

a herald of Christ's presence

THE DAWN

"THEN SHALL THE
RIGHTEOUS SHINE
FORTH AS THE SUN
IN THE KINGDOM OF
THEIR FATHER."

--Matthew 13:43

November 1967

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Hope for a World in Ferment

SHORTLY before Jesus was crucified his disciples asked him, "What will be the sign of thy presence, and of the consummation of the age?" (Matt. 24:3, Diaglott) In response to this question Jesus described a number of signs which would indicate his second presence and the end of the age. One of them was, "Then there will be great distress, such as never happened from the beginning of the world till now, no, nor ever will be. And unless those days were cut short, no one could survive; but on account of the chosen, those days will be limited."—Matt. 24:21, 22, Diaglott

There is every reason to believe that we are now living in the time of the fulfilment of this prophecy. The distress, or tribulation, which is upon the world is indeed such as never was since there was a nation. The Prophet Daniel foretold this same period, describing it as "a time of trouble, such as never was since there was a nation." (Dan. 12:1) Since the beginning of the reign of sin and death, fallen and dying humanity has continued to pass through trouble. There have been wars among the tribes and nations of the earth in every generation. Some of these wars have been due to a lust for power; some to the need of living room and food; but never have agitation and strife been so general and so lasting as they are today.

This particular time of distress had its beginning in the outbreak of the First World War in 1914. This was the first world war in human experience. It lasted for more than four years,

and its close found most of the powerful church-state governments destroyed; and even before it closed, a communist revolution had broken out in Russia. Then followed a few years during which the so-called civilized world endeavored to return to normal, but failed.

These years were succeeded by the Great Depression of the early 1930's. During these years fascism and nazism flourished in Europe, and then in 1939 came the outbreak of the Second World War. It was a strange lineup, with communist Russia fighting on the side of the western European nations and, beginning with Pearl Harbor, with the United States. The very foundations of the professed civilized world were shaken by that war. Its close found the nations of Europe bankrupt and helpless, and but for the financial assistance of the United States they doubtless would have perished.

The Second World War settled even fewer of the disputes among the nations than the first one did. Indeed, although the war stopped, there has been no peace. The spirit of communism, masterminded by the Kremlin, began to make inroads, especially among the backward nations. China became a communist nation, as did other Asian countries. Communism spread to the western hemisphere. Cuba was taken over; and the battle for control of human minds is now raging throughout much of South America.

Meanwhile, Great Britain gave up one after another of her colonies, including India and those of Africa. Other European colonial nations did the same thing. The small nations of Africa and Asia, released from the strong control of their imperial masters, began to fight among themselves and are still doing so.

The United States, wishing to prevent communism from spreading further in Asia, is now at war in Viet Nam, while at home there is the civil rights struggle, with riots erupting here and there throughout the land. A similar struggle goes on in certain parts of Africa. Protest parades have become the order of the day in many parts of the world. These protests are voiced against almost everything imaginable.

Authority is breaking down in the religious world. The so-called ecumenical spirit is leading to disrespect for former views and standards. Even in the Catholic Church there is an increasing spirit of protest. In Washington, D. C., the student body of a Catholic university refused to attend classes until a favorite professor who had been dismissed was reinstated. The students gained their point.

The churches call upon governments to establish peace, but nothing is done about it. The proportion of unbelievers in the world is constantly growing. Morality is breaking down in all countries, and there is a growing disrespect for authority, religious and civil.

Recently the noted evangelist, Billy Graham, said the idea that the world, through the influence of the churches, is getting better, is a myth. How true this is! And because it is true, the people who are aware of the situation are looking ahead with fear. Jesus used a very apt symbol to illustrate this time of chaos, ferment, and "distress of nations with perplexity." He said that it would be like the roaring of the sea and the waves; and how ominous and threatening is the roar of a tempestuous sea!

The Prophet Isaiah interpreted this symbol, saying, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."—Isa. 17:12, 13

God "rebukes" the angry nations in this time of chaos, the Prophet Isaiah said. The period in which we are living, and in which civilization is breaking down in all its aspects, is described by the prophecies of the Bible as "the last days." (Micah 4:1-4) This does not refer to the last days of time, but to the last days of the present social order, and to the last days of the reign of sin and death. It is in these last days that the Lord establishes his

kingdom, and through the authority of that kingdom "rebukes" the nations which oppose his rulership. The prophecy reads:

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man 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."

God's Remedy

In this remarkable prophecy we have presented to us God's remedy for a world gone mad. God ruled over his ancient people Israel from a mountain—Mount Zion in Jerusalem. So in this prophecy his kingdom, his rulership, is likened to a mountain, and this mountain, or kingdom, is said to be established "in the top of the mountains" and "exalted above the hills." This is simply God's pictorial way of assuring us that the kingdom of the Messiah will take a dominant position of control over all the peoples of the earth. This transition from human authority to divine rulership is accomplished at a time when, according to prophecy, the nations are angry.—Rev. 11:15, 18

The anger and ferment of nations and peoples of the earth today indicate clearly that we are living at the time when this transfer of rulership is taking place. Those who have faith in God's sure word of prophecy can therefore see the reason for the chaotic conditions in the earth; but others look upon the horrendous events of our day with fear because they know not that divine intervention in the affairs of men is near. They see

the breakdown of humanly constituted authority, but do not know that divine authority through Christ is soon to be imposed upon all nations and peoples of the earth.

But we know that in God's due time the distressed people of earth will recognize the authority of Messiah's kingdom. It will be then that they will say, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob." This is a reference to God's ruling house, made up of his Son, Christ Jesus, and his footstep followers of the present age who, through faithfulness in laying down their lives in his service, qualify to live and reign with him during the thousand years of his kingdom.—Rev. 20:4, 6

The prophecy further states that "the law shall go forth of Zion, and the word of the Lord from Jerusalem." This indicates that the messianic kingdom will have two phases—"Zion," spiritual, and Jerusalem, human. The spiritual or invisible phase will be made up of Jesus and his faithful followers, exalted to heavenly glory, while the human phase will be those described in Psalm 45:16 as "princes in all the earth." Jesus indicated that this refers to the ancient servants of God—Abraham, Isaac, and Jacob, and all the prophets, and others who served and died in the cause of God prior to our Lord's first advent.—Luke 13:28; Matt. 8:11; Heb. 11:4-40

The End of War

When, in their distresses, the people look to the Lord for help, and say, "Come, and let us go up to the mountain of the Lord," and are taught his ways, "they shall beat their swords into plowshares, and their spears into pruninghooks," and they shall not "learn war any more." What a blessed boon that will be for the people! It will eliminate all need for protest parades against war in Viet Nam or any other place. It will permit the resources of the earth now used to make war to be used for peaceful purposes.

One of the great causes of frustration for millions today is the abject poverty with which they are plagued. This is leading

to anarchistic violence in many areas of the world. But the kingdom will change this also. The promise is that in the new messianic age "they shall sit every man under his vine and under his fig tree; and none shall make them afraid." This is a symbolic description of economic security. Slums and ghettos will be no more. We know this because the Bible says, "The mouth of the Lord of hosts hath spoken it."

Hearts to Be Changed

Basically, the cause of all the distress in the world today is sin and selfishness. Through science and invention man has accomplished wonderful things, but science and invention have not improved the human heart—only obedience to the laws of the messianic kingdom will do this. God has promised, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:9) Again the Lord has promised, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."—Jer. 31:33, 34

This means that divine authority will be established and recognized in the earth, not to be administered through church-state systems of government, nor by a humanly constituted clergy class, but through the two phases of Messiah's kingdom. Religion will not then be used to frighten and oppress, but the people will be enlightened concerning the true God and his glory. Then they will say, "This is our God; we have waited for him, . . . we will be glad and rejoice in his salvation."—Isa. 25:9

Think of the many problems which distress a sick and dying world today that would be solved if the people recognized the authority of divine law in their lives, and loved their neighbors as themselves! In Christ's kingdom this will become true. Then the energies of the people will be utilized for the good of others, and to the great joy of all mankind.

Death Destroyed

Surely a world without war, without riots, without crime, without poverty; without racial hatreds, and without selfishness would be wonderful! But it would not be an ideal world, for still there would be the universal reign of sickness and death. Still there would be a hundred and fifty thousand people dying every twenty-four hours. Think of all the human agony of mind and body this entails! Surely the great evil of death will have to be destroyed before the human race can be supremely happy.

And this God has also promised to do through Christ. Paul wrote that Christ will reign until all enemies are put under his feet and that "the last enemy that shall be destroyed is death." (I Cor. 15:25, 26) The Prophet Isaiah wrote, "He [God] will swallow up death in victory; and the Lord God will wipe away tears from off all faces." (Isa. 25:8) In Revelation 21:4 we read, "God shall wipe away all tears from their eyes; and 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 destruction of death entails the awakening from death of all who have died. Death reigns through the earth because of Adam's sin. But Jesus came at his first advent and took the sinner's place in death. This aspect of the divine plan of salvation the Bible refers to as "a ransom." (I Tim. 2:3-6) Because of Jesus' death as man's Redeemer, Paul could write, "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."
—I Cor. 15:21, 22

Truly, a bright hope for the future is held out to us in the Word of God! And how wonderful to realize that the things which today are distressing mankind, and filling the hearts of the people with fear, are actually signs which indicate that the blessings of Messiah's kingdom are at the door! May we continue to rejoice in the assurances given to us in the prophecies of God's Word.



THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.

Decatur WMSL-TV Channel 23
Saturdays, (Time to be announced.)

Florence WOWL-TV Channel 15
Sundays, 11:00 a.m.

ARIZONA

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

CALIFORNIA

Clovis KAIL-TV Channel 53
Sundays, 8:00 p.m.

Hollywood KLXA-TV Channel 40
Sundays, 11:00 a.m.

Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.

Mt. Wilson KMTW-TV Channel 52
Sundays, 8:30 p.m.

Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.

San Diego KFMB-TV Channel 8
Sundays, 7:00 a.m.

San Francisco KSAN-TV Channel 43
Sundays, 11:00 a.m.

San Jose KNTV-TV Channel 11
Sun., Tues, Thurs., Fri., 8:00 a.m.

Visalia KICU-TV Channel 43
Sundays, 11:00 a.m.

COLORADO

Denver KBTW Channel 9
Sundays, 10:30 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, (Time to be announced.)

Waterbury WATR-TV Channel 20
Sundays, 12:30 p.m.

DISTRICT OF COLUMBIA

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

FLORIDA

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

GEORGIA

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

HAWAII

Honolulu KHON Sundays, 7:00 a.m.

Wailuku KAIL Sundays, 7:00 a.m.

Hilo KHAW Sundays, 7:00 a.m.

ILLINOIS

Moline WQAD-TV Channel 8
Sundays, 11:30 a.m.

INDIANA

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

MASSACHUSETTS

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

MINNESOTA

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

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

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

MISSISSIPPI

Biloxi WLOX-TV
Sundays, 1:00 p.m.

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

NEVADA

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

NEW MEXICO

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

NEW YORK

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

TV BROADCAST

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 9:30 a.m.
Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.
Columbus WBNS-TV Channel 10
Saturdays, 7:30 a.m.
Coshocton WHIZ-TV Channel 71
Sundays, 9:30 a.m.
Kettering WKTR-TV Channel 16
Sundays, 3:30 p.m.
Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

PENNSYLVANIA

Wilkes Barre WBRE-TV Channel 28
Sundays, (Time to be announced.)

SOUTH CAROLINA

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

SOUTH DAKOTA

Aberdeen KXAB-TV Channel 9
Sundays, 10:30 a.m.

TEXAS

Big Spring KWAB-TV Channel 4
(Day and time to be announced.)
El Paso KTSM-TV Channel 9
Sundays, 10:00 a.m.
Odessa KOSA-TV Channel 17
Sundays, 10:00 a.m.

Port Arthur KJAC-TV
Sundays, (Time to be announced.)
San Antonio KWEX-TV
Sundays, 3:15 p.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 10:00 a.m.

VIRGINIA

Roanoke WRFT-TV
Sundays, 12:00 p.m.

WEST VIRGINIA

Fairmont WDTV
Sundays, 1:00 p.m.
Huntington WHTN-TV Channel 13
Mondays, 7:30 a.m.
Oak Hill WOAY-TV Channel 4
Fridays, (Time to be announced.)
Weston WDTV-TV Channel 5
Sundays, 12:30 p.m.

WISCONSIN

Green Bay WLUK-TV Channel 11
Saturdays, 7:00 a.m.
Milwaukee WITI-TV Channel 6
Sundays, 11:30 a.m.

BERMUDA

Hamilton ZFB-TV Channel
Sundays, 11:00 p.m.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

COLORADO

Denver KFSC 1220 8:45 a.m.

