

a herald of Christ's presence

THE DAWN

"WHOM THE HEAVEN
MUST RECEIVE UNTIL
THE TIMES OF
RESTITUTION OF
ALL THINGS."

--Acts 3:21

January 1964

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Our Kingdom Hope

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Hebrews 12:28

THE beginning of 1964 sees the world still in chaos, and the people harassed with fear of worse conditions to come. During 1963 some trouble spots of discontent were temporarily salved over by promises and expediency, but no genuine and lasting solution has been found for any of the world's major problems. Without attempting to spell out the details of what will happen during 1964, it is safe to predict that the same sort of patchwork diplomacy will continue.

At times it may seem to the diplomats that real progress is being made in settling the disputes arising from human selfishness. We may even hear the claim that all is well; that there is now "peace and safety." But we know from the prophecies that this will be largely "wishful thinking"; that it will be a case of saying, "Peace, peace; when there is no peace," for the Apostle Paul foretold that when the claim of peace is made, "then sudden destruction cometh upon them, as travail upon a woman with child."—Jer. 6:14; I Thess. 5:1-3

So we can expect that throughout 1964 there will be recurring stresses and strains resulting from the insistence of the backward peoples of earth upon their real and fancied rights. We can expect that tensions will continue between Israel and the Arab bloc of nations. Russia and China will continue to voice their differences of viewpoint as to how best to conquer the world. There will be much political excitement in Great Britain as the people again go to the polls to indicate what sort of government they want, and whom they desire to run it. The

struggle of the various nations to find a market for their goods will continue. The problems created by a divided Germany will contribute further to the tensions under which a divided world strains to maintain a balance which will avert war.

We are living in what the prophecies of the Bible foretold as a time of shaking. "I will shake all nations," Haggai prophesied. (Hag. 2:7) Both the symbolic earth and the symbolic heavens are being shaken. (Hag. 2:6) Paul explained that in this foretold time of shaking much which constitutes man's world will be removed—everything indeed that is mingled with sin and selfishness. He speaks of those things "which cannot be shaken," and assures us that these will "remain."—Hebrews 12:26, 27

The Messianic Kingdom

THE things which cannot be shaken are those which pertain to the long-promised kingdom of Christ. In our text Paul mentions that we are receiving a kingdom which "cannot be moved." Various passages of Scripture present the viewpoint of the kingdom having its rightful place in the earth, although we know that its full establishment in power and great glory for the blessing of all the families of the earth with peace and life is still future.

In the Parable of the Wheat and the Tares, the wheat is said to represent the children of the kingdom which was sown by Jesus at the beginning of the age, and the tares represent the children of the wicked one. We are told that at the harvest in the end of the age the tares are gathered out of the field, representing the removal from the kingdom of all things which offend and do iniquity. (Matt. 13:37-43) It is then that the righteous shine forth as the sun in the kingdom of their Father. The point is that the tares are removed and destroyed, not the wheat.

In Psalm 46:1-5 we have another prophecy of the time in which we are living, and in this prophecy we see the removal of "mountains," the roaring of "the sea and the waves", even "the earth" is removed. But the Lord's people are given the assurance that he is caring for them: "God is in the midst of her, she shall not be moved," is the assurance that is given to us in this prophecy.

Thus while we are in a shaking time, when the very foundations of man's world continue to crumble, we are receiving a kingdom which cannot be moved. This, of course, is the long-promised kingdom of the Messiah. We are a very favored people to be receiving such a kingdom. But what does it mean to be "receiving" the kingdom? Jesus said to his disciples, and to us, that they should seek first the kingdom of God, and his righteousness. (Matt. 6:33) Peter admonished faithfulness in order that we might have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.—II Pet. 1:10,11

The expression "kingdom of our Lord" or "kingdom of Christ," is used in the Bible from different standpoints. (II Pet. 1:11; Eph. 5:5) Sometimes it refers to the rulership aspect of the messianic kingdom. We believe this is true of Jesus' admonition to seek first the kingdom. We believe it is also true of the statement in our text which says that we are receiving a kingdom which cannot be moved. It is true also of Peter's admonition to seek an abundant entrance into the kingdom.

But there are other references to the kingdom which relate to the blessings to be received by its subjects. One of these is found in Isaiah 2:3. Here the kingdom is symbolically described as a great mountain, and the prophecy reads, "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." While we are today receiving a kingdom which cannot be moved, the subjects of the coming kingdom are not yet saying, "Let us go up to the mountain of the Lord."

The rulers of the kingdom must first be selected from mankind, and prepared for the high position they will occupy in that kingdom. This great work has already required more than six thousand years in the plan of God. There are to be spiritual, invisible rulers in that kingdom, and there are to be its human representatives. Jesus was the first of the spiritual rulers to qualify for this high position. He is the King of kings and Lord of lords. But those who, throughout the Gospel Age, have been willing to suffer and to die with him, have also proved

worthy to live and reign with him. The work of calling and testing these still continues. There are still those who, through their faithfulness, are receiving the kingdom from this standpoint.

It was the work of selecting the earthly representatives of these spiritual rulers of the kingdom that the Lord was conducting during the ages preceding the first advent of Jesus. The first of these to qualify was Abel, and probably the last was John the Baptist, of whom Jesus said that although none born of women was greater than John, the least in the kingdom of heaven would be greater than he. (Matt. 11:11) This does not mean that John the Baptist will not be in the kingdom at all. It simply means that he will not be one of the heavenly, or spiritual, rulers in that kingdom.

