awakened from death. The others, Jesus said, would come forth to a resurrection "of judgment," unfortunately translated "damnation" in the King James Version. (John 5:29) In the Greek it is the word *krisis*, which has a similar meaning to our English word "crisis." For instance, we speak of a fever reaching a crisis on the seventh or fourteenth day. We know that at a certain point a crisis will be reached, and the patient will take a turn for the better or for the worse.

This is exactly the thought contained in John 5:29. The vast majority of the children of Adam, condemned in him and redeemed by Christ, have thus far failed of divine approval. But the Master tells us

they are to have an awakening from death. They are to come forth to an experience wherein there will be a crisis.

During the millennial kingdom they will be privileged to come to an "accurate knowledge of the truth." (I Tim. 2:4, Diaglott) Being possessed of that intellectual understanding, theirs is to be a resurrection, a "raising up" as human beings to full perfection of the human nature from which the whole race fell, representatively in the person of Adam, involving a trial or test.

In that thousand-year day or trial, a turning point will be reached in the case of each one. By the end of the thousand years they will have taken their places either on the right hand, in a position of favor with earth's great King as his "sheep," or on the left hand of disfavor as "goats"—stubborn, self-willed, still in some ways not submitted to the laws of Messiah's kingdom. —Matt. 25:31-46

In the case of the latter the wages of sin, death will fully operate again. But this time it will be the second death, symbolized as the Reve-

lator tells us, by the "lake of fire." (Rev. 20:14, 15; 21:8) Just as no living creature could possibly exist in a literal lake of fire, so this symbol is appropriately used to picture the complete destruction of the wilfully wicked.

Surely it will be but the very foolish who determine to be so incorrigibly wicked. Concerning that highway of holiness in the millennial

reign, the prophet has said, "The unclean shall not pass over it; but it shall be for those [as they reform and are willing to make progress]: the wayfaring men, though fools, shall not err therein." (Isa. 35:8) By obedience to the kingdom requirements everyone will then have a fair and full opportunity to attain life everlasting on the human plane. □



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Talking Things Over

God, the Bountiful Giver

THE true spirit of giving is an aspect of love, and love is unselfishness. In the professed Christian world the month of December is one in which there is more than the usual bestowing of gifts. Much of this giving is undoubtedly sincere, and is done in commemoration of the birth of Jesus—although actually Jesus was born in October, not in December.

There was the presenting of gifts by the “wise men” to the boy Jesus, whom they found in a house. (Matt. 2:9-11) Possibly much of the December gift-giving today is with the thought of emulating the generosity and adoration of those wise men of the East. But this is but a token expression of what the birth of Jesus means to us. Our Heavenly Father was really the greatest Giver in connection with this event. His great Gift to all mankind was Jesus himself, who, in God’s due time, gave himself in death to be the Redeemer and Savior of the world.

The Bible tells us that God so loved the world that “he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16) In II Corinthians 9:15 Paul speaks of Jesus as God’s “unspeakable gift”—a gift, that is, which mere words fail adequately to describe. How true this is! Throughout the centuries millions of words have been used to describe the virtues of Jesus and what he means to those who truly appreciate him, and yet the half has never been told, nor ever will be told, by word communication.

Good and Perfect

Everything we enjoy as humans, and as new creatures in Christ Jesus comes to us as gifts of God. The Apostle James wrote, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17) Yes, our loving Heavenly Father is the fountain source of all the truly good things which we enjoy. And how it would add to our appreciation of him if we could keep this more prominently in mind!

This is especially true of those who are new creatures in Christ Jesus, though God has also been very bountiful and kind in the bestowing of his gifts upon humans. Solomon wrote, "Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God." (Eccl. 5:19) What would be the value of food if we did not have the "power to eat thereof"? And this "power" is a gift of God.

God is impartial in the bestowing of his gifts. He "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:45) Here is one of the wonderful aspects of divine love. Jesus elaborated on this, saying, "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:46-48

Gift of Salvation

As new creatures in Christ Jesus the most precious gifts of God are those which pertain to our hope of eternal life. In this connection how meaningful are the words of Paul: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." (Eph. 2:8) We have

nothing of ourselves which would make us worthy of eternal life on the divine plane, to live and reign with Christ. Our hope is based entirely on what our Heavenly Father has done for us—his gift of salvation. This wonderful gift is a manifestation of God's grace, and it reaches us through our faith in the promises of God, promises which have been sealed by the precious blood of Christ.