PARAGUAY

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

PHILIPPINES

Zamboanga City DXJW 9:45 p.m.

SURINAM

Paramaribo 620 Tuesdays, 8:15 p.m.

URUGUAY

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

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

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

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

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

COLORADO

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

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

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

ILLINOIS

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

INDIANA

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

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

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

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

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

MINNESOTA

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

MISSISSIPPI

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

MISSOURI

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

MONTANA

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

NEBRASKA

Grand Island 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.

BROADCAST SCHEDULE

NEW YORK

Albany	WEEE	1300	9:00	a.m.
Buffalo-Niagara Falls	WHLI	1270	12:00	noon
Kingston	WBAZ	1550	9:45	a.m.
New York	WJRZ	970	8:15	a.m.

NORTH CAROLINA

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

OHIO

Cincinnati	WNOP	740	9:10	a.m.
Columbus	WBNS	1460	10:10	a.m.
Piqua	WPTW	1570	11:30	a.m.
Zanesville	WHIZ	1240	6:45	a.m.
Cleveland (Sat.)	WXEN (fm)		106.5 11:45	a.m.

OKLAHOMA

Oklahoma City	WNAD	640	8:10	a.m.
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OREGON

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

PENNSYLVANIA

Allentown	WHOL	1600	10:45	a.m.
Bloomsburg	WCNR	930	7:45	a.m.
Connellsville	WCVI	1340	12:05	p.m.
Pittsburgh	WARO	540	12:00	noon.
Pottstown	WPAZ	1370	8:30	a.m.

PUERTO RICO

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

Yankton	WNAX	570	10:45	a.m.
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TENNESSEE

Clinton	WYSH	1380	7:00	a.m.
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TEXAS

Lubbock	KDAV	580	9:45	a.m.
Pampa	KPDN	1340	12:00	p.m.
San Antonio	KBOP	1380	7:15	a.m.
Sherman-Dennison	KRRV	910	11:45	a.m.
Wichita Falls	KWFT	620	7:15	a.m.

UTAH

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

Richmond	WLEE	1480	10:45	a.m.
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WASHINGTON

Bellingham	KPUG	1170	9:30	a.m.
Centralia-Chehalis	KELA	1470	10:35	a.m.
Olympia	KGY	1240	10:35	a.m.
Quincy	KPOR	1370	10:35	a.m.
Seattle	KAYO	1150	10:30	a.m.
Tacoma	KMO	1360	9:45	a.m.

WISCONSIN

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

WYOMING

Cheyenne	KVWO	1370	10:05	a.m.
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VIRGIN ISLANDS

Christiansted	WIVI	970	9:00	a.m.
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CANADA

Calgary, Alta.	CKXL	1140	11:30	a.m.
Corner Brook, Nfld.	CFCB	570	10:30	a.m.
Dauphin, Man.	CKDM	730	10:30	a.m.
Oshawa	CKLB	1350	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	p.m.
Vancouver	CJOR	600	7:15	p.m.

AUSTRALIA

Geelong	3GL	222m.	10:00	a.m.
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RADIO TOPICS FOR NOVEMBER

5—"The End of a Social Order"

12—"The Spirit of God"

19—"God's Plan for Survival"

26—"Thy Will Be Done"

LESSON FOR NOVEMBER 5

Hosea: God Speaks Through Tragedy

MEMORY VERSE: "And I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord."—Hosea 2:19, 20

HOSEA 1:1-9; 3:1-3

IT IS generally believed that Hosea's prophecy was directed principally to the ten-tribe kingdom of Israel. He was called to enter upon his prophetic office in a very peculiar manner. When a young man, he was commanded by the Lord to marry an unchaste woman, whose children might well be considered as not belonging to Hosea. The general thought among scholars is that this arrangement was intended to be symbolic of the Lord's dealings with the idolatrous Israelites, whom he had espoused to himself.

It has been suggested that it was nothing more than a parable. There is certainly no intimation in the text to suggest this. Some, con-

sidering the narrative as being truly historical, have taken the view that this sinful woman had reformed before Hosea married her, even as Rahab reformed before she was married to Salmon. But this is not indicated in the narrative.

We can conclude, however, that the Lord permitted Hosea to have certain very trying experiences in his domestic life, to impress upon his mind the Lord's view of Israel, his spouse. If we take the view that the woman Hosea married was pure at the time of their marriage, it would indicate why he accepted her first child as belonging to him. Dr. George Adam Smith remarks:

"Hosea did not claim the second child, and in the name of this little lass Lo-ruhamah, 'she that never

knew a father's love,' orphaned, not by death, but by her mother's sin, we find proof of the prophet's awakening to the tragedy of his home. Nor does he own the third child, named Lo-ammi, 'Not my people.' That could also mean, 'No kin of mine.' At least once, but probably oftener, Hosea had forgiven the woman, and until the sixth year she stayed in his house. Then, either he put her from him, or she went her own way. She sold herself for money and finally, like all of her class, drifted into slavery."

Later Hosea's sympathy went out to his wife to the extent that he redeemed her from slavery, as recorded. (3:1-3) These severe experiences through which Hosea passed seemed to be preparing him to voice the Lord's sentiments of tender compassion to Israel, his espoused one, who so frequently and persistently went after other gods. If the prophecy of Hosea be read from this standpoint, its tender, compassionate appeals will be appreciated as from no other.

Our memory verses, if applied to the fleshly seed of Israel at all, should be applied to all Israel, that is to those of the two-tribe kingdom of Judah, together with those of the ten-tribe kingdom who remained in the land when this kingdom was destroyed and the majority taken into captivity in Assyria. This minority subsequently became associated with the two-tribe kingdom, and went into cap-

tivity in Babylon when this kingdom was overthrown.

"But," to quote from "Thy Kingdom Come," "there is good reason for believing that these verses (19 and 20) relate to the spiritual class, selected during the time when fleshly Israel has been cast off. To this view the 23rd verse, as well as chapter 1 verse 10, gives support, both being quoted in Romans 9: 23-26, and agreeing well with the apostle's other statement, 'Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.'"—p. 297

In keeping with this observation we have Paul's words in Romans 15:4: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." And again, Peter states that "not unto themselves, but unto us they did minister the things, which are now reported unto you."—I Pet. 1:12

QUESTIONS

To whom did Hosea direct his prophecy?

Explain the circumstances of Hosea's unfaithful wife, and of what was it an illustration?

To whom does our memory verse probably apply?



The Lure of Other Gods

MEMORY VERSE: "Thou shalt have no other gods before Me."—
Exodus 20:3

HOSEA 4:1, 2, 11, 12; 8:4, 11-14

IN THIS lesson, as in the previous one, we find the Lord, through the Prophet Hosea, addressing largely the people of the ten-tribe kingdom of Israel and censuring them for their idolatry. Our memory verse, "Thou shalt have no other gods before Me," is a clear expression of God's will for those who profess to be his people. This is not because the great Creator is small in mind and for this reason cannot tolerate the devotion of his creatures to rival gods; it is because he knows that complete loyalty to him is the only true way to peace and happiness, and he desires his people to be happy.

Suppose that in the inanimate cosmos the countless millions of heavenly bodies should come under the effective influence of deranging magnetic and gravitational forces. What chaos there would be! These inanimate creations do not, of course, have any choice but to obey the laws by which they are controlled; but man does. He was created a free moral agent and can choose his course. But the Creator knows that a choice to bow down to and serve other gods is, in the long run, disastrous to man's best

interests and must inevitably lead to his destruction; hence the many admonitions of the Scriptures for man not to divide his loyalties between Jehovah and the false gods of the heathen.

The ten-tribe kingdom of Israel was conceived in idolatry. In its very inception, Jeroboam, its founder, in rebelling against the other two tribes of the nation, set up a rival place of worship at Bethel with the expressed intention of luring his subjects away from the worship of Jehovah at Jerusalem, and thus preventing them from fraternizing with the people of the two loyal tribes. (I Kings 12: 26-33) And the idolatry of the people continued to be encouraged, not only by Jeroboam, but also by all his successors.

Since the righteous laws of God were ignored for so many generations, it is no wonder that in Hosea's day the sins of the people had reached the full. Hosea wrote, "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing,

and stealing, and committing adultery, they break out, and blood toucheth blood.”

In Hosea 4, verse 6, we find the Lord saying, “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I also will forget thy children.” The perishing of the people of the ten-tribe kingdom for lack of knowledge should not be understood as a permanent cutting off from all opportunity to gain life through Christ in the world’s future judgment day, but a cutting off from being God’s nation of priests. The kingdom was about to be destroyed and the people taken captive into Assyria, although a remnant of them did remain in Palestine and associated themselves with the two-tribe kingdom of Judah, which later was taken captive to Babylon.

As chapter 8 verse 4, declares, following the leadership of Jeroboam, the founder of the ten-tribe kingdom, Israel had set up kings and princes to rule over them without consulting Jehovah’s will in the matter. To the extent that they prospered, they used their silver and their gold to make an increasing number of idols—“that they may be cut off.” Their sinful course could lead to nothing else than a cutting off of divine favor.

Verses 11 to 14 of this chapter continue to detail the offenses of this idolatrous people. Ephraim was

another name for the ten-tribe kingdom of Israel, and “Ephraim had made many altars to sin.” The Lord says that he had written to Ephraim the great things of his law, but these idolatrous people would have nothing of it—to them the great and good things of God’s law were strange.

Israel preferred to go through certain forms of worship and sacrifice similar to those called for in God’s law, but they did it in the name of their own gods. The Lord did not accept their worship and was determined to punish their obstinate disobedience and idolatry. The statement that they would “return to Egypt” is believed to be figurative language for extreme misery, and such misery did indeed come upon this people.

In verse 14, Judah is included in the Lord’s prophecy of doom. While Judah was far less idolatrous than Israel, the time came when in this little kingdom also iniquity came to the full, and they were carried away captive to Babylon. How different was the attitude of David, who wrote, “The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.”—Ps. 19:7-14

QUESTIONS

Why does the Creator demand full obedience to him?

When did idolatry begin in the ten-tribe kingdom of Israel?

When did it end?

God Hears for His Wayward People

MEMORY VERSE: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."—Jeremiah 31:3

HOSEA 11:1-4, 8, 9; 14:1-4

PREVIOUSLY in Hosea's prophecy Jehovah speaks of himself as a husband and Israel as his unfaithful wife. In this lesson he speaks of Israel as a child, or a son, and tells of the time when he called this son out of Egypt. At least this is the thought we get from a surface reading of Hosea 11:1. However, in the New Testament, the statement is quoted, "Out of Egypt have I called my son," and here it is applied to Jesus' recall from Egypt, where he had been taken by his parents to escape the wrath of Herod.—Matt. 2:15

Hardly had the Israelites escaped from Egypt when they began to sacrifice "unto Baalim" and to burn "incense to graven images." However, while from time to time God disciplined his wayward people, yet all along, and even in the case of the ten rebellious tribes, he manifested toward them the tenderness of a nursing mother toward her young child. "I taught Ephraim [Israel] also to go, taking them by their arms [as a mother does her child], but they knew not that I healed them." (Hosea 11:3) They

did not recognize the Lord's tender love in caring for them, neither did they profit from it.

"My people are bent to backsliding from me," the Lord says, "though they called them to the most High, none at all would exalt him." Here was a people who professed to belong to the Lord but did little or nothing to demonstrate their allegiance to him. The statement "though they called them to the most High" could refer to the invitation which Hezekiah sent to the ten tribes to join in celebrating the passover.—II Chron. 30:6-10

Although the people of the ten-tribe kingdom [Ephraim] had grossly sinned against Jehovah, because of his love and compassion he was loathe to give them up. Strict justice within God's law demanded that they be destroyed—referred to as being made like Admah and Zebolim, cities which were linked with Sodom and Gomorrah and destroyed together with them.—Gen. 14:3; 19:24-26; Deut. 29:23

We have another example of the Lord's compassion in dealing with his people in the case of the two-

tribe kingdom of Judah. While the people of Judah were not so continuously idolatrous as those of the ten-tribe kingdom, yet the Lord finally punished them by permitting them to be taken captive to Babylon. In this case also, the strict requirements of the Law called for their destruction, but they were not destroyed. Jeremiah wrote about this, saying to the people of Judah, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."—Lam. 3:22, 23

Beginning with the 14th chapter of Hosea, there is quite a change from the general tenor of the preceding chapters. It has been suggested by some scholars that perhaps it was written after the ten-tribe kingdom had been destroyed and the people taken captive into Assyria and was addressed to the remnant of the ten tribes, who remained in Palestine, and who later associated themselves with the people of the two tribes. There would be some among this remnant whose hearts would be loyal to Jehovah, and under the circumstances these would indeed need encouragement.