The human representatives of the kingdom, who will be the Lord's faithful servants of past ages, are described as those who will be "princes in all the earth." Rotherham says "rulers." (Ps. 45:16) Jesus prophesied that the people would come from all parts of the earth and sit down with these Ancient Worthies to be taught by them. (Matt. 8:11, Luke 13:28, 29) In the 11th chapter of Hebrews, Paul mentions a number of these Ancient Worthies, and tells of their faithfulness to the Lord. He explains that God has provided some better thing for us, that they without us should not be made perfect.—Heb. 11:35, 39, 40

The "better thing" which the Lord has provided for the followers of Jesus during the present age is their spiritual reward, and the privilege of living and reigning with Christ a thousand years. (Rom. 2:7; Rev. 20:6) It is through faithfulness to the terms of this "heavenly calling" that we receive this rulership position in the kingdom. (Heb. 3:1) Meanwhile we rejoice in prospect of the blessings which the Lord has promised to shower upon the world through the rulers of the kingdom.

The two rulership phases of the kingdom are portrayed in Micah 4:1-4 as the "mountain of the Lord" which is to be established upon the "top of the mountains." This mountain of the Lord also is referred to as "Zion," and "Jerusalem." We think that in this prophecy the spiritual phase of the ruling aspect of the kingdom is symbolized by "Zion," and the earthly phase by "Jerusalem." The Law of the Lord will go forth from "Zion,"

that is, from Jesus and his faithful followers, glorified and enthroned as the spiritual rulers of the kingdom, and the "Word" of the Lord from "Jerusalem," the earthly rulership aspect of the kingdom. The expression, "Word of the Lord," would seem to mean the interpretation and application of the "Law" which shall go forth from symbolic Zion.

The Kingdom's Blessings

AND what wonderful blessings will reach the people through this arrangement of the messianic kingdom! Micah's prophecy speaks of learning the Lord's ways, of beating swords into plowshares, and assures us that none will make afraid. There will be economic security for all—symbolized by dwelling under vine and fig tree. Truly the blessings of the kingdom will be rich for all who become its faithful subjects.

In Isaiah 25:6-9 the kingdom is again symbolically described as a "mountain." Here we are informed that in this mountain the Lord will make unto all people—the subjects of the kingdom—"a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." We are also assured that in this symbolic mountain the Lord will "swallow up death in victory," and that "the Lord God will wipe away tears from off all faces."

These are among the blessings which will be made available for the subjects of the kingdom. These blessings will hardly become available during 1964. No, they must wait until the rulership aspect of the kingdom is completed, and it is the kingdom from this standpoint that we are receiving. The plan of God cannot fail. All human plans and works are failing, being shaken by the winds of selfish strife. But the kingdom we are receiving cannot be moved, for God is in the midst of those who compose this kingdom class, and he is more powerful than all the enemies which might be arrayed against them.

How Received

WHAT is involved in our "receiving a kingdom which cannot be moved"? Paul answers this question in our text, saying, "Let us have grace"—margin, or, **hold fast**—"whereby we may serve God acceptably with reverence and godly fear." The thought is clear. The Lord is giving us this high position in the kingdom,

but not unconditionally. There are certain terms attached to the receiving of the gift, and on our part it is the meeting of these terms that is involved in our receiving the kingdom.

This is just another way of saying that we need to make our calling and election sure. On our part the process of receiving the kingdom calls for faithfulness to the divine will—faithfulness to all the details of his will as he has revealed them to us. We cannot know with any degree of certainty what developments there will be during 1964 in so far as the time of “great tribulation” is concerned. But we can know that if we hold fast and depend upon the grace of God, and are wholly devoted to the doing of his will, we will be in a position to receive that kingdom which so soon will become the remedy for all earth’s ills.

We know that the Lord will continue to work in and through us to do his good pleasure so far as our relationship to him is concerned. We do not know how rapidly Satan’s world will continue to deteriorate during 1964, but we do “know that all things” will “work together for good to them that love God,” and “who are the called according to his purpose.” (Rom. 8:28) Thus we can press forward with confidence, knowing that while all the world may deride our choice, it matters not, for we have accepted a calling to glory, honor, and immortality, and to a position in that kingdom of divine promise which soon will be fully established for the blessing of all the families of the earth.—Rom. 2:7; Rev. 5:10

And what are the terms of our calling? What must we do in order to continue receiving the kingdom which cannot be moved? First of all we must deny ourselves, and take up our cross and follow the Master. Denial of self implies being emptied of self, and filled with the Holy Spirit of love. The meeting of this condition immediately places us in a position contrary to the world. It means that all we do will be done for the Lord and for his people and cause, not for ourselves. From the human standpoint we might wish to take sides in some of the world’s controversies, but the terms of our receiving the kingdom which cannot be moved do not allow this. We will continue to be in the world, but not of it.

Being emptied of self, and filled with the Spirit of the Lord,

means that the fruit of the spirit—love, peace, joy, gentleness, etc.—will manifest itself in our daily dealings with one another in both the church and the world. Having denied self, we will not be seeking our own, but will gladly continue to sacrifice that which might be our right in order that others might be blessed. This will not be easy in a selfish, sinful world, but it is one of the ways in which we are receiving a kingdom which cannot be moved.

Another of the terms of receiving the kingdom was expressed by Jesus when he said we should love one another as he loved us. (John 13:34; 15:12) Later, John explained what this meant; that it called for the laying down of our lives for the brethren. (I John 3:16) During the year 1964 many in the world will lay down their lives for one cause or another. There will be deaths on the battlefield of one or more of the "brush wars" now burning in various parts of the earth. Many heathen worshipers during 1963 literally gave their bodies to be burned in protest against religious persecution.