Paul again wrote, "The gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) An enlargement of this thought is contained in that well-known text, John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This unspeakable gift of God's love is available to us only upon the basis of a demonstrated faith in God and in his will for us, a faith which is demonstrated by a full consecration to do the Heavenly Father's will.

Discernment

Those who are fully dedicated to doing the Heavenly Father's will will seek earnestly to know that will. They will seek it through a sincere study of the Word, and through prayer. The psalmist wrote, "The righteousness of thy testimonies is everlasting; give me understanding, and I shall live."—Ps. 119:144

But regardless of our sincerity and our earnestness in study and in prayer, we could not of ourselves understand the Father's will for us, or his general purpose for the blessing of all mankind. Jesus said to his disciples, "It is given unto you to know the mysteries of the kingdom of heaven." (Matt. 13:11) At the time these words were spoken the disciples had a very limited knowledge of the "mysteries of the kingdom," but the words of Jesus indicate that these disciples were among those who were then being prepared to receive the fuller discernment later, when the Holy Spirit came upon them. And today, if we

are among the favored ones who are able to discern the mysteries of the divine plan, and who appreciate these mysteries and are fully dedicated to carry out the terms of consecration as revealed therein, it is because we have received this spirit of discernment as a gift of God. A college education will not give it to us.

The Holy Spirit

Another great gift of God, and closely related to the gift of discernment, is the Holy Spirit—the Holy Spirit which was poured out at Pentecost, and has been upon and in all whom the Lord has called from that time until now. And how wonderful are the promises related to this gift! Jesus said, “If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?”—Luke 11:13

Many are the blessings which reach us through the gift of the Holy Spirit. Through the Word of truth we are begotten by the Holy Spirit to a heavenly hope; and all the precious texts of the Bible which relate to that hope of glory, honor, and immortality are provided for our growth in grace and knowledge, that we may become strong in the Lord and in the power of his might, and ready for the birth of the Spirit in the first resurrection, to live and reign with Christ a thousand years. Marvelous, indeed, is the gift of Spirit begetting!

Anointed

Through the Holy Spirit we also receive an “anointing,” which is the authority of our Heavenly Father to be associated with him in his work of the Gospel Age through the preaching of the Gospel of the kingdom. It is difficult to comprehend a favor so great as to be permitted to be associated with the great Creator himself in the outworking of his plans and purposes pertaining to the children of men, yet this is clearly stated in the Word to be so.

Paul wrote, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." (II Cor. 5:19; 6:1) Toward the close of the sixth creative day, God said to his beloved Son, the Logos, "Let Us make man in our image." (Gen. 1:26) What an intimacy of relationship is here indicated, and again now, through his Word, and in connection with the development of his new creation, he has made us co-workers with him. No wonder Paul admonished us not to receive this high favor of God in vain!

This marvelous gift of God through the Holy Spirit adds dignity and lustre to all our efforts to proclaim the glad tidings. Concerning Jesus and his body members Isaiah wrote, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."—Isa. 61:1, 2

We are also "baptized," "sealed," and "led" by the Holy Spirit. We should think of all these blessings as gifts from our loving Heavenly Father. Paul wrote to Timothy that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (II Tim. 1:7) We have nothing to fear in carrying out the terms of our consecration, for the Lord will give us strength for our every time of need, and his love will inspire us to continue on in the way of sacrifice, knowing that this is our "reasonable service."—Rom. 12:1

The Word of God itself is a gift of God to his people who are now following in the footsteps of Jesus. Paul wrote, "All scripture given by inspiration of God is profit-

able for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16, 17) We need the help of all God's faithful servants in connection with our study of the Word of God. We can and should all be a help in building up the body members in the most holy faith; but we should recognize always that the Word of God—the infallible Word of God—is the final authority as to what is truth or error.