The invitation to return to the Lord might lead others to repentance, and the Lord wanted these to realize that any who did turn to him would be received. Here again we see the great compassion of Jehovah exhibited, a compassion which never fails. This is in keeping with the sentiments in our memory verse, a text which ex-

presses Jehovah's "everlasting love" for his people as it will be demonstrated to them in Messiah's kingdom.

While the ten-tribe kingdom of Israel was destroyed, God still loved the Israelites, and there is promise after promise that they would be restored to their own land in the latter days. "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock," wrote the prophet. (Jer. 31:10) In verses 31 to 34 of this chapter God promises to make a "New Covenant" with the house (or people) of Israel and with the house (or people) of Judah. In the making of this covenant the Law of God will be written in their hearts, and their sins will be forgiven. All will be fully taught of the Lord, and hence will no longer need to perish through lack of knowledge. See Romans 11:26-36.

The return of the Israelites will include those who throughout the ages have gone down into death. Even those of Hosea's day will participate in the blessings of that happy new day, when death will be destroyed.—Hos. 13:14

QUESTIONS

What change of viewpoint is presented in this lesson?

How did God show his compassion toward the people of the ten-tribe kingdom?

What general change is seen in Hosea's prophecy, beginning with the 14th chapter?

When will God's favor return to all the Israelites, even those who have died?

God's Purpose in Discipline

MEMORY VERSE: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Hebrews 12:5, 6

HOSEA 2:13, 14, 18-23; 3:4, 5

GOD'S purpose in disciplining his people is to train them in the ways of righteousness and in a more complete devotion to him. The Lord chastens those whom he loves. Those who continue willfully to disobey him are eventually cut off from life. (Acts 3:23) Fleshly Israel frequently went contrary to God's laws of righteousness and worshiped other gods. For this they were disciplined in various ways and finally were permitted to go into captivity. But God did not cease to love them, and he made provision for their eventual return to him.

It is difficult for us today to visualize the extent to which Israel, and frequently Judah, practiced idolatry. "She burned incense to them [the false gods], and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the Lord."—ch. 2:13

But despite this the Lord's hand was upon them. He said, "I will allure [urge] her, and bring her into the wilderness, and speak

comfortably unto her." In the plan of God a due time was coming when he would urge the people of Israel and Judah to return to him, which was to include a returning to the land which was promised to Abraham and to his seed. Jeremiah wrote, "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah: . . . and I will cause them to return to the land that I gave to their fathers, and they shall possess it."—Jer. 30:3

We believe that we are now living in the time when this prophecy is being fulfilled. One would think that it would be a time of unmitigated rejoicing for the descendants of Abraham. Eventually it will be, but now these returning captives are more or less in a "wilderness." For them it is a time "of fear, and not of peace."—Jer. 30:

For this reason they are in need of comfort, and the Lord said that he would speak comfortably unto them. This is now being done to the extent that the people of spiritual Israel are able to reach them. But in due time, through the

agencies of the messianic kingdom, these people of natural Israel will be truly comforted with the assurance of God's redeeming love, which makes it possible for them to return to him and to live forever.

Verse 18 of Hosea, chapter 2, foretells a wonderful change to come in Israel's experience. Symbolically, all the beasts of the field are to speak peace and good will to this ancient people. The implements of war will be no more, and war itself will be destroyed, and the people shall be made to "lie down safely." The Lord saith, "I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord." (vss. 19, 20) This passage might well apply, also, to spiritual Israel.

Verses 21 and 22 continue the description of all nature co-operating to bless the people of God. The heavens are shown as beseeching God to fill their clouds with water, that they might water the land; and the earth is represented as calling upon the heavens to pour down rain. The fruits of the ground call also on the earth to furnish them with supplies, and they are heard. This is all doubtless highly figurative language, but it well conveys the idea of peace and blessedness.

Verse 23 gives us a further thought. The Lord says, "I will sow her unto me in the earth."—a refer-

ence perhaps to the dispersion of Israel at the first advent of Christ. But not all were thus treated. The Lord continues, "I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." In Romans 9:23-26 Paul quotes this prophecy of Hosea and applies it to the remnant of Israel at the first advent who accepted Jesus and to the Gentiles who were coming in to become a part of spiritual Israel. See also I Peter 2:9, 10

The 4th and 5th verses of Hosea 3 present us with further details concerning the dispersion of Israel. This could well refer to the great dispersion which began shortly after Jesus' first advent. They were indeed scattered throughout the Christian era, "without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." But now they are beginning to return to their land, and soon, we believe, they will seek the Lord, and the antitypical David will be their King. They will then truly know the Lord's goodness.

QUESTIONS

What is God's purpose in disciplining his people?

When, in the plan of God, does he "lure" his people to return to him?

To whom does Hosea 2:23 apply?

When will Israel again have a King?

SACRIFICE IN THE PLAN OF GOD

Section VI

The Merit of Sacrifice

AN APPROACH to this subject could not be made without considering the life and death, and the resurrection and ascension of our Lord Jesus Christ. Our attention is again directed to the honored agent of Jehovah who laid down his life as a willing sacrifice for the redemption of mankind. This time we shall note some additional details and view the progressive steps in the program of redemption, culminating in the legal atonement between God and man.

Speaking of the sacrifice he was about to make, Jesus said: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power [authority—Interlinear Greek-English N. T.] to lay it down and I have power [authority] to take it again. This commandment [these instructions—Amplified N. T.] have I received of my Father."—John 10:17, 18

Jesus' offering of himself was not to be a haphazard affair. These words confirm the fact that very special and precise arrangements had been made in planning the ransom, as we saw earlier, and that Jesus carried the divine commission authorizing his work. He spoke of his right to sacrifice as a commandment of the Father, illustrating its divine approval. And that there be no mistaking the matter, he emphasized the voluntary nature of the sacrifice and the fact that no compulsion was involved.

Jesus' resurrection marked another wonderful step forward in the execution of God's plan. The ransom price had been provided, for he had faithfully laid down his life, even unto the death of the cross. Now, in accordance with God's plan, Jesus was raised a spirit being with its attendant powers that so vastly exceed the human. Expressly, he was given "all power in heaven and earth" and was free to use the merit of his human sacrifice for the purpose intended. He had "poured out his soul unto death," and now his soul was to become "an offering for sin."—Isa. 53:12, 10

The ascension of Jesus was also important in the atonement process, according to the testimony of Hebrews 9:24: "For Christ . . . entered into . . . heaven itself, now to appear in the presence of God for us." This is an interesting statement, because it reveals what was done with the merit of Jesus' sacrifice. Though specifically designed to purchase Adam and release the race from its condemnation to death, the merit was first destined to benefit a special class. A presentation of the merit was indeed made before the bar of divine Justice, but not yet to release Adam from death.

Who, then, were benefited by Jesus' death, by his resurrection, by his ascension, and by his presentation of the merit of his sacrifice? Paul declared that it was the church, the members of Christ's body, the "us" class, the ones to whom the Scriptures were addressed: "He hath made him to be [a] sin [offering] for us." (II Cor. 5:21) On behalf of this class of believers, the merit was deposited with divine Justice. Thus could John write, "He is the propitiation for our sins."—I John 2:2

Because of this act, because the merit of Jesus has canceled the adamic condemnation against the church, all consecrated believers in Christ have gained a standing before the Father. As a result, Paul could write, "There is therefore now no condemnation to them which are in Christ Jesus." (Rom. 8:1) Justification of the church in the sight of God has been made possible by the application of this merit. Thus the church has

become the first to benefit by the sacrifice of Jesus and, in this sense, the first to benefit from the sin-offering.

With Jesus as her Advocate (I John 2:1), the church has been enabled to bring acceptable sacrifices to God. None can condemn, because "Christ . . . maketh intercession for us." (Rom. 8:34) We might say that the merit of Jesus is flowing through the church and being utilized for her development and perfection. Only when the sacrifice of the church has been wholly consumed in death will this merit return to Jesus and become available for a second application.

"He is the propitiation for our sins," wrote John, "and not for ours only, but also for the sins of the whole world." (I John 2:2) The church truly has been the first to be benefited, but the ransom sacrifice of Jesus atones not only for them, but for the whole race of Adam as well. Its use first by the church provided the opportunity for the followers of the Master throughout the Gospel Age to be counted in with him in that one sacrifice. Upon the glorious consummation of the church and the completion of this feature of the sin-offering, the merit of Jesus will be applied for the benefit of the entire world of mankind. All who were condemned in Adam then will be released and brought back to life in the general resurrection of the dead.

It is interesting to realize that at the time of this final application of Jesus' merit before the bar of divine Justice, the Christ class, Head and body, will be complete and functioning as a unit. Throughout the age, the individual body members were separated from each other and from their Lord by time and circumstance; nonetheless, each was acceptable as he performed his vows of consecration under the "covenant by sacrifice." But when the sacrificing of both Head and body is complete, then the merit of Jesus' sacrifice at the Father's hands will effect the official cancellation of the sins of the world. What a grand climax to the work of sacrifice in the plan of God! May each of us endeavor to be more faithful in the present work of sacrifice, that we may

also have a share in this future phase of the atonement.

Our attention will now be directed to the sacrifice of the church. Two questions in particular need to be studied. First, is there any merit in the church's sacrifice? And second, does the church's sacrifice add any merit to the sin-offering?

Let us retrace our steps for a moment. Recall that the church was brought into relationship with the Father solely by the grace or unmerited favor of God. There was no work or righteousness on her part that commended the church to him. All had been sinners and under just condemnation, and therefore none could accomplish any work which God would accept. Forgiveness of sins and reconciliation to the Father was first necessary and was made possible solely upon the basis of Jesus' merit and his sacrifice.

But now, having obtained this standing before God, the church is both able and required to do works acceptable to him. Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, [and] acceptable unto God." (Rom. 12:1) Those who are unfaithful and careless in this requirement will eventually lose their standing and lose the great honor of membership in Christ's body. Jesus said, "Every branch in me that beareth not fruit he [the Father] taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—John 15:2

The Lord's people, then, become branches in the true vine without merit or works of their own. But, having become branches, they are required to bring forth fruit or to be cut off entirely. Thus in this sense there is merit (fruitage or value) in the church's sacrifice, but merit which is completely different in kind from that of Jesus. We must always remember that the church's merit is a product of Jesus' merit and of his righteousness and in itself does not represent any power to save, purchase, or redeem others. Ye

This brings us to the second question: Does the church's sacrifice add any merit to the sin-offering? As we have seen, the

sacrifice which was conceived by God to constitute the satisfaction for Adam's transgression may be viewed from two standpoints. Going back to the ransom, we see the perfect life of the man Jesus which was poured out and became the corresponding price for Adam. Since only Jesus was actually perfect, only his death, therefore, could be in the nature of a ransom price. The church, on the other hand, has no perfection of her own and could in nowise qualify as a part of or adding to the ransom. Nor was any addition needed, since one perfect man who had not sinned gave his life for the other perfect man who had. This constituted a sufficiency.

We see the same sacrifice of Christ, as the sin-offering, enlarged to include the suffering and death of the church, culminating in the official payment of Jesus' merit to divine Justice on behalf of mankind. By the Lord's grace and arrangement, the sacrifices of the body members throughout the Gospel Age have been included as a part of the one grand sacrifice for sin. No redeeming merit, no power to save from sin, has been added. The value of the church's sacrifice pertains to the development of a sympathetic priesthood, which during the Millennial Age will carry out the grand work of uplifting mankind from the stain of sin.

Yes, the church's faithfulness in suffering with her Master is meritorious in God's sight. But this fruitage of the church does not help to cancel the adamic condemnation, nor to remove the death sentence. Her suffering does not atone for sin. The price for this purpose was already provided in the shedding of Jesus' blood. We believe the sufferings of both Jesus and the church are for the purpose of developing the eternal character of the Christ, Head and body, to be used as instruments of God to accomplish his good pleasure in the ages to come. And we are assured that during the Millennium this sympathetic priesthood will deal mercifully with the world, as they release the benefits of the ransom and sin-offering to them.

—Contributed

The "Greater Works"

LIFE is sweet, life is dear—it is the greatest gift of God. Without life, nothing can be experienced; nothing can be enjoyed; nothing can be known; nothing can be hoped for: "For there is no work, nor device, nor knowledge, nor wisdom, in the grave." (Eccl. 9:10) For this reason mankind clings to life very tenaciously.