The world will continue to pursue its aims during 1964, and many will sincerely give their lives in the service of causes which they believe to be right. But we are enlisted in the greatest of all causes. It is the cause of God, who has promised to establish a powerful government in the earth to provide blessings for the people which they are unable to secure for themselves. And it is a position of rulership in this kingdom that we will continue to receive throughout 1964 if we are faithful in sacrificing our all in ways directed by the Lord.

So we will continue to lay down our lives for the brethren. One of the means by which the grace of God is working on our behalf is through the brethren. The brethren are laying down their lives for us. Let us be faithful in this co-operative work whereby all the true followers of the kingdom are being prepared for their places in the kingdom.

We are also laying down our lives for the people as a whole. Paul refers to this as a baptism for the dead. (I Cor. 15:29) This is because we are joint-sacrificers with Jesus, who laid down his life to redeem mankind from sin and death. The redemption of the world is not involved in our sacrifice, but nevertheless it is on behalf of the world, for if we prove our

willingness thus to die we will have a share in the blessing of mankind with peace, health, and life. This is the way the merit of Christ's sacrifice will reach the world through those who are now receiving a kingdom which cannot be moved.

What this means is that we are dying for a cause, the messianic cause, the cause of the great Creator, a cause which cannot fail. Millions of people will experience disappointments through 1964. Their plans and schemes and efforts will crumble before them. Where they hoped to find light, they will stumble on in darkness. But not so with those who are receiving a kingdom which cannot be moved. We will know that every evidence of the failure of man will be but an added assurance that the kingdom of the Lord is near, so we will lift up our heads and rejoice.—Luke 21:28

We will not rejoice because the world is suffering. But we will rejoice in the added evidence that all suffering is soon to be brought to an end through the agencies of the kingdom which we are receiving. So, no matter what 1964 holds for the world, we know that for us it will continue to mean the blessing of the Lord, that blessing which maketh rich, and to which no sorrow is added. (Prov. 10:22) Thus we can look ahead with confidence to a blessed year in the Lord, a year which will bring us closer to the kingdom, because by the Lord's grace we will have fulfilled some more of the conditions upon which we may hope to share in its rulership

Proclaiming This Hope

IT WOULD seem that there are yet many developments to take place in the world ere the kingdom of Christ will be fully manifested for the blessing of the people. We can hardly expect, therefore, that 1964 will see the full ushering in of the kingdom. But we can proclaim to the people, as we have opportunity, that we are living in the last days of the reign of sin and death, and that the kingdom of the Messiah is near, yea, even at the door.

Bearing witness to the Gospel of the kingdom is one of the ways in which we have the opportunity of proving our worthiness to continue receiving that kingdom which cannot be moved. David spoke of this in one of his psalms. We quote: "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. Thy kingdom is an everlasting kingdom"—margin, Heb., a kingdom of all ages—"and thy dominion endureth throughout all generations."—Ps. 145:10-13

What a glorious message the Lord has given us to proclaim! Think of all that the promises of God contain concerning the kingdom, and the blessings it will bring to the people! Blind eyes will be opened, and deaf ears unstopped, the crippled will be made to walk. The whole world of mankind, ransomed by the precious blood of Christ, shall return and come to Zion, with songs of everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isa. 35

In that kingdom the people shall build houses and inhabit them, they shall plant vineyards and eat the fruit of them. They shall not, as is so often the case now, build and another inhabit, and plant and another eat, for the Lord's people then—the subjects of the kingdom—if obedient, shall continue forever to enjoy the works of their hands, and the blessings of the Lord. (Isa. 65:17-25) In this wonderful prophecy the messianic kingdom is portrayed in symbol as a "new heavens and a new earth." The "new heavens" are symbolic of the spiritual rulership of the kingdom, and the new earth, the earthly rulership. But the new earth will expand, so to speak, and eventually embrace all the loyal subjects of the kingdom.

In vision the Apostle John saw the "new heaven and new earth." He recognized that this new governmental arrangement meant that God was blessing the people, dwelling with them, as it were, and that, as a result, there was no more death, for the former things had passed away. (Rev. 21:1-4) This means that we can tell the people that the time is near when even the great menace, death, will be destroyed. In proclaiming the glorious majesty of the kingdom, we can also remind our listeners of the almighty power of our God, and that nothing will be able to interfere with the fulfilment of his promises.

Truly, then, as we stand at the opening of a new year, the prospect for the consecrated people of God is a bright one. We see, and to some extent experience, the troubles which are upon the world, but by the eye of faith we see through and beyond these chaotic conditions to the full establishment of the kingdom—the kingdom in which we have been promised joint-heirship with Christ. The hope of sharing with Jesus in the rulership of this kingdom is as a joy set before us which gives us courage to endure the light afflictions of the present, knowing of the eternal weight of joy and glory that will follow.—II Cor. 4:17,18, I Pet. 1:3-5

But let us remember that in order to continue receiving our position in the kingdom, daily faithfulness to all the terms of our covenant of sacrifice with the Lord is necessary. But we can rejoice that the grace of the Lord is promised to the faithful. And, by the grace of the Lord, we will continue to serve him faithfully with reverence and godly fear, until we hear that much longed for, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matt. 25:21, 23

A World Leader Struck Down

ON NOVEMBER 22, 1963, President John F. Kennedy was struck down by the gunfire of an assassin. Three other Presidents of the United States have been assassinated—Lincoln, Garfield, and McKinley. The malicious destruction of human life

under any circumstances is deplorable, and it was especially so in this instance, for in President Kennedy the world lost an outstanding leader.