Suffering

As humans we all avoid suffering if we can, yet the Scriptures indicate that the privilege of suffering in the name of Christ and for his sake is a "gift" from God. Paul wrote, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29) The Heavenly Father could have arranged his plan so that all the messianic sufferings would have been experienced by Jesus alone; but instead, his design was that we should have the privilege of filling up "that which is behind of the afflictions of Christ." (Col. 1:24) Truly this is a high favor from the Lord, for it means that if we are faithful in suffering with Christ—faithful even unto death—we will receive the crown of life, and will share in the glory of his kingdom. What a glorious prospect indeed is opened to us by the grace of God which gives us the privilege of suffering with Christ!

All Things

The Apostle Paul presents an interesting viewpoint associated with God's gift of his Son. He wrote, "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" (Rom. 8:32) This does not mean that our Heavenly Father will give us everything we might desire. But it does mean that he will "give us all things" that will contribute best to our growth as new creatures in Christ Jesus.

We are not wise enough really to know what is best for us, but if we leave the choice with our Heavenly Father he will bless us according to the abundance of his grace with just those experiences of joy and sorrow as will be best suited to prepare us for the position in glory with Jesus to which he has called us. There will be trials, but these will be tempered with our knowledge of his grace. There will be seasons of tranquillity and peace, and we will be encouraged to use these "favorable winds" to help draw nearer to our loving Heavenly Father, that we may rejoice more fully in his love.

Future Gifts

In Revelation, chapters 2 and 3, many precious future gifts are promised—these promises being made by our glorified Lord and Savior Jesus Christ. When raised from the dead all power and authority was given to Jesus by his Father, so that his promises are as though they came directly from the throne of God.

And how wonderful are the "gifts" promised by Jesus in his messages to the churches! There is the "crown of life." But this gift, as is true of all God's gifts, will be ours only upon the basis of faithfulness; so Jesus said, "Be thou faithful unto death, and I will give thee a crown of life." This faithfulness calls for sacrifice in being "beheaded for the witness of Jesus, and for the word of God." (Rev. 20:4) It calls for the humbling of ourselves under the mighty hand of God, that he might exalt us in due time. (I Pet. 5:6) It calls for the development of the fruits and graces of the Holy Spirit, for it is only as we do these things that we are assured an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:5-11

Hidden Manna

Jesus said that those who overcome will be given to eat of the "hidden manna." (Rev. 2:17) When the Israelites in

the wilderness were provided with daily manna for the sustenance of their lives, it was necessary that it be gathered each day, for it became corrupt if held over until the second day, with the exception of that which they gathered for the sabbath day. But when the tabernacle was constructed a small portion of the manna was put in a golden pot and placed with the ark of the covenant in the most holy of the tabernacle. This "hidden manna" did not corrupt, and is used by Jesus to assure us that if we are faithful we will be privileged, antitypically, to partake of this incorruptible manna, which, of course, is a beautiful picture of immortality.

On the Throne

There are many other precious gifts promised by our Lord, among them the one recorded in Revelation 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." In a promise to Jesus for his faithfulness in laying down his life, the Heavenly Father said, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." (Isa. 65:12) Jesus truly was given a "portion with the great," and now we find him assuring us that he will share this reward with the "strong"; those, that is, who are strong in the Lord and in the power of his might, for he says that just as he was exalted to the throne of his Heavenly Father, he will give his overcoming followers a position with him in his throne. What a prospect!

When we think of all these precious gifts that are promised for the future, we are reminded of Jesus' reassuring words, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) If, through faithfulness, we are found worthy to inherit the rulership phase of the kingdom, it means that we will have "the crown of life," "the hidden manna," "power over the na-

tions," and will be given "white raiment" and made "a pillar in the temple of our God."—Rev. 2:26; 3:15, 12

How lavish indeed are the gifts of God to the followers of Jesus! And in return for all this divine favor what can we do? Proverbs 23:26 suggests the answer: "My son, give me thine heart, and let thine eyes observe my ways." To truly give the Lord our hearts implies obedience to all the conditions attached to the promises of his gifts. May we at the close of the year, and as we approach the beginning of a new year, endeavor more than ever to be faithful, that in due time we may hear those welcome words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matt. 25:21 □



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THE following is a partial list of television stations that will carry our special film "Unto Us a Child Is Born." Additional stations will also carry the program, but details are not available as we go to press.

Please contact the station for day and time of telecast.