A man will spend his every treasure and whatever he can borrow, to regain his lost health and to prolong his life to the pitiful utmost. Let there be a rumor that cures have taken place at some remote shrine, and thousands of stricken people will journey there, regardless of the cost to themselves of money and pain. People will travel, literally around the world, on the slim chance that their ailments might be healed and a few more days of life enjoyed. The announcement that a new drug is successful against a disease instantly brings tens of thousands of frantic requests for the medicine. Man seems instinctively to realize that he was designed to live forever; and he protests and struggles against any termination of that life.

And human nature was the same in Jesus' day, although the situation then was much more hopeless than now. Today, modern techniques of medicine and surgery have controlled many diseases. Large research facilities have been set up. Clinics and hospitals are widely available, and new cures and wonder drugs are found almost daily. But in Jesus' day medical knowledge was primitive and comparatively ineffective. Sanitation was poor. There were no diagnostic and treatment centers, and some serious diseases were handled by such desperate measures as heartlessly banishing the sufferers into desert or wilderness areas so that others might not be contaminated. It is reasonable to suppose that the proportion of sick, and suffering, and

crippled, and blind was much greater in those days than in civilized countries today.

Past Miracles

Under these conditions the Jews, who had the Scriptures read to them regularly every Sabbath day, would probably think with longing on some events in their past history. The sick ones might think of the time the fiery serpents bit the children of Israel so that many sickened and died, and they might recall that under the Lord's direction Moses had made a brazen serpent and raised it up upon a pole, so that any who were bitten and who looked upon the brazen serpent were healed. (Num. 21:8, 9) "What a wonderful arrangement that was!" they would say. "We too have been bitten by sin, and disease, and death. How wonderful it would be if only someone like Moses, or greater than Moses, would appear, and we could just look to him and be healed!"

And there were many lepers in Jesus' day. Those having this dreadful disease might well remember and say: "Elisha, the prophet of the Lord, healed the leprosy of Naaman, the Syrian. (II Kings 5:10-27) Would that another such prophet of the Lord might come and heal us of our leprosy!"

The poor and needy, those suffering from malnutrition and starvation would remember the manna of the wilderness journey. They would also remember how Elisha caused the widow's oil to increase and never fail (II Kings 4:2-7), and how he made twenty pieces of bread feed a hundred men, with some bread left over. (II Kings 4:42-44) "Oh Lord, send us bread, too," they would pray.

And then there were those who had lost loved ones in death—the cruelest blow of all. These could recall how, when the widow's son had died, Elijah had restored him to life: "And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." (I Kings 17:17-24) Yes, the mourners in Jesus' day would also be able to recognize a prophet from God, and listen to him, and believe him; that is, if one would only come, healing the

sick, feeding the multitude, and raising the dead, as those prophets of old had done.

And the afflicted ones in Israel would probably remember some of God's promises, too. The psalmist had sung: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction [or death]." (Ps. 103:2-4) Isaiah had spoken of a time when "the inhabitant shall not say, I am sick." (Isa. 33:24) And then, he had joyfully announced a message from God, saying, "He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." (Isa. 35:4-6) And Malachi had spoken of a symbolic "Sun of righteousness . . . with healing in his wings."—Mal. 4:2

These were the things the Israelites in Jesus' day looked for, longed for, hungered and thirsted for. There was no telegraph or telephone in those days, and no daily newspapers—not even a regular mail service, since not many knew how to read or write. But word began to spread. Rumors started to fly that a new prophet had arisen in Israel, One who could heal all manner of diseases, even leprosy. The reports said: "He casts out demons! He just tells them to leave, and they do!"

Many Doubted

At first there was disbelief. There had been false prophets before. Some would advise moderation, for probably there was nothing to it. Then the next caravan would bring more news: "He is a young man, named Jesus, from Nazareth. He has cast out a legion of demons. They entered a herd of swine and went over a cliff. By a touch of his hand the blind receive their sight—even one born blind, without eyeballs, can now see!"

There was still some disbelief—this was just too good to be true! Then came the news that the dead son of a widow at Nain had actually been restored to life by this wonderful young man, and that he had miraculously fed, not a hundred as Elisha had done in the days of old, but five thousand persons!

That was all they needed to know. Here was a young man of

God who would not only heal their diseases, but if they ran out of money would feed them as well. So we read in Luke 4:14: "There went out a fame of him through all the region round about." So thousands upon thousands of people left their homes and businesses and converged upon the place where Jesus was—the sick, the lame, the blind, the deaf and dumb, and those with mental afflictions. The able-bodied ones carried the disabled ones. Those with sight led the blind. All had one purpose—to find this man Jesus and be healed of their diseases.

They Came to Jesus

It was the most natural thing in the world that they should do this. It was what Jesus wanted them to do. He wanted them to come to him. It was ordained that he should be identified in just this manner—by his miracles of healing—and thus draw men to him. As we read in Matthew 11:2-5: "Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." Jesus knew that John the Baptist was familiar with the old prophecies. He would recognize their fulfilment. He would know, from the works of Jesus, that Jesus was indeed the Messiah.

Now just picture the situation! Suppose it was announced today by reputable eyewitnesses that there was a man lecturing publicly who could heal every disease, regardless of how advanced—including cancer and insanity and every degree of blindness—who could instantly repair the damage to any organ or limb, and even bring back to life any who had died, even four days days before. What would happen? Why, there would be the greatest traffic jam in history! Just about everyone would want to see him and hear him. Although many would come out of curiosity, most would come in desperate earnestness, to be healed of their afflictions.

Human nature was the same in Jesus' day; and the proportion of afflicted ones was much greater. So they came, by thousands and thousands, most of them on foot. Many of them were poor, ill-clothed. They were dusty, hungry, sick, or caring for the sick, weary from their journey, homesick in strange surroundings, scattered from their homes. And Jesus' heart went out to them. We read in Matthew 9:36, "When he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad."

Scope of Jesus' Ministry

Many of us do not realize the tremendous scope of Jesus' healing activities. Some have the impression that he healed only a few people, as a sort of illustration of what would eventually be done in his millennial kingdom. But the fact is that he translated his loving compassion into great action. We read in Mark 3:8 "And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him." Luke 6:17 and 19 reads, "A great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, . . . came to hear Him, and to be healed of their diseases." "And the whole multitude sought to touch him: for there went virtue [power] out of him, and healed them all."

"A great multitude" is a lot of people, and he healed them all—not just one or two here and there, but all. We also read in Matthew 9:35 and 36 that "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people." This covers a large territory, and involves many people. Also, in Luke 4:40 and 42 "Now when the sun was setting, all they that had any sick with diverse diseases brought them unto him; and he laid his hands on every one of them, and healed them." "And when it was day, he departed." Note that he seems to have started his healing when the sun was setting and did not finish until daylight. It took him all night, but he healed "every one of them."

And how else could it possibly be? Could Jesus, with his loving and compassionate heart, turn to his disciples and say, "That is enough, I will heal no more today. Maybe some other time I will heal more"? Oh no, because in that great multitude there would be those who had traveled long distances to find him, and had perhaps already waited for days for their turn to see him. There were some who had reached the limit of their physical endurance and were faint. And those with the most serious cases of illness would find it the most difficult to approach him. In their desperation to be healed, the somewhat stronger would push aside the weaker, literally treading upon them, so that those who needed healing most would be left to the last. But Jesus stayed to the last and healed "every one of them," even though it took all night. Thus we read in Matthew 8:16 and 17 that he "healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses." And Hebrews 4:15 says that he was "touched with the feeling of our infirmities."

The Cost to Jesus

"Himself took our infirmities." What does this mean? It means that Jesus' healing ministry cost him something. Isaiah 53:4 reads, "Surely he hath borne our griefs, and carried our sorrows: . . . he was wounded [tormented] for our transgressions, he was bruised for our iniquities: . . . with his stripes we are healed." The reference here is not alone to his painful death on the cross as a ransom—it includes far more than that. His heart ached for every unfortunate person he saw. He was moved with compassion. When he saw someone in pain, he sympathetically felt that pain. When he saw heartbreaking sorrow over the death of a loved one, he wept. He daily bore their griefs and carried their sorrows. His heart was wounded and bruised by the things he saw—the hopelessness, degradation, and despair of the people, under their bondage to Satan.

All this was a drain on Jesus' nervous energy; and when he healed them, he suffered a further loss: "For there went virtue out of him, and healed them all." (Luke 6:19) This is revealed

by an incident recorded in the fifth chapter of Mark. A certain woman had been afflicted by a wasting disease for twelve long years. During this time she had sought help from the physicians and had suffered many things at their hands, but with absolutely no relief. Going from one doctor to another, she had spent everything she had, but instead of getting better, she had grown worse. Then she had heard of this wonderful young man named Jesus, who was able to heal every disease. And, weak as she was, she sought him out. But when she found Jesus, the crowd around him was so great she could not get the Master's attention.

Important things were going on just then. One of the rulers of the synagogue had asked Jesus to heal his dying daughter. Jesus had consented, and a great crowd was accompanying him to the ruler's house to see a miracle. So the poor woman knew it would be impossible for her to push her way through that crowd in order to face Jesus and present her petition to him. After all, who was she to claim his attention ahead of a ruler of the synagogue? Then, in her humility, she reasoned, Why should I even take his time to speak to him? He has such a superabundance of power that if I may only reach out and touch his clothes I shall be whole. He won't miss it. He won't even have to know about it. So she joined the multitude.

And, as the crowd pressed to the front and sides of Jesus, to catch his every word, the woman slipped up behind him. Reaching out, she managed to touch his garment, and at once she knew that she had been healed. We read the rest from the record in Mark 5:30-34: "And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be

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whole of thy plague." Yes, Jesus had instantly felt virtue, or power, go out of him, and we can presume that this occurred every time he healed anyone.

Multitudes Blessed

Now let us get the full implication of this. Thousands upon thousands, a very great multitude from all parts of the country, gathered to see and hear him, bringing all their sick with them. Luke wrote (6:19), "And the whole multitude sought to touch him: for there went virtue out of him, and healed them all." If one woman, touching the hem of his garment, caused a loss of vitality that he could feel, what would the touch of a great multitude do to him? Of course Jesus was a perfect man, with an extraordinary store of natural vitality and unusual recuperative powers, but we can reasonably conclude that each incident of healing and teaching the multitude left him tired and exhausted physically. He was, after all, human. And when we consider the vast multitude he contacted during his ministry we realize that his three and one-half years of experience along this line far exceeded a lifetime of ordinary human experience.

Now let us recapitulate for a moment. Jesus had come to offer himself as a ransom for all. But he also came to preach the truth of God's kingdom to Israel—to give natural Israel an opportunity to become spiritual Israel. One of his last statements on earth was, as we read in John 18:37, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice."

"Everyone that is of the truth." This meant that he had to give the opportunity to all Israel to hear his voice, or message. And he was only one man, with a few unlearned disciples. There was no radio or television, no microphones, no power amplifiers, no tape recorders, no printing presses, no tracts or magazines. And his time was very short, too—only three and one-half years in which to perform a great task. So what did he do?

When Jesus told his disciples that he would make them "fishers of men" (Matt. 4:19), he revealed to them his method.

As a fisherman offers the fish a bait, he would offer the people something they wanted very much, and they would come to him. Then he would preach to them the Gospel of the kingdom, the good news, that they could become the spiritual seed of Abraham, a nation of kings and priests, that they could be used to bless all the families of the earth. To attract them, and to establish his messiahship, he gave them a rich foretaste of the blessings which would eventually come to all the families of the earth during his millennial kingdom, when life would be given more abundantly, when there would be no more sickness and pain, when all tears would be wiped away, when there would be no more death, neither sorrow nor crying.—Rev. 21:4

The Seventy Sent Forth

This is confirmed by Luke 10:9. Near the close of his ministry Jesus was commissioning seventy disciples to perform a harvest work, or gleaning work, after him, to go to every city and place, and preach the Gospel, so that no one might be overlooked. He gave these seventy disciples miraculous powers in order to attract the people to them. And he told them that when they entered a city they should “heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.” In other words, “You have tasted in advance of the blessings of God’s kingdom to come. This is but an example of what the kingdom of God will eventually do on a vast and worldwide scale.” So Jesus’ miracles, especially his healings, identified him as the Messiah. “And the common people heard him gladly.” (Mark 12:37) For a while he was the most popular person in the land. On one occasion five thousand men banded together, and “when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.” (John 6:14) And they planned to take him and make him a king.

Soon the time came when Jesus had taught his disciples everything their fleshly minds could absorb. They must now wait for the coming of the Holy Spirit to enlighten them further, to lift them to a higher plane of understanding. So, on one of

his last days on earth, Jesus gathered his disciples about him and said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when the spirit of truth is come, he [it] will guide you into all truth." (John 16:12, 13) For three and one-half years they had witnessed his mighty works of healing and his other breathtaking miracles. They themselves had been empowered to perform some miracles, in the name of Jesus. So they were thoroughly persuaded that Jesus was indeed the Messiah sent from God.