When death strikes there are always those who are left behind to mourn their loss, and there

are a hundred thousand deaths every twenty-four hours. The Kennedy assassination brought great shock and grief, not only to his family and close friends, but to the entire world. One reason for this is the dire straits in which the world finds itself today. Mr. Kennedy was looked upon by millions as one who had the intellectual ability, and the balanced leadership, to point the way to peace and security among the nations. To lose a leader like this, at a time like this, was considered a tragedy of major proportions.

Besides, Mr. Kennedy was the first Catholic President of the United States. The Catholic world especially feels a sense of great frustration over the loss of such a brilliant leader in such a highly placed position. Even the Pope, in his message of condolence, made reference to this, and expressed the great sense of loss which he personally felt.

Another factor relating to the Kennedy assassination which contributed to its history-making impact on the world is the rapidity with which the news concerning it reached the far corners of the earth, and the fact that in so many countries the general public was brought very close to the events by means of radio and television. Never before in human experience has a news event been so widely, quickly, and impressively circulated. It was as though the world had been sud-

denly transported to Dallas, Texas, where the tragedy occurred, and were waiting outside the emergency room of the hospital, hoping to get news that the President would recover.

Also made possible by the prophetic increase of knowledge in this "time of the end," was the gathering of heads of State and other representatives of government the world over to Washington, D. C. to attend President Kennedy's funeral, although he was buried scarcely three days after he was assassinated. It was the greatest array of heads of government and other dignitaries ever assembled for any purpose.

It is too soon to appraise the lasting effect which the loss of Mr. Kennedy will have on the world situation. As followers of the Master, and students of prophecy, we know that nothing can happen on the earth without the Lord's permission. We know also that the real hope of the world, so far as God's plan is concerned, is not centered in earthly rulers, however wise and dedicated they may be. But this is a time for reflection, particularly on the suddenness with which major events can take place.

We share in the sympathy expressed to the late President's family. Indeed, we sympathize with the whole dying world, and rejoice that the kingdom time of peace, health, and life is so near.

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Selma WSLA-TV
Sundays, (Time and channel to be
announced.)

CALIFORNIA

Salinas KSBW-TV Channel 8
Sundays, 9:30 a.m.

San Luis Obispo KSBY-TV Channel 6
Sundays, 9:30 a.m.

INDIANA

Fort Wayne WANE-TV Channel 15
Sundays, 11:30 a.m.

Lafayette WFAM-TV Channel 18
Sundays, 11:00 a.m.

Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

KANSAS

Wichita KAKE-TV Channel 10
Sundays, 11:00 a.m.

LOUISIANA

Monroe KLSE-TV
Sundays, (Time to be announced.)

MANITOBA

Thompson CESM-TV
Sundays, 5:30 p.m.

MASSACHUSETTS

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

MICHIGAN

Jackson WILX-TV Channel 10
Sundays, 11:00 a.m.

MINNESOTA

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

MISSISSIPPI

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

Laurel WDAM-TV
Sundays, 10:00 a.m.

MISSOURI

Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.

NEW YORK

Buffalo WKBW-TV Channel 7
Sundays, 9:00 a.m.

Rochester WROC-TV Channel 8
Sundays, 9:00 a.m.

NORTH CAROLINA

New Bern WNBE-TV
Sundays, (Time and channel to be
announced.)

NORTH DAKOTA

Fargo WDAY-TV Channel 6
Sundays, 12 noon

OHIO

Cleveland WEWS-TV Channel 5
Saturdays, 8:30 a.m.

TV BROADCAST

Columbus	WLWC-TV Channel 4	TEXAS
Sundays, 9:30 a.m.		Big Spring KWAB-TV
Zanesville	WHIZ-TV Channel 18	Sundays, (Time and channel to be announced.)
Sundays, 9:30 a.m.		Fort Worth KTVT-TV Channel 11
OKLAHOMA		11:00 a. m. Sundays
Elk City	KSWB-TV	Temple KCEN-TV Channel 6
Sundays, (Time and channel to be announced.)		Sundays, 11:00 a.m.
Oklahoma City	KOCO-TV Channel 5	Wichita Falls KAUZ-TV
Sundays, 8:30 a. m.		Sundays, (Time and channel to be announced.)
ONTARIO		UTAH
Peterborough	CHEX-TV	Salt Lake City KUTV Channel 2
Sundays, 12:00 noon.		Sundays, 11:00 a.m.
PENNSYLVANIA		VIRGINIA
Philadelphia	WHYY-TV Channel 35	Bristol WCYB-TV Channel 5
(Time and day to be announced.)		Sundays, 12:00 noon.
Pittsburgh	WTAE-TV Channel 4	WEST VIRGINIA
Sundays, 9:30 a.m.		Oakhill WOAY-TV Channel 4
SOUTH CAROLINA		Sundays, 7:30 p.m.
Columbia	WCCA-TV Channel 25	WISCONSIN
Sundays, 3:30 p. m.		Milwaukee WITI-TV Channel 6
		Sundays, 7:30 a. m.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

DOMINICAN REPUBLIC	URUGUAY
Santo Domingo	Montevideo Radio Carve
Emisoras Unidas 910 kc. 7:00 p.m.	Saturdays; 4:30 p.m.
PARAGUAY	CALIFORNIA
Asuncion	Los Angeles KWKW 1300 8:15 a.m.
Z. P. 9 Comunerros 970 kc. 10:15 a.m.	San Diego XERB 1090 9:00 p.m.
PERU	TEXAS
Lima	Corpus Christi KCCT 1150 10:30 a.m.
Radio America 7:00 p.m.	San Antonio KUKA 1250 10:00 a.m.