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Richmond WWBT Channel 12

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Encouraging Letters

Appreciated General Convention

Dear Brethren in Christ: Grace and peace in his precious name! What a privilege it was to be near and to associate with all the dear friends at the General Convention. Each convention helps me to become acquainted with more and more of God's dear family. How great is our God! I hope I never cease to be grateful to him who has brought me up out of the miry clay and set my feet upon a rock. I appreciated specially the pictures of The Dawn. I have always looked to The Dawn as a place where I could really be happy in the Lord. May the grace and peace of our Heavenly Father be with you all in your service to him. Your sister in Him.—Maryland

Questions Answered

Kind Sirs: We watch your TV program on channel 9 each week, and surely enjoy it very much. Often you answer many of our questions without your knowing it. We would appreciate it very much if you would please send the book, "Why God Permits Evil," as we would like to learn that answer. Our family attends Baptist Church regularly, and are all Chris-

tians. We pray that God will bless you in your work, and ask that you please pray for us. Thanks so much.—Ohio

Blessed

Dear Sirs: Please send me a copy of "The Voice" program. Since I lost my mother I try to catch your program whenever circumstances permit, and want you to know I really enjoy it. I feel so much better after watching one of the programs. Thank you not only for the copy of the program I have asked for, but for having such a wonderful program on the air. I only wish it was on more often.—Maryland

Found Peace and Understanding

Gentlemen: I want to thank you in the name of our Lord and Savior Jesus Christ for the booklet, "Hope Beyond the Grave." I have found joy, peace, and understanding. It has enlightened my eyes and spirit to many things. Now I am enclosing one dollar for The Dawn Magazine, which I know I will enjoy equally as well. May the God of heaven continue to bless you in all your work.—Indiana

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

G. M. JEUCK		St. Petersburg, Fla.	6
Sayville, N. Y.	Dec. 13	Tallahassee, Fla.	7
		Mobile, Ala.	9
		Lake Charles, La.	11
A. H. KRUMPOLT		Shreveport, La.	13
New Haven, Conn.	Dec. 27	Arkinda, Ark.	14
		Oklahoma City, Okla.	15
		Stigler, Okla.	16
R. J. KRUPA		Fayetteville, Ark.	17
Baltimore, Md.	Dec. 13	Kansas City, Mo.	18
Philadelphia, Pa.	13	St. Louis, Mo.	20
		Indianapolis, Ind.	21
M. C. MITCHELL			
Paterson, N. J.	Dec. 27	H. J. TIEMEYER	
		Allentown, Pa.	Dec. 20
GEORGE PASSIOS			
Hartford, Conn.	Dec. 13	F. S. WASSMANN	
		New Landon, Conn.	Dec. 20
E. K. PENROSE			
Orlando, Fla.	Dec. 1, 2	C. R. WEIDA	
Miami, Flo.	3, 4	Pottstown, Pa.	Dec. 6
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Conventions

MINNEAPOLIS, MINN., Dec. 6—
2601 Fillmore St., N. E. Mrs. C. R.
Newham, 678 40th Ave., N. E.

COLUMBUS, OHIO, Dec. 13—N. W.
Gardens, Independence Hall, N. W.
Blvd. & N. Star Rd. Mrs. Lois Smith,
4294 Ellery Drive.

CINCINNATI, OHIO, Dec. 20—
Brotherhood of Railway Clerks Bldg.,
Court and Vine Sts. Mrs. Edith M.
Harp, 3908 S. Madison Ave.

CHICAGO, ILL., Jan. 1-3—Mr.
Leonard Jezuit, 10742 S. Talman
Ave.

DETROIT, MICH., Dec. 27—Northwest
Branch YWCA, 25940 Grand River.
Mr. Charles Chupa, 5666 Belmont
St., Dearborn Heights, Mich.

PHOENIX, ARIZ., Jan. 1-3—Womans
Club, 302 W. Earl Drive. Mrs.
Eugene W. Enteman, 542 W.
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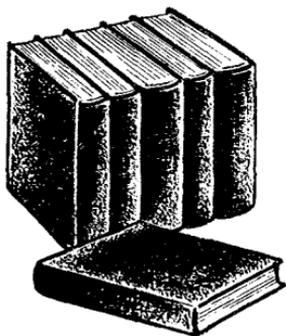
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That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

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

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

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