Greater Works

It was on the occasion of this same gathering that Jesus said to them, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." Then he made a surprising statement, which has mystified and frustrated Christians for centuries. He said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." (John 14:11, 12) Greater works than these? What an astounding thought!

What could be greater, for example, than raising the dead—to defy the cruel finality of death, as Jesus did; or to tell the mourners to stop their lamentations; or to tell a heartbroken mother to refrain her voice from weeping, and her eyes from tears (Jer. 31:16); or to take the cold hand of a dead child and say, "Arise," and feel the pulse leap beneath your fingers, and see the warm flush of life flood the white cheeks, and see the eyes open and look about, with wonder, at the strange gathering, and see the mother's tears of hopeless sorrow turn to tears of joy as she clasps her darling in her arms? Could there be greater works than this?

Could anything be greater than to have all the sick of the entire countryside assemble before you, afflicted by every conceivable disease and infirmity, and to take them, one after another, and heal every one of them? To cause the blind to see, the deaf to hear, the dumb to speak, the lame to leap and run—could there be greater works than these? Could there be greater works than to change water into wine, to feed five thousand

persons with five loaves and two fishes, to walk on water, to still a mighty storm?

Yes, greater works than these have been performed, and will be performed, by the followers of the Master. And we do not refer to the tent meetings of so-called healing evangelists, where, from among the thousands that come, only a pitiful handful ever claim to have been helped. Nor do we refer to the shrines and grottos, where the purported healings are even less frequent.

Have you ever seen anyone rise from the dead? We all have, and it is a most awe-inspiring sight. We have seen men, dead in trespasses and sins, become quickened, and rise up, and walk, joyfully, in newness of life. (Eph. 2:1-5) Is not this a greater work? Those whom Jesus raised up died again, in due course; but these, by faith, have life eternal, destined for glory, honor, and immortality. Jesus performed miracles by the authority of the Father. His were the Father's works, in which he co-operated. The same is true in connection with the "greater works" which we perform. Jesus had first to die and ascend to the Father, before "the new and living way" could be opened and the greater works performed.

Blindness of Mind

There is no greater blindness than that of the mind, blinded by Satan, blind to God's mercy and loving-kindness, blind to God's plan of the ages—spiritual blindness, gross darkness. We have all been blind, but now we can see, really see! The blind ones healed by Jesus were able to see the things of earth for a few years, and it was a wonderful thing, but how much greater the opening of the eyes of the understanding, to have the glorious Gospel of Christ, which we minister, shine into the mind, enabling it to see the heavenly light, to appreciate the beauties, colorations, and marvels of all the facets of the divine plan. This is indeed a greater work!

Ministering the Gospel to the "hearing ear" for the truth, leading to consecration and the development of the new creature, is a greater work than the curing of literal deafness. Jesus said, "Blessed are . . . your ears, for they hear."—Matt. 13:16

The freeing of the tongue, to speak and sing forth the praises of God, the healing of lameness of character, the stopping of the wavering palsy of indecision—these are “greater works,” leading to eternal benefits.

The casting out of the frightful devils of false doctrine, superstition, fear, cleansing the mind of legions of evil thoughts and impulses, to make it meet for the Master’s use forever—this is a greater work.

The healing, through the truth, of those being tormented by the fevers of worldly ambition, or pride, or discontent, releasing them from the burdensome anxieties and cares of this life, is a greater work. Just as Peter’s wife’s mother, healed of her fever by Jesus, arose and ministered unto the Master and those with him, (Matt. 8:15), so these, healed from their feverish lust for riches, and consuming ambition, and pride of life, joyfully minister, serving the Lord and his brethren. Then there is the healing of the loathsome leprosy of sin, bringing about the blessed state of justification, transforming the unclean outcast into a child of God. How much greater this is than the extending of human life for a few brief years!—II Cor. 5:20

Changing water into wine? Yes, greater works than this, too! It is taking the clear water of truth and using it to produce the most excellent wine—the wine of participation and communion in the shed blood of Jesus Christ, and the wine of joy, which, at his invitation, we drink with him in the kingdom, at a wedding feast far grander than that at Cana.

The Bread of Life

Have you seen a multitude of 5,000 fed, and filled, with only five barley loaves and two small fishes, which the Lord had blessed? You have seen a far greater work than that! With very modest resources, aptly comparable to only five loaves and two fishes, but richly blessed by the Lord, the “Frank and Ernest” broadcasts and The Bible Answers telecasts reach millions of spiritually poor and hungry souls, satisfying them with hearty, substantial, nourishing, spiritual food, enabling many to partici-

pate in that bread of life to life eternal. You will remember that one of the identifying "works" Jesus cited for John the Baptist was, "The poor have the Gospel preached to them." This was done only in the land of Israel. The world-wide broadcasts of the truth are a vastly greater work! And the "poor in spirit," wherever they may be, may freely listen!

Have you seen anyone rebuke a mighty storm and create a great calm? Is it possible to perform a greater work than that? Yes, it is! Remember, there were that day only a few disciples on the ship who were saved from the storm which Satan had brewed. On the other hand, how many thousands of the Lord's people have been caught in Satan's storms of circumstances and have cried, "Master, Master, we perish!" and have heard the Master's "Peace, be still," and have experienced that blessed calmness of mind which comes from a renewed faith that "all things work together for good." And, as Jesus walked upon the stormy sea, the Christian serenely walks the way he has chosen in a world gone mad, rising above the restless and turbulent conditions of this present evil world. And the faith of Jesus' followers today is stronger than was Peter's, who, in attempting to follow Jesus upon the water, sank in panic, and cried, "Lord, save me!" This, too, is a greater work!

Co-operation

But in what way do we personally have part in these "greater works"? This is important, because Jesus said that those who "believe in him" would do the greater works. First, and most important, we individually participate in these "greater works" in the sense that they are done in us—with our co-operation and invitation. We have, as Paul expresses it in Romans 6:19, "yielded ourselves as servants, to righteousness and holiness."

Each consecrated and accepted follower of the Master has been raised from dead works to newness of life. And what an exhilarating experience it has been! Just as Lazarus, hearing the voice of Jesus say, "Come forth," rose up and left the tomb, we, too, have responded and "passed from death unto life."

And the eyes of each one of us have been opened to see the deep things of God. But first it was necessary for us to realize our blindness and earnestly desire to see. There was once a poor blind beggar on the Jericho road who persistently cried out, "Jesus, thou son of David, have mercy on me!" (Mark 10:46) And when Jesus stopped and asked him, "What wilt thou that I should do unto thee?" he eagerly responded, "Lord, that I might receive my sight." He knew what he wanted.

So, too, we must co-operate and yield ourselves. Take, for example, the incident when Jesus, passing by, saw a man who had been born blind. He made clay with his saliva, "and he anointed the eyes of the blind man with the clay." (John 9:1-25) Then Jesus told him to go to a certain pool of water and wash off the clay. And when the man did so, he received his sight. Jesus could have healed him just as easily without this procedure, but he gave the man an opportunity to co-operate, to yield himself. Blind as he was, he had to travel a certain distance to the pool. It tested his sincerity and his faith. A skeptical man would have said, "What nonsense is this? Will mud cure the blindness I have had from birth?" But this man did as he was told, and when the splendor of light and sight burst upon his new eyes, he was able to say the words from which a grand old hymn has been composed, "One thing I know, that, whereas I was blind, now I see!"

But there was an even deeper significance to this peculiar method our Lord used to heal the blind man, illustrating our part in the "greater works." The secretion of his mouth represented the spirit of the Lord's lips, his grace and truth; and the soil with which he mixed it represented the poor, earthly talents of the Lord's people, engaged in telling forth the truth as they have opportunity; and this combination has been most effectual in opening the eyes of understanding of those whom the Lord has called.

And so, by earnestly desiring these "greater works" to be done in us, and by yielding ourselves to their accomplishment in

ourselves, and by co-operating with the Lord and our brethren in Christ to apply these works to other called-out ones, we fulfil in part the prophecy, "Greater works than these shall ye do."

Feeble Efforts Blessed

By our efforts and co-operation, feeble but blessed by the Lord, other ears, too, are unstopped to the truth; the lameness of character in others, as well as in ourselves, is overcome; the spiritual palsy, and fever, and leprosy, are healed; and the minds, obsessed and sick with doctrines of devils, are made clean and lucid. And one of the grandest of the "greater works" in which we have a part is the modern feeding of the multitude. John's account of the original incident in John 6:9 relates how Jesus was told, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" Jesus, however, did not despise the meagerness of the supply. The record says he took it, and gave thanks. And how delighted that young boy must have been to see his small offering feed 5,000 persons, with twelve full baskets left over. He probably went home and told his parents and friends, and then talked about it for the rest of his life.

We, like that lad, can and do participate in a work which, for a given investment of money and time, reaches more people than any other method could do. This is the radio and television work. Of course, no one individual does all of these "greater works." But as members of the body of Christ we all share in whatever is accomplished by the whole body. As Paul wrote in I Corinthians 12:21, 22, "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." We read the next verse from the Diaglott: "But much more necessary are those members of the body which are thought to be more feeble." Isn't that encouraging? We can all take heart from that verse! This means that our humble and feeble efforts, which we think are so futile and so ineffective, are noted by the Lord, and we are reckoned as having a real part in the complete works of the entire body, including the

Head, Christ Jesus! We continue with the 29th and 30th verses: "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" The answer, obviously, is "No." But we are, each one of us, regardless of our position in the body, considered by God as participating in the works of the whole body.

Future Application

There is another important application of Jesus' words concerning the "greater works" to be done, and it is a wonderful and delightful prospect! We are assured that if we are faithful unto death we shall "live and reign with him [Christ] a thousand years." (Rev. 20:6) And the work of that millennial kingdom is a work of restitution. We will be the administrative agents of Christ in the performance of that work. At his first advent Jesus, by his wonderful works, gave the people a foretaste of that work, and it will be our grand privilege to bring about its complete fulfilment. Instead of a few persons, temporarily raised, all the dead will be resurrected and, if obedient, will live forever. Under our administration all the sick will be healed, and every physical disability will be eliminated.

And the people will remain well. Satan and his angels, with their evil influences, will be removed from the scene, to obsess human minds no more. Instead of 5,000, the entire world of mankind—all who have ever lived—will be supplied abundantly with the bread of life, and, as back there Jesus gave the bread into the hands of his disciples to distribute to the hungry multitude, it will then be through us that the merit of Jesus' ransom sacrifice will be applied, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9) Then will be completely fulfilled the prophecy, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

—Contributed

"Ye Are the Light" Matt. 5:14

IT IS recorded in John 5:35 that John the Baptist was referred to by Jesus as "a burning and a shining light," but according to the Greek word used here, the correct translation is that he was a burning and shining "lamp" (see also Diaglott and Revised Version). However, when our Lord is spoken of as the "Light" (John 8:12), a totally different Greek word is used—**phos**—and this gives the thought of radiance, brightness, brilliance—not a portable "lamp," as in the case of John the Baptist.

The Greek word **phos** is also used with respect to the church, which is the body of Christ, members of which are partakers of the Holy Spirit. Respecting these members of his body our Lord expressly says: "Ye are the light of the world." (Matt. 5:14) Here Jesus uses the same word as that used with respect to himself. It is also the same word which is used in the following scriptures: "Walk as children of light."

(Eph. 5:8) "Let your light so shine before men." (Matt. 5:16) "Ye are all the children of light." (I Thess. 5:5) "Called . . . out of darkness into his marvelous light."—I Pet. 2:9

"Ye are the light." You have become so illuminated by the truth and its spirit that you are now its living representatives. You are now walking in the light, not stumbling about in the darkness, but understanding and acting upon, and in harmony with, the divine arrangements, viewing matters as God views them, and as he presents them in his holy Word.

This scriptural understanding, this knowledge and enlightenment by the Word, illuminated to our minds by the Holy Spirit, this light of God's truth, makes manifest to us the sinfulness of sin, in contrast with righteousness: "For whatsoever doth make manifest is light." (Eph. 5:13) True to her mission, the church, while developing in herself every grace and announcing the whole counsel of God, is now enabled to declare to the world the presence of Christ, the changes impending, and the wisest course to pursue.—Matt. 24:14

Preach the Word

One of the greatest blessings the Lord's people enjoy at the present time is the light of present truth—a knowledge of the fundamental doctrines of the divine plan of salvation, free from the serious and grievous errors which for centuries have beclouded the minds of men who sought to know and understand the Word of God. This knowledge has not come to us because we were brighter in mind or more faithful than our forefathers, but because it is God's due time for these truths to be declared in their purity.