"Frank and Ernest" BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 12:15 p.m.
 Haleyville WJBB 1230 10:05 a.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.
 Globe KIKO 1340 10:05 a.m.

ARKANSAS

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

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
 El Centro KICO 1490 10:30 a.m.
 Los Angeles KGLM 740 10:00 a.m.
 Los Angeles KBIG(fm) 104.3 9:00 a.m.
 Marysville KMYC 1410 10:30 a.m.
 Napa KVN 1440 10:30 a.m.
 Redding KVCV 600 7:45 a.m.
 San Diego XERB 1090 9:45 a.m.
 San Francisco KGO 810 2:00 p.m.
 Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

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

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

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

HAWAII

Honolulu KTRG 990 10:00 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 10:00 a.m.
 LaSalle WLPO 1220 9:45 a.m.
 West Frankfort WFRX 1300 9:30 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 12:45 p.m.

KENTUCKY

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

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.
 New Bedford WBSM 1420 11:00 p.m.
 Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit CKLW 800 7:15 a.m.
 Grand Rapids WMAX 1490 9:00 a.m.
 Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

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

MISSOURI

Joplin WMBH 1450 6:05 p.m.
 Farmington KREI 800 9:00 a.m.
 Joplin WMBH 1450 10:05 a.m.
 Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:15 a.m.

BROADCAST SCHEDULE

NEW JERSEY

Newark WJRZ 970 10:00 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Buffalo CHML 900 9:45 a.m.

New York WJRZ 970 10:00 a.m.

Rochester WHEC 1460 11:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte

WCGC 1270 12:30 p.m.

Elizabeth City WGAI 560 11:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:30 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 10:05 a.m.

Piqua WPTW 1570 11:30 p.m.

Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City KLPR 1140 12:05 p.m.

OREGON

Astoria KAST 1280 10:30 a.m.

Lebanon KGAL 920 9:00 a.m.

Portland KGON 1520 10:00 a.m.

The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 10:05 a.m.

TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 10:45 a.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:05 a.m.

Wichita Falls KWFT 620 10:15 a.m.

UTAH

Brigham City KBUH 12:05 noon

Logan KLGN 9:05 a.m.

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

VERMONT

Brattleboro WTSA 1450 12:05 p.m.

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:30 a.m.

Olympia KGY 1240 10:30 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

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

Jonesville WCLO 1230 11:05 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 8:15 a.m.

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

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

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

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

Vancouver, B. C. CJOR 600 9:00 a.m.

Winnipeg, Man. CKY 580 7:15 p.m.

RADIO TOPICS FOR JANUARY

5—"God Has a Plan"

12—"The Heavenly Calling"

19—"Awakening the Sleepers In Hell"

26—"Thy Kingdom Come"

LESSON FOR JANUARY 5**Mary, the Mother of Jesus**

GOLDEN TEXT: "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."—Luke 1:46,47

LUKE 2:41-55; ACTS 1:14

THE Prophet Isaiah wrote, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14) Mary was that virgin. While espoused to Joseph, she had not become his wife at the time the angel Gabriel announced to her that she was to be the mother of the great king of promise, the ruler who was to come through the line of David. Gabriel said to her, "Thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David."—Luke 1:31, 32

Thus Mary became the mother of the Son of God, and it was by this arrangement that the "Word," or "Logos," became flesh and dwelt on the earth, suffering and dying for the sins of the world. (John 1:14) Mary did

not become the mother of God, as is generally supposed in many professed Christian circles. At the time of the angel's announcement she did not fully understand all that was involved, but she did rejoice in God's providences, and she recognized that the God of Israel was acting to bring deliverance to this oppressed people. Thus, as in our Golden Text, she refers to him as her Savior.

And God is the great Author of the plan of salvation. Through Jesus he has provided salvation for Adam and the entire human race fathered by Adam. (I Cor. 15:21, 22) But God himself did not come to earth and die on the cross. It was his son Jesus who was made flesh for the suffering of death. And it was by the grace of God that Jesus tasted death for every man. He was God's representative on the earth, and it was therefore appropriate that the name Immanuel, meaning "God with us,"

should be given to him.—Heb. 2:9

Not a great deal of information is given to us in the Scriptures concerning Mary herself. Unquestionably she must have been a noble woman, appropriately fitted for the role which was hers in the divine plan. Every mention that is made of her indicates that she was a reverent woman, devoted to God, and to her Son, whom she was convinced was the great Messiah and King of promise.

However, Mary is mentioned a few times in the New Testament. When Jesus was twelve years of age she and Joseph took him with them on one of their pilgrimages to Jerusalem. As they were about to return home Jesus slipped away from them and was lost for a time. They finally found him in the temple discussing matters with the doctors of the Law. When gently chided by Mary, for causing them concern, Jesus said to his mother, "Wist ye not that I must be about my Father's business"—Luke 2:39-52

There is nothing in this record to indicate much concerning the character of Mary, except that she was a devoted mother, ever solicitous for the welfare of her son. Later, after Jesus began his ministry, she and her family attempted to see Jesus. Someone announced her presence to him, and expressed her desire to speak to him. (Matt. 12:46-48) This was the time when Jesus asked just

who the people to whom he was speaking supposed his mother and family to be. Pointing to his disciples he said, "Behold my mother and my brethren!" And this, Jesus explained, applies to all who are dedicated to the doing of his Father's will.—Matt. 12:46-50

The devoted Mary was near the cross when Jesus was crucified. It was here that Jesus gave Mary to understand that he was placing her in the hands of the beloved John, and indicated to John that he was to care for Mary as though she was his mother.—John 19:25-27

Mary's name is last mentioned in Acts 1:14, where it is shown that she was among the disciples who waited in the Upper Room for the outpouring of the Holy Spirit. The fact that she was one of this faithful company of disciples indicates clearly that she not only loved Jesus as her son, but that she became one of his followers.

QUESTIONS

Which is correct: to say that Mary was the mother of God, or the mother of the Son of God?

Why was it necessary for Jesus to be born of a woman?

Cite the main circumstances under which Mary's name is mentioned in the New Testament.

How do we know that Mary was not given great prominence in the Early Church?

LESSON FOR JANUARY 12**Philip and Andrew, Evangelists**

GOLDEN TEXT: "And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone."—John 1:42

JOHN 1:35-46

AN EVANGELIST is one who announces glad tidings. The angel who announced the birth of Jesus to the shepherds thus served as an evangelist. Paul informs us that the Gospel, or glad tidings, was previously proclaimed to Abraham by Jehovah. (Gal. 3:8; Gen. 12:1-3) In mentioning the different categories of servants which the Lord has provided for the church of Christ, Paul includes evangelists.—Eph. 4:11

An evangelist may proclaim the Gospel of Christ to a multitude, or to a single individual. It is not the size of the audience, but the character of the message, and the spirit of the individual who announces it, that are the important considerations. In our lesson Andrew qualifies as an evangelist on the ground that he interested his brother Simon, or Peter, in Jesus and introduced him to the Master. Andrew had himself become convinced that Jesus was the promised Messiah,

and, in the spirit of evangelism, made known his conviction to his brother.

Later Jesus found Philip. The circumstances which brought the Master into contact with Philip are not revealed. These circumstances are not important. The two may just have happened to meet. Yet, actually, nothing is left to chance in the outworking of the divine arrangement. Many times it may appear to us that certain things just happened to occur, yet if they are related to our walk in the narrow way, or to the service of the Lord, we can be assured that his overruling hand had a part in shaping whatever took place.

So we can be certain that it was by divine appointment that Jesus met Philip, and said to him, "Follow me." Having himself been convinced that Jesus was the Messiah, Philip also was desirous that others might know this great truth, so he forthwith contacted Nathanael, who perhaps was a friend, and said to

him, "We have found him on whom Moses in the Law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph."—vs. 45

The record is, of course, very brief. It is altogether likely that Philip reminded Nathanael of many of the prophecies concerning the Messiah, and explained why he had been convinced that Jesus was the One who had been foretold. But Nathanael was not entirely convinced. Learning from Philip that Jesus lived in Nazareth, he asked, "Can any good thing come out of Nazareth?"—vss. 44-46

Philip, wisely, did not argue the point. He had confidence in Nathanael's sincerity, and felt that if he could talk the matter over face to face with the Master, any objections he might have would be overcome. So Philip simply said to Nathanael, "Come and see." Since Nathanael was one whom the Lord was calling, his being convinced was an easier matter than Philip may have thought it would be.

Jesus observed Nathanael approaching him, and said, "Behold an Israelite indeed, in whom is no guile!" This surprised Nathanael, so he inquired, "Whence knowest thou me?" Jesus answered, "Before that Philip called thee, when thou was under the fig tree, I saw thee." (vs.48) Nathanael's response was spontaneous and positive. He said to Jesus, "Rabbi, thou art the Son of God; thou art the King of Is-

rael." (vs. 49) Philip had been faithful in bringing Nathanael to Jesus, and he was rewarded by seeing the fruit of his labor.

Evangelism throughout the professed Christian world today is quite different from what it was in the Early Church. True evangelism consists of making known the glad tidings of salvation through Jesus—not salvation from eternal torture, but from death. It consists of identifying Jesus as the foretold Messiah, who, as the promised seed of Abraham, will establish a world government throughout the earth, through the agencies of which all the families of the earth shall be blessed.—Gal. 3:16

This good news of Christ and his kingdom is seldom, if ever, proclaimed by the popular evangelists of our day. They seem to have little or no conception of the Gospel as it was "preached beforehand unto Abraham," the good news which assured that patriarch that through his seed all the families of the earth were to be blessed. (Gen. 22:18) But this is the true Gospel, and it is an evangelist's great privilege to proclaim it, whether it be to one or to a multitude.

QUESTIONS

What is an evangelist? Explain how Andrew and Philip served as evangelists.

What message will be proclaimed by true evangelists of the Lord?

Are these glad tidings of the kingdom often proclaimed by the popular evangelists of our day?

Nicodemus, Cautious Inquirer

GOLDEN TEXT: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again [margin, or, from above], he cannot see the kingdom of God."—John 3:3

JOHN 3:1-15

NICODEMUS was a Pharisee, and one of the religious rulers in Israel. He had heard about Jesus and the miracles he performed, and was sufficiently impressed to want to learn more, and said so to Jesus when he met him. He had accepted Jesus' works as an evidence that God was with him. Jesus replied to this earnest inquirer by explaining that in order to enter the kingdom of God he would have to be born again, or, as the margin indicates, from above.