Because of our living in the dawning of the great millennial day of blessing, we have been given a knowledge of the things that must shortly come to pass. It is the time, for instance, when many scriptures, such as Paul's words to the Thessalonians, might be verified: "Ye, brethren, are not in darkness, that that day should overtake you as a thief."—I Thess. 5:4

When Jesus enlightened, first the Twelve, and then the Seventy, with the message of the Gospel then due to be understood, and sent them out into all the cities and villages of Israel to enlighten others, they in this way had the privilege of becoming the teachers of the people and of giv-

ing as wide a witness as possible to those in darkness. If we had the power of giving sight to the physically blind in a miraculous way, how callous and unfaithful we should be if we failed to use our powers whenever we came in contact with those so afflicted! How unworthy we should be of such a gift!

So, having been called out of darkness into his marvelous light, and finding ourselves in the midst of professed Christians, as well as the unbelieving world, who are walking in darkness (Isa. 9:2), it is our privilege to fulfil to the best of our ability the Master's command to "teach all nations" concerning the plan for human salvation centering in Christ. This is a plan which tells not only of God's greatness and his wisdom, but especially of his love which prompted him at great cost to make possible the blessing of eternal life through Christ to all those who would obey him.—Matt. 28:19

In his Epistle to the Romans, Paul quotes Joel's prophecy, "Whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13) He then adds a forceful argument concerning the necessity of preaching the Gospel, which includes making known the character of the great Jehovah, that men might call upon him

with intelligence and understanding. He says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"—Rom. 10:14, 15

Teachers in the Church

In the church, God's providences operate for the purpose of bringing forward those who are qualified to teach, or who are, as Paul puts it, "apt to teach." These in God's due time are elected to this work by the congregation—"faithful men, who shall be able to teach others." (II Tim. 2:2) But in relation to the world, this witnessing or teaching assumes a more general character and is a gift that all the anointed should use when we find someone with an ear to hear—one ready to listen to the good news of salvation.

Regarding various qualifications for teaching in the church, the Scriptures give clear instructions. For example, see I Timothy 3:1-7; Titus 1:5-9; and I Peter 5:1-3. A teacher should surely endeavour to have a clear grasp of the subject he hopes to make plain to others, seeking to present the matter in a simple, clear, and logical way. "Unless ye utter by

the tongue speech easy to be understood, how shall it be known what is spoken?"—I Cor. 14:9, R. V.

A spirit of humility is also most necessary, that it might not be self that shines, but the light of truth that we are honored to present. Paul says, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." (II Cor. 4:5) Thus the teacher will avoid the very common weakness of pride in one's own ability.

The Apostle Peter adds a further word of warning regarding service for the Lord prompted by wrong motives: "Not [engaging in what one believes to be the service of God] for filthy lucre [‘base gain’ Diag.], but of a ready mind." (I Pet. 5:2) A ready mind is one that appreciates the great honor of serving the interests of the Lord's kingdom, and not because this service might bring some earthly advantage—not for sordid gain.

A teacher should also seek to teach from the full conviction of the truth of his message. Paul could say of his own teaching, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." (I Cor. 2:13) Again, "And my speech and my preaching were not in persuasive

words of [man's] wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men [merely possessing worldly wisdom for its support], but in the power of God"—because supported by the Word of God.—I Cor. 2:4, 5, R. V.

Thus would we remember that in dispensing the precious truths of the Word of God either in the church, or as a witness to the world, we are "ministers of Christ, and stewards of the mysteries of God"—entrusted with that which belongs to another. And as Paul further says, "It is required in stewards, that a man be found faithful."—I Cor. 4:1, 2

Light Versus Darkness

For nineteen and a half centuries the little band of faithful light-bearers have been shining forth in the world, reproving the darkness. For a long time it has seemed that darkness might triumph, for the bearers of light have been suffering at the hands of the children of darkness. But now we are approaching the end of the reign of sin and death. The prince of darkness is marshaling all his forces for the final crucial conflict.

The storm is raging in every quarter, and the waves of human passion are lashing against the

powers of earthly institutions. This time of increasing trouble is striking terror to the hearts of many. But the true light-bearers take courage in this hour of great trial. They are "strong in the Lord, and in the power of his might."—Eph. 6:10

Darkness is diametrically opposed to the light. Indeed, "every one that doeth evil hateth the light." (John 3:20) Yet the true faithful Christians are courageous, knowing that by divine grace the feeblest light from the smallest candle (from the weakest of the saints) cannot be extinguished by the great evil powers of darkness, nor by all the subtle deceptions of Satan—the god of this world—who is "transformed into an angel of light." He has "blinded the minds of them which believe not, lest the light of the glorious gospel of Christ . . . should shine unto them."—II Cor. 11:14; 4:4

How very wonderful that "God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (II Cor. 4:6) And we gratefully realise, as shown in the next verse, that "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

In all this, however, the world, the flesh, and the Adversary op-

pose our way and, as recorded in Ephesians 6:12, "we wrestle not [merely] against flesh and blood, but against principalities, against powers, against the rulers [Satan especially] of the darkness of this world, against spiritual wickedness in high [exalted] places."

What a great need there is then for each of the Lord's people to "put on the armour of light," as exhorted in Romans 13:12. This is of course the armour of God, for "God is light." In Ephesians 6:10-17 the Apostle Paul describes the whole armour that God supplies, which, if "put on," and kept on, will enable us to stand against the wiles, or cunning ways, of the Devil.

Paul admonishes the Christian to have his loins girded with the truth. The girdle is a symbol of servitude, thus testifying that every light-bearer should be a servant of the truth.

We are also to have on the breastplate of righteousness. This part of the armour is fitted over the vital organs—including the heart—meaning that we should always have a righteous, pure heart.

To have the "feet shod with the preparation of the gospel of peace" means that we should see to it that the fiery trials that come upon us do not make us resentful, but rather that we

should cultivate trust and peace under all circumstances.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

And "take the helmet of salvation," symbolical of an intellectual understanding and appreciation of the divine truth.

And take "the sword of the Spirit," which means to have "the Word of God" and be trained as a good soldier in its skilful use.

Down through the Gospel Age of sacrifice, along the narrow valley of trials, the light-bearers of God, as members of the body of Christ, have walked—waiting, hoping, and praying for the return of the great Light—the Bridegroom. The light-bearers have ever looked for the return of their Lord. He did not say at what hour and day he would come, but stated in such clear language the signs of his second presence, so that the true light-bearers could discern when he was actually present. And we today gratefully rejoice in the great privilege which is ours of now recognising his wondrous presence.

We involuntarily exclaim, "Behold the Bridegroom!" He is here—a mighty, glorious Spirit being—and as foretold, is accomplishing a great work in the

interests of the long prayed for kingdom. It will not be long now ere the true, faithful church will be complete and glorified with her Lord beyond the veil, then to shine forth as the sun. This shining forth as the sun, by the glorified Christ—Jesus the Head and the church his body—will be the fulfilment of Malachi 4:2, when the Sun of Righteousness shall arise with healing in his wings, on behalf of all mankind.

The City of Light

In making reference now to Revelation, we find quite different figurative language used to describe this “shining forth,” for in highly symbolic terms John pictures this marvelous light as coming from a great heavenly city. And in order to see and appreciate something of the beauty and grandeur of the glorious vision recorded by John (which heavenly scene cannot possibly be fully described by any human language), we need to be, as the Revelator was, “in the spirit”—all other voices shut out—and living high above earthly hopes and ambitions, even carried up (as it were) to a great, high mountain—far removed from the things of the earth. In this vision is pictured the future glory of the true Gospel Age light-bearers—the bride of Christ. We can be in this picture if we

are faithful here below in our full consecration to God.

Revelation 21:9-11 reads: “Come hither, I will show thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.”

There is “no night there,” in that holy city. (Rev. 22:5) Further, it has no need of the light—not even of the sun—because it is the light. Somehow there is light inherent. The whole vision indicates that we are now looking at the completed, glorified “bride, the Lamb’s wife.” She is here portrayed as the holy Jerusalem, a great, brilliant city, beautifully adorned with very rich gems. Her foundations are garnished with all manner of precious stones. Her walls are of jasper, and her gates of pearl; and there is much gold. And there is light within herself, “for the glory of God” did lighten her, and “the Lamb is the light thereof.”—Rev. 21:23

All the precious gems built into this holy City of light were prepared for this heavenly setting separately, during their earthly pilgrimage, as faithful, individual

light-bearers. Now they all appear fused or united as one precious stone. "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

Her light is most brilliant, yet like jasper, soft and pleasant to the eye, delightfully beautiful in its appearance, and exceedingly beneficial in its effect. Her light penetrates everywhere. There are no dark places. The whole city is bathed in holy light, and it spreads outward, far and wide—illuminating completely the "new earth," causing the nations and inhabitants of earth to enjoy its brightness and beauty as they live and walk in the holy, healing radiance of that wondrous city—

that divine government, that kingdom power, invisible to men, yet all-powerful.

Under its influence, earth's dead millions will be raised to life, and all the willing and obedient, walking up the promised highway of holiness, will be richly blessed with joy, peace, and life everlasting. And for eternity "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." (Rev. 21:4) Meanwhile, and throughout our earthly pilgrim journey, may we, as faithful light-bearers, continue to comply with Philippians 2:15, 16, and "shine as lights in the world; holding forth the Word of life."

BRITISH SPEAKERS' APPOINTMENTS

<p>C. A. CORNELL</p> <p>Ipswich Nov. 12</p> <p>J. H. MURRAY</p> <p>Latchford Nov. 12</p>	<p>E. T. NADAL</p> <p>Dublin Nov. 4, 5</p> <p>Gorticar 17</p> <p>Londonderry 18, 19</p> <p>W. F. READER</p> <p>Dewsbury Dec. 3</p>
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Literal or Symbolic?

The Apostle Peter wrote concerning the world before the Flood that it perished, "being overflowed with water." To this he adds, "But the heavens and the earth, which are now, . . . are . . . reserved unto fire against the day of judgment and perdition of ungodly men." (II Pet. 3:6,7) Since it was literal water that destroyed "the world that then was," is it not reasonable to conclude that it will be literal fire that will destroy the present "heavens and earth," the social order of today?

The important thing to realize is that Satan's social order, symbolized in its spiritual and material aspects as "the heavens and the earth which are now," is to be destroyed. It is thus that the way is prepared for the establishment of the long-promised "new heavens and a new earth, wherein dwelleth righteousness." This will be the kingdom of Christ which for a thousand years will function to fulfil God's many promises concerning "the times of restitution of all things."—II Pet. 3:13; Acts 3:19-21

It is true that the antediluvian world was destroyed by literal

water. Not only was a social order destroyed at that time, but, with the exception of eight persons, all the people of that day were also destroyed. There are various prophecies which clearly indicate that the destruction of the present social order will not involve the destruction of all the people, although many undoubtedly will lose their lives in that great "time of trouble," or tribulation.—Dan. 12:1; Matt. 24:21, 22

Zephaniah 3:8, 9 presents a good example of this. We quote: "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured by the fire of my jealousy [Hebrew, 'zeal']. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Here we have the symbolic earth "devoured" by the fire of God's zeal, yet the prophecy indicates that people remain alive and are given an opportunity, through enlightenment, to call

upon the name of the Lord and to serve him. Here we have a different situation than that which followed the Flood, for Noah and his family served the Lord prior to the destruction of that world. So, since all the conditions are not the same in connection with the destruction of the two worlds, there is no reason to conclude that because literal water was used for the destruction of the first world, the destructive elements used to destroy the present social order must be literal.

The prophecies employ many symbols so that we might gain a clearer understanding of all that is involved in the destruction of the present social order, or symbolic earth. Psalm 46:2, 3 reads: "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Here the raging waves of the sea are used to symbolize the method by which the mountains, or kingdoms of this world, are overthrown. Verse 6 explains this symbolic language somewhat. Instead of the waters raging, we read that "the heathen raged." Instead of the mountains being carried into the midst of the sea,

we are told that "the kingdoms were moved."

And then, in verse 10 of the prophecy the raging nations are bidden by the Lord to "be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." This indicates again that following the toppling of the kingdoms of this world and the melting of the earth (verse 6) the literal earth, together with its inhabitants, remain, and that God's name is exalted among the people.

We are not implying that there will be no literal fire associated with the "great time of trouble" which destroys the present social order. We believe that we are already in this time of "tribulation," and already much fire has been associated with it. If the powerful nations of earth should unleash their tremendous stockpile of hydrogen bombs it will doubtless seem as though the earth is on fire. But this will merely be one of the aspects of the destructive forces which will bring Satan's world to an end. It will not be a case of God raining down fire from heaven to envelop and melt the literal earth.