The Scriptures speak of the kingdom from two different standpoints. Sometimes the references are to the blessings which will flow out to the people in general who will become the subjects of the kingdom. But Jesus' reference to the kingdom of God in this instance has to do with the rulership aspect of the kingdom.

Jesus himself was to be the supreme ruler in that kingdom, and the Scriptures reveal that a

small company of his faithful followers—those who are willing to suffer and to die with him—will have the privilege of ruling with him. These are referred to by Paul as "heirs of God, and joint-heirs with Christ." (Rom. 8:17) It was to these that Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

Being a ruler in Israel, Nicodemus naturally would be interested in the rulership aspect of the kingdom, and Jesus explained that in order to enter into this exalted position it would be necessary for him to be born again. Nicodemus did not understand what this meant, nor did Jesus endeavor to explain all the details to him.

Jesus did give an illustration of the radical change involved in being born again. He spoke of the wind and its great, but invisible power. We can see evidences of the wind's power, but we cannot discern its origin. We cannot determine from whence

it comes, or where it goes, although we can know for a surety that it has been present. "So is every one that is born of the Spirit," Jesus said.

In other words, those born of the Spirit, and entering into the rulership phase of the kingdom, experience a change of nature from human to divine. (II Pet. 1:4) Spirit beings, by nature, are all invisible to human eyes. Jesus experienced Spirit birth in his resurrection; and while he was present with his disciples for forty days, they saw him only on a few short occasions. They did not see him in his new, spirit body. They saw him in a materialized form which he temporarily assumed for their convenience. Otherwise he was invisible. Later John wrote, "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:1, 2

Nicodemus was amazed at what he heard, and inquired, "How can these things be?" Then "Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?" "If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Much of Jesus' ministry—particularly his miracles—was devoted to the earthly blessings which his kingdom would dispense to the subjects of his kingdom. Nicodemus was

impressed by this testimony, but apparently he wanted to hear more before fully making up his mind. But Jesus implied that it would be much more difficult to believe the heavenly truths associated with being born again to become rulers in his kingdom.

Then Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." This is a reference to Jesus' death as man's Redeemer from sin and death. Those who accept this wonderful provision will have life. But Jesus here does not refer to being born again. Evidently he is referring to those who will, during his kingdom, be given an opportunity to believe and receive earthly blessings of restitution.—Acts 3:19-21

QUESTIONS

Who was Nicodemus, and what prompted him to go to Jesus to ask questions of the Master?

What are two of the aspects of the kingdom of God? Which one did Jesus present to Nicodemus?

What does it mean to be born again, and how did Jesus illustrate the change this would make?

In what manner did Jesus bear witness to earthly things during his ministry?

Explain the lesson Jesus presented in his reference to Moses lifting up the serpent in the wilderness.

Zacchaeus and the Rich Young Ruler

GOLDEN TEXT: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—**Matthew 6:33**

MARK 10:17-22; LUKE 19:1-10

JESUS said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) To deny self includes the surrender of everything which one possesses. It means to give up one's own will and to be governed by the will of the Lord. It means the giving up of earthly treasures in order to lay up treasures in heaven. It means, as our Golden Text states it, to seek first "the kingdom of God, and his righteousness," with the understanding that all our earthly needs will be supplied according as God sees best.

Two men are brought to our attention in this lesson who sought to be followers of the Master, but their reactions to the opportunity of sacrifice were quite different. The young man of Mark 10:17-22 was earnest enough in seeking eternal life through Jesus, and inquired what he must do in order to obtain it. This man according to his own testimony, had kept the commandments as best he could. But this was not enough. Jesus told him that now he would need to

sell all he had and give to the poor, and take up his cross, and follow the Master. If he would do this, Jesus said, he would have treasure in heaven.

This young man was very wealthy, and was not willing to pay the price of discipleship, so he went away sorrowful. It is also quite possible that he did not understand Jesus' reference to treasure in heaven. After all, he had not asked for a heavenly reward of any kind. He had merely asked how he might continue to live. Perhaps, in addition to being sorrowful, he also went away somewhat perplexed over the meaning of what the Master said to him. Up to that time no heavenly reward had ever been offered to the Lord's faithful people. This was a new aspect of the divine plan which shortly was to be opened up; namely, the heavenly calling of the present age.—Heb. 3:1; 10:20; II Tim. 1:9, 10

LUKE 19:1-10

THE case of Zacchaeus was somewhat different. He was also a rich man, but as a publican had probably acquired much of his riches in a manner which the

people of Israel in general would not approve. But he was a sincere man, a man who evidently, while having been successful according to the financial standards of this world, was nevertheless not satisfied. He was rich outwardly, but poor in spirit, in that he evidently felt there was something important lacking in his life.

Thus Zacchaeus sought the Lord, no doubt having heard of the wonderful ministry being conducted by this outstanding man. He was intent on seeing Jesus, and finding out more about him. He was a short man and could not see over the heads of the crowds which were much of the time surrounding the Master, so he climbed up into a sycamore tree to gain a better view.

Zacchaeus did not seek the elevated position in the tree so that Jesus could see him, but so that he might see Jesus. To speak symbolically, there would be no use for anyone to exalt himself in order to be seen of the Lord. Jesus knew why Zacchaeus had climbed the tree, so looked up and saw him there, "and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house." Zacchaeus joyfully responded.

As could be expected, the people, knowing that Zacchaeus was "the chief among the publicans," objected to the Master's being so friendly with him, especially to be a guest in his home. Jesus ignored the objections of the crowd. But Zacchaeus, as

though to vindicate the Master's confidence in him, spoke up, and said to Jesus, "Behold, Lord, the half of my goods I give to the poor and if I have taken any thing from any man by false accusation, I restore him fourfold."