Other symbols are also used in the prophecies to describe the great time of trouble. Among them are earthquakes, storms, whirlwinds, floods, etc. One of the

graphic prophecies of the destruction of Satan's world is found in Isaiah 34:1-4. Here the symbolic mountains are said to be melted by the blood of armies engaged in the great tribulation. We quote: "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree."

It would stretch one's imagination beyond the point of reason to attempt a literal interpretation of this prophecy, yet it is one of the Lord's forecasts of the "tribulation" with which Satan's social order is destroyed.

Most students agree that the final phase of destructive trouble in "the day of the Lord" will be centered in the Holy Land, and that the Israelites regathered

there will figure prominently in it. One of the prophetic descriptions of the Lord's part in the destruction of Israel's enemies is given to us in Ezekiel 38:22, which reads: "And I will plead against him [Gog] with pestilence and with blood; and I will rain upon him, and upon his hands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone."

Here again we have a variety of symbols—"overflowing rain," "great hailstones," "fire and brimstone." Whatever the literal nature of the destructive trouble here symbolized, we are informed that the enemies of Israel will recognize it as being of the Lord, that their eyes will be opened, "and they shall know that I am the Lord." In the 7th verse of the next chapter we are informed that the same demonstration of divine intervention will reveal the Lord to his own people, the Israelites: "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One of Israel."

We conclude from these various prophecies—and there are many others of like import—that Satan's

(Continued on page 64)

Let Us Give Thanks

“Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”—Colossians 3:15-17

THROUGHOUT the United States, Thursday, November 23, is set aside by presidential proclamation as Thanksgiving Day. It will be a holiday for most workers, and services of thanksgiving to the Lord will be held in many churches. It will also be a day of feasting for those who can afford to feast. While many will observe the day with a true spirit of thanksgiving, with millions it will simply be looked upon as another holiday, and a time to get together with friends and relatives, but with little thought of the Lord, the Giver of all the blessings for which all those who truly reverence him are wholeheartedly thankful.

While it is appropriate to have a day specially set apart for thanksgiving to the Lord, those who are genuinely dedicated to him and his service think of every day as being one of thanksgiving. Certainly the blessings provided by the Lord, which we value so highly and cherish so fondly, are showered upon us daily, and our thanksgiving for these blessings should not wait even one day, but be expressed to the Lord before the close of the day in which they are received. The Lord's “compassions fail not. They are new every morning: great is Thy faithfulness.” (Lam. 3:22, 23) Since the Lord's mercy is manifested toward us daily, as indeed are all his blessings, it is our privilege to express our thanks daily.

For those who do not know the divine plan, it has been a disconcerting year. The nation has been at war; riots have plagued many of the nation's cities; crime of all kinds has increased, and there have been other disheartening circumstances. But for the truth-enlightened Christian these manifestations of inhumanity are seen to be part of a pattern of trouble with which the present age is ending, and by which the world is being prepared to welcome the rulership of Messiah's kingdom which is now near. So these storm conditions in the world do not dampen our spirit of thanksgiving, but rather increase it.

Indeed, one of the great causes of our thanksgiving is that the Lord has opened the eyes of our understanding to know the significance of what is taking place around us. We are thankful that we are living at such a time, and that in a small way, as we have opportunity, we can witness to our friends and neighbors concerning the fast approaching kingdom of Christ. David wrote, "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."—Ps. 145:10-12

Reasons for Thanksgiving

In addition to being thankful that the Lord has given us the truth, we can be thankful also that in his mercy and love, and by the power of his Spirit, he has kept us from falling away from the truth. The conditions in the world which are producing atheists by the millions are increasing the faith of the Lord's people in the great verities of his Word. If we have been living up to our privileges, Thanksgiving Day this year should find us standing more firmly in the truth than ever before. Truly this is cause for thanksgiving!

It is through the truth of the divine plan that we have come to know and appreciate some of the glory of God's character—his love, his wisdom, his justice, and his power. How precious indeed is this knowledge. Jeremiah 9:23, 24 reads, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in

his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

It is our understanding of present truth that assures us that God delights to "exercise loving-kindness, judgment, and righteousness, in the earth." The chaos and suffering throughout the earth today do not suggest that God delights to display his love and his justice toward his human creation; but the truth of the divine plan gives us this assurance despite so much that seems to indicate otherwise. Through our knowledge of the truth, we know that God displayed his love toward the human race by sending his only begotten Son to be the Redeemer and Savior of the people. We know that ultimately this will lead to restoration of life to all who will accept this provision of divine love and obey the laws of the messianic kingdom now so near.

The Apostle Paul wrote concerning Jesus, "Thanks be unto God for his unspeakable gift." (II Cor. 9:15) We are thankful for Jesus, both because of what his ministry means to us who are following in his footsteps of sacrifice, and also because of what his ministry will mean for the whole world of mankind in God's due time. He will be the King in the kingdom soon to manifest itself in power and great glory. Under his rulership all the enemies of God and of man will be destroyed, even death. (I Cor. 15:15, 26) The destruction of death necessitates the restoration to life of all who have died. The Bible describes this great and loving work as the "restitution of all things."—Acts 3:19-21

As the world of mankind are awakened from the sleep of death and, in keeping with the divine plan, given the opportunity of being restored to perfection and living forever, then they also will understand that while temporarily they suffered as a result of the reign of sin and death, the plan of God through Jesus was moving forward for their ultimate and everlasting joy. They will learn then, as we know now, that God delights to exercise loving-kindness in the earth.

And think of what Jesus, the "unspeakable gift" of God, means today to us who are walking in his steps, assured that if we suffer and die with him we shall also live and reign with him. (II Tim. 2:11, 12) He is our Advocate with the Father. He is our sympathetic and loving High Priest who was touched with a feeling of our infirmities. He is our Good Shepherd who tenderly leads us beside "still waters" and makes us to "lie down in green pastures." Even though we walk "through the valley of the shadow of death," we "fear no evil," for his "rod" and his "staff" comfort us.—Ps. 23

Jesus is also our "Head," and we are members of his body. As our Head, he directs us in the way in which we should go, and in the manner in which we should serve. To the extent that we are subservient to him, we will not exercise our own wills; neither will we seek to walk in our own ways. We will know that, if we do his will as the called of God, all things will work together for our good. Thus we will have peace of mind and heart. And what a blessing this is in this world of chaos and fear! It is the "peace of God" which rules "in the heart" of all those who, through Christ, and trusting in the merit of his sacrifice as a "robe of righteousness," yield themselves fully to doing the Father's will as expressed through his "unspeakable gift."

Jesus is also the "Captain of our salvation." (Heb. 2:10) This reminds us of the fact that we are "good soldiers" of Jesus Christ. Paul wrote, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (II Tim. 2:3, 4) As soldiers under Jesus our Captain, we will not only strive to avoid the entanglements of the world, but we will endeavor to "put on the whole armor of God," that we "may be able to stand against the wiles of the Devil."—Eph. 6:11-18

How thankful we are to have Jesus as "Captain" of the "great salvation" to which we have been called! It has been by following his leadership and keeping on the whole armor of God that we have been kept from falling and that we are still rejoicing in the glorious hope that is set before us in the Gospel. One

aspect of that hope is that in "due time," if we are faithful unto death, we will be associated with Jesus as our heavenly Bridegroom, and as his "bride" will have the blessed privilege, through the kingdom, of inviting the people to partake of the water of life freely. (Rev. 22:17) How thankful we are for such a glorious prospect!

The Holy Spirit

How thankful we are for the ministry of the Holy Spirit on our behalf! We are begotten by the Holy Spirit to a hope of a new life, as new creatures in Christ Jesus. We are anointed by the Holy Spirit to proclaim the glad tidings of the kingdom. We have the witness of the Spirit that we are children of God, and if children, then heirs, heirs of God and joint-heirs with Christ, if so be that we suffer with him. (Rom. 8:16, 17) We have the seal of the Spirit, which is God's assurance that if we do our part he will not permit anything to hinder us from attaining that to which he has called us. (Eph. 1:13) Surely this is great cause for thankfulness.

The Holy Spirit ministers to us through the Word of truth, the Bible, and how thankful we are for his Word! Without the Word of God we would know nothing of the truth of the divine plan, and therefore nothing of the joys of the truth. May we never permit the Bible to become a commonplace book in our homes. It is the bread of life to us, and the water of life. Its prophecies enlighten us concerning the times in which we are living, and its promises inspire and encourage us to continue on in the narrow way of sacrifice faithfully, even unto death. The Bible also outlines the divine will for us, and explains the meaning of our trials. The Psalmist wrote, "Thy Word is a lamp unto my feet, and a light unto my path."—Ps. 119:105

Speaking of the Lord's Word, his "law," his "testimonies," his "statutes," and his "commandment," David wrote, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is

pure, enlightening the eyes." To this he adds, "The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in the keeping of them there is great reward."—Ps. 19:7-11

Truly, the Word of the Lord, and his providences in our lives in keeping with his Word, are great causes for thankfulness. Do we love the Lord's Word, his precepts, and his law as we should? The Psalmist wrote, "O how I love thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditations. I understand more than the ancients, because I keep thy precepts."—Ps. 119:97-100

Thankful for Service

We should all be thankful for the privileges of service we have enjoyed during the year. Not only is it a joy to make known the glad tidings of the kingdom, and to lay down our lives for the brethren, but it is by this "labor of love" that we demonstrate the genuineness of our faith. It should be a great cause for thankfulness that the Lord has given us opportunities to demonstrate that we have a living, moving faith, a faith that does not permit mountains of difficulties to hinder us from letting our light shine out for the blessing of others, a faith that will not permit us to hide the light of truth under a "bushel" of excuses and the spirit of indifference.

Thanksgiving and Praise

Thanksgiving and praise are closely associated in the Bible. We can think of thanksgiving as an expression of appreciation to God for all the rich blessings which he showers upon us from day to day. We can express our thanksgiving to him in the privacy of our own minds and hearts, and in the presence of his people. We can also praise God in our prayers, but we can also praise him by making known the virtues of his glorious character.

Peter wrote, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises [Margin, "virtues"] of him who hath called you out of darkness into his marvelous light."—I Pet. 2:9

We do not show forth the Lord's virtues simply by saying, "Praise the Lord." No, we do this by telling of his wondrous works as represented in the precious doctrines of the divine plan. We praise him by bearing witness to his love as exemplified in the gift of his Son, and what this "unspeakable gift" means to us now and will yet mean in terms of blessings and joys for all mankind.

While it is thus appropriate to express our thanks to the Lord in our prayers and to praise him for his goodness, we also demonstrate our appreciation for all he has done for us by faithfulness in doing his will. We give thanks to God for his loving care when we demonstrate by our attitude that we have faith in his promises of grace to help in every time of need. And how rich are the blessings which the Lord showers upon those who give themselves wholly to the doing of his will! Our words of thanksgiving would lack vital meaning if our hearts were not fully surrendered to the Lord and were not trusting him completely to supply all our needs. Paul wrote, and we quote the Phillips translation:

"Delight yourselves in the Lord; yea, find your joy in him at all times. Have a reputation for gentleness, and never forget the nearness of the Lord. Don't worry over anything whatever; tell God every detail of your needs in earnest and thankful prayer, and the peace of God, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus. Here is a last piece of advice. If you believe in goodness and if you value the approval of God, fix your minds on whatever is true and honorable and just and pure and lovely and praiseworthy. Model your conduct on what you have learned from me, on what I have told you and shown you, and you will find that the God of peace will be with you."—Phil. 4:4-9

LETTERS OF APPRECIATION

From a Pastor in Nigeria

Dear Friends: Christian greetings! Thank you very much for your volume, "The Divine Plan of the Ages." I am very grateful to you for the wonderful work of love in Christ Jesus which you are doing. May the Lord continue to richly bless your ministry. Will you please send me your series "Studies in the Scriptures," The Dawn Magazine, your booklet "Armageddon, Then World Peace," and also some free tracts for careful and prayerful distribution. Your publications are very inspiring and helpful. Our united prayers ascend on your behalf, and the progress of the great work you are undertaking. Please pray for us.—Nigeria

Helped in Understanding

Dear Brethren: I cannot tell you how much The Dawn Magazine and your other literature have helped me to understand the Bible. It has been a great comfort that I could have found in no other literature. I thank you very much. May God continue to bless all of you in your work.—Tennessee

Family Listening in West Indies

Dear "Frank and Ernest": It is with great interest that I sit here stating how much I enjoy listening to your Sunday broadcast. Every Sunday my father, my wife, and I sit by the radio listening to your discussions. We all enjoy them so very much. My wife and I are Jehovah's Witnesses, but we just cannot accept all that we are taught. My father is not one. We

have the book entitled "The Divine Plan of the Ages," and The Dawn Magazines are coming to our home monthly. We study diligently, and we find that these are more plain than the publications of the Witnesses. All we need here is more help. Would you kindly send us some tracts and booklets. We have encouraged some friends to tune in on Sundays, and they also are getting interested. We have devoted our lives to serve the Lord faithfully. We do not know of any of your representatives in the Island. If there are any, please let us know, as we would like to associate with them.—West Indies

Appreciates Message

Dear Sirs: I received the booklet "God and Reason" and a sample copy of The Dawn, and I would like to express my appreciation for the spiritual food which they contain. I am now three years in college. I work at night to help finish college. I would appreciate it if you could continue sending me The Dawn. I especially enjoyed the article "How Great Thou Art."—Greece

Expresses Appreciation

Dear Brethren: Warm greetings of Christian love! Yesterday we received our October Dawn, and the article under the heading "Talking Things Over" is still burning in my heart like an afterglow. How reassuring when we look back and see the Lord's leading every step of the way during the thirty-five years just past. As stated in

the article, "We know that he who led us in the past will continue to lead and strengthen us in our every time of need." The commitments made in the article express my own heart's desire. I also wish to distinguish between the basic truths of the inspired Word and nonessential details of interpretation. How we do agree when you state, "These details of interpretation are good if we do not permit them to blur our vision of that sparkling array of basic doctrines which constitute the divine plan." May God continue to bless and keep you.—Washington

Wants to Help Others

Dear "Frank and Ernest": Would you kindly send me one of your books entitled "Science and Creation." Your programmes are always very interesting and inspiring. I have just heard your programme on the subject "Father, Son and Holy Spirit." I already have one of these booklets, but I would appreciate it if you could spare me another one. I would like to give it to a relative. Yours faithfully.—West Indies

The Blind Hear

Dear "Frank and Ernest": Please send me the book "Hope Beyond the Grave." My grandson, age nine, will read this to me, as I am blind. I hear and enjoy you over station WABI.—Maine

Has Learned Much

Dear Brethren: I want to renew my subscription to The Dawn Magazine. It is wonderful to know the truth, and it is great to pass it on to others. Few will listen, but some do. A little over a year ago I got one of my neighbors to subscribe

to The Dawn. He has now renewed his subscription and has several of your booklets. We can now talk to each other, and we are enjoying the truth together. It has now been ten years since I first heard "Frank and Ernest." In that time, with your help, I have learned lots of truth. Thanks again, and may the Lord continue to bless you.—Kentucky

Sustained

Dear Sirs: Your beautiful booklet "Hope" was received and read. We wish to express our deep gratitude to you. Our faith in God's Word and promises has sustained us during our recent tragic loss, and reading again the scriptural words together with your inspiring explanation has comforted us in our sorrows. Please send us a copy of your booklet "God and Reason."—Florida

Gaining a Better Understanding

Gentlemen: I enjoy your TV program very much. I watch it as I get breakfast. We are a young couple, and my husband is a new convert. Your program helps us to understand the Bible better.—West Virginia

Comforted

Gentlemen: I gain much comfort from your television broadcasts. I would be most happy to receive the booklet "The Future of Israel and the World." It is so encouraging to hear good Christian people speak of Judaism with respect and understanding rather than with contempt. I am a Hebrew woman by birth. I must express extreme depression and confusion at this time in my life. You see, I have just lost my husband in death.—Ohio

SPEAKERS' APPOINTMENTS

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

<p>O. R. BARRALL Paterson, N. J. Nov. 26</p> <p>W. C. BERTSCHE Indianapolis, Ind. Nov. 5</p> <p>O. D. DEIFER Pottstown, Pa. Nov. 12</p> <p>A. H. KRUMPOLT Detroit, Mich. Nov. 26</p> <p>R. J. KRUPA Sayville, N. Y. Nov. 5 New Haven, Conn. 12</p> <p>J. Y. MAC AULAY Washington, D. C. Nov. 26</p> <p>E. K. PENROSE New Haven, Conn. Nov. 12 Waterbury, Conn. 13 Hartford, Conn. 14 Agowam, Mass. 15 North Brookfield, Mass. 16 New Bedford, Mass. 17 Boston, Mass. 19 Somersworth, N. H. 20 Groton, Conn. 21</p>	<p>Rutherford, N. J. 22 Flushing, N. Y. 24 Allentown, Pa. 26 Ebensburg, Pa. 27 Connellsville, Pa. 28 West Newton, Pa. 29 Monessen, Pa. 30</p> <p style="text-align: center;">LEO POST</p> <p>Baltimore, Md. Nov. 5 Philadelphia, Pa. 5 New Haven, Conn. 12</p> <p style="text-align: center;">H. W. PRICE</p> <p>Bosler, Wyo. Nov. 1 Salt Lake City, Utah 3-5 Ogden, Utah 6 Sacramento, Calif. 8, 9 Stockton, Calif. 10 Antioch, Calif. 11, 12 Fresno, Calif. 13, 14 San Jose, Calif. 15 Palo Alto, Calif. 16 San Francisco, Calif. 17 Chico, Calif. 19 Lebanon, Oreg. 22 Salem, Oreg. 23, 24</p>	<p>Portland, Oreg. 26, 27 The Dalles, Oreg. 28, 29 Chehalis, Wash. 30</p> <p style="text-align: center;">R. S. SEKLEMIAN</p> <p>Chico, Calif. Nov. 9 Portland, Oreg. 11, 12 Tacoma, Wash. 13 Bremerton, Wash. 14 Seattle, Wash. 15 Bellingham, Wash. 16 Langley, B. C. 17 Vancouver, B. C. 19 Salem, Oreg. 20 Sacramento, Calif. 22</p> <p style="text-align: center;">C. A. SMITH</p> <p>Catawissa, Pa. Nov. 12</p> <p style="text-align: center;">RICHARD SURACI</p> <p>New London, Conn. Nov. 19</p> <p style="text-align: center;">F. S. WASSMANN</p> <p>New York, N. Y. Nov. 19</p> <p style="text-align: center;">C. R. WEIDA</p> <p>York, Pa. Nov. 5</p> <p style="text-align: center;">W. N. WOODWORTH</p> <p>New Haven, Conn. Nov. 12</p>
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The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

<p>H. E. ANDERSON St. Petersburg, Fla. Nov. 12</p> <p>GEORGE BALKO Pittsburgh, Pa. Nov. 19</p> <p>NICK BARACOS Duquesne, Pa. Nov. 5</p> <p>WALTER Blicharz Saginaw, Mich. Nov. 5</p> <p>DAVID A. BRUCE San Diego, Calif. Nov. 12</p>	<p>L. P. DAVIS, JR. Covina, Calif. Nov. 26</p> <p style="text-align: center;">THOS. C. FAY</p> <p>Riverside, Calif. Nov. 19 Ontario, Calif. 19</p> <p>JOSEPH FENCHAK, JR. Duquesne, Pa. Nov. 19</p> <p style="text-align: center;">TUNIS GERY</p> <p>Santa Ana, Calif. Nov. 12</p>	<p>CARL HAGENSICK Aurora, Ill. Nov. 5</p> <p style="text-align: center;">ARTHUR JEZUIT</p> <p>Beloit, Wis. Nov. 5</p> <p style="text-align: center;">EDMUND JEZUIT</p> <p>LaSalle, Ill. Nov. 19</p> <p style="text-align: center;">GENE JEZUIT</p> <p>Covert, Mich. Nov. 5</p> <p style="text-align: center;">RUSSELL L. JURD</p> <p>Tehachapi, Calif. Nov. 12</p>
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HENRY KWOLEK
Pontiac, Mich. Nov. 12

KENNETH M. NAIL
Sonora, Calif. Nov. 26

ARTHUR NEWELL
Saginaw, Mich. Nov. 19

H. W. OSTRANDER
Phoenix, Ariz. Nov. 5

HARRY PASSIOS
E. Liverpool, Ohio Nov. 12
Monessen, Pa. 26

G. R. POLLOCK
Fullerton, Calif. Nov. 26

ALBERT SHEPPELBAUM
St. Louis, Mo. Nov. 19

JOHN TRZYNA
Grand Rapids, Mich. Nov. 5

L. W. ZBIK
London, Ont. Nov. 12
Chatham, Ont. 19

WEEKLY PRAYER MEETING TEXTS

NOVEMBER 2—"It is the Lord: let him do what seemeth him good."—I Samuel 3:18 (Z. '01-317 Hymn 233)

NOVEMBER 9—"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Galatians 5:17 (Z. '03-424 Hymn 1)

NOVEMBER 16—"She hath done what she could."—Mark 14:8 (Z. '99-

78; '00-378 Hymn 259)

NOVEMBER 23—"Ye have need of patience, [cheerful endurance, constancy] that, after ye have done the will of God, ye might receive the promise."—Hebrews 10:36 (Z. '01-117 Hymn 125)

NOVEMBER 30—"Lo, I am with you always, even unto the end of the age."—Matthew 28:20 (Z. '01-155 Hymn Appen. E)

"GOD'S PLAN FOR SURVIVAL"

To be discussed by

"FRANK AND ERNEST"

WJRZ-970 kc.—8:15 A. M.

Sunday, November 19

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

"FRANK AND ERNEST"

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

For Your Newspaper

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

DECEMBER TOPIC: On December 17, "Frank and Ernest" will discuss the topic, "The Savior of the World." This is a timely topic, and will be of interest to many. It should be well advertised, and attractive folders will be available for this purpose. These folders are furnished free in any quantity desired. Mail your request for a supply to, The Dawn, East Rutherford, New Jersey. 07073

CONVENTIONS

MILWAUKEE, WIS., Nov. 4, 5—Aurora Lodge, 734 N. 26 St. Mrs. Violet Pazucha, 1955 N. 29 St.

MINNEAPOLIS, MINN., Nov. 5—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

PORTLAND, OREG., Nov. 11, 12—Mr. C. Chandler, 10708 S. E. Cherry St., Milwaukie, Oreg.

WACO, TEX., Nov. 11, 12—Sandman Motel, 3820 Franklin Ave. Mrs. J. B. Hillhouse, 3532 Frederick Ave.

COLUMBUS, OHIO, Nov. 12—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

NEW HAVEN, CONN., Nov. 12—YWCA Bldg., 42-48 Howe St. Mrs. Richard Suraci, 171 Johnson Rd., Hamden, Conn.

MINNEAPOLIS, MINN., Nov. 19—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 10410 Fifth Ave. Circle.

ONTARIO, CALIF., Nov. 19—Ontario Women's Club, 738 N. Euclid Ave. Mrs. A. B. Dickey, 1218 N. Third Ave., Upland, Calif.

PONTIAC, MICH., Nov. 19—YWCA, 269 W. Huron St. Mrs. Alice Mondo, 1948 Oakeside Ct., Union Lake, Mich.

CHICAGO, ILL., Nov. 26—Central Masonic Temple, 912 N. LaSalle St. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave.

DETROIT, MICH., Nov. 26—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Walter Blicharz, 19300 Braile.

CHICAGO, ILL., Dec. 30, 31, Jan. 1
PHOENIX, ARIZ., Dec. 30, 31, Jan. 1

QUESTIONS (Continued from page 52)

social order will be destroyed in a great time of trouble, or tribulation, which will be so severe that, if it were permitted to continue, the entire human race would be destroyed. Just such a catastrophe is now being feared, but Jesus gives us the assurance that the total destruction of the human race will not be permitted.—Matt. 24:21, 22

As we have noted, the foretold "tribulation" may involve some literal fire, as it will involve literal bloodshed. But we do not see in the prophecies any justifi-

cation for the teachings of the Dark Ages that divinely sent literal flames will engulf the entire earth, destroying all its inhabitants. The earth itself is not to be destroyed; and after the tribulation is over, those who have passed through will be enlightened and given an opportunity to believe, obey, and live forever. Besides, those who die in the trouble and all who have previously died will be awakened from death. We rejoice in this outcome of the trouble through which we are already passing.

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

Studies in the Scriptures

- The Divine Plan of the Ages, cloth, 75 cents, paper, 50 cents
- The Time Is at Hand, cloth, 75 cents
- Thy Kingdom Come, cloth, 75 cents
- The Battle of Armageddon, cloth, \$1.25
- The Atonement Between God and Man, cloth, \$1.25
- The New Creation, cloth, \$1.25

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

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$5.00

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

255 PAGES 7x10 INCHES, CLOTH BOUND \$2.00

to us the

SCRIPTURES

clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—I Cor. 3:15, 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 lost of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

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

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

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

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