Then Jesus said to Zacchaeus, "This day is salvation come to this house, forso much as he also is a son of Abraham." The publicans were Israelites, but were looked upon by their fellows as sinners because they had stooped to become tax collectors for the Roman government. Many of them, no doubt, took advantage of this position, and were unjust to their fellow Israelites, which helped to build up the great animosity against them. But here was one who, if he had acted wrongfully, was repentant, so much so that he willingly gave half his possessions to the poor, and to those whom he had wronged he made restitution fourfold.

Jesus had said to the rich young ruler that he would need to sell all that he had, and give to the poor. But Zacchaeus had not inquired the terms of discipleship, and had been giving up half. Doubtless Jesus explained later to him what the full cost of discipleship would be.

QUESTIONS

What did Jesus mean by denying self? Does this harmonize with what he said to the rich young ruler?

Explain the different circumstances in the case of Zacchaeus.

The "All Things" that Are "Become New"

**"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."—
II Corinthians 5:17**

PAUL'S reference to the footstep followers of Jesus—those who are "in Christ Jesus," as new creatures—and his statement that to these old things have passed away, and all things have become new, is found in an interesting and revealing context. The three preceding verses read, "For the love of Christ constraineth us; because we thus judge, that if Christ died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him [so] no more."

Thus we have brought to our attention that those to whom Paul refers as new creatures are those who have been so moved by divine love, as revealed through the sacrifice of Jesus for the sins of the church and the world, that they have concluded that their lives belong to the Lord, that henceforth they should not live unto themselves, but unto him who loved them and died for them. Here, then, is one of the "new" things peculiar to new creatures in Christ Jesus. Look where we will throughout the world, and we find that the vast majority of the human race has as their goal in life the attainment of material advantages which will contribute to their own happiness, and the happiness of their families. Their outlook and desires are not necessarily sinful. It is just that their own interests, and the

interests of those who are near and dear to them, come first.

Many, of course, are dedicated to noble causes, such as the aid of the sick and helpless. These are to be commended for their sacrificial service of humanity. Some in this category think of their service as, in some remote fashion, being done unto the Lord; and this also is good. But whether we think of those who live almost entirely unto themselves, or those who devote their lives to the service of others, they do not fall into the category described by Paul as those who have concluded that because they have been redeemed by the precious blood of Christ they do not actually belong to themselves at all, but unto the Lord, and who, motivated by this viewpoint, devote themselves wholly to the doing of his will.

These give up the idea entirely of living for self, or for any other purpose than to do the will of their Lord. They accept the headship of Christ over their lives, and are baptized into his body. This is described by Paul as being "in Christ," and it is these, Paul declares, who are new creatures. Those of this class who remain faithful to their vows of consecration will become part of a "new creation" on the divine plane. Paul speaks of these as being created in Christ Jesus "unto good works." (Eph. 2:10) And even now, while still this side of the veil, they are "new" or different from all the world around them.

To begin with, they are new in the sense that they have renounced self and self-will, and have dedicated themselves completely to the doing of the Lord's will. This they have done of their own volition. Having been brought into contact with the great fact of divine love as expressed through the sacrificial work of Christ, this love has constrained them to give up everything and to follow the example of Jesus, who laid down his life in the doing of his Father's will.

It is to this point of full surrender that God is drawing those whom he would make new creatures in Christ Jesus. When they do thus give themselves wholly over to him and to the doing of his will, then he takes hold of them, and through the begetting power of his Holy Spirit they become new creatures in Christ Jesus. It is concerning these that Paul says old things have passed away, and all things have become new. And what are these "all things" which have become new?

The next three verses read, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Here, through Paul, is God's response to our consecration to do his will rather than our own. We have given up our vocation of serving self, and now the Lord gives us a new vocation, which is to serve as ministers of reconciliation, using the "word of reconciliation." Since reconciliation to God is possible only through Christ, we act as ambassadors of Christ in this important ministry, or service. Instead of working for self, we are now working for and with God; for God was in Christ reconciling the world unto himself, and now we represent Christ. We are "workers together with him."—ch. 6:1

Much Involved

THIS, then, basically, is one of God's "all things" which he has given to us as new creatures in Christ Jesus. It is a new vocation, a vocation in which we are fellow workers with the Lord himself. This is possible only through divine grace; that grace which reached us through Christ Jesus our Lord, and through the merit of his shed blood. As members of a fallen and dying race, God could not use us in his service except by providing redemption through the blood of Christ, and the covering of Christ's robe of righteousness. (Isa. 61:10) But he has made this provision, and we have the assurance that in this new vocation assigned to us by our Heavenly Father our imperfect works will be acceptable to him. Truly this opportunity to be co-workers with the Lord is a glorious new treasure!

But in the third verse of the next chapter Paul speaks of "giving no offense in anything, that the ministry be not blamed." This suggests the necessity of great carefulness on our part that our share in the ministry be conducted in a way that will be pleasing to the Lord, and a glory to his name, that so far as possible we should in all things approve ourselves as the ministers of God. (vs. 4) We should do this, Paul says, "in much

patience." Perhaps in our former vocation we gave little thought to patience. When things failed to go as we would like we may have displayed a great deal of impatience, but this should not be so in our new vocation.

Paul continues, "In afflictions, in necessities, in distresses, in imprisonments, in tumults, in labors, in watchings, in fastings." (vss. 4, 5) In our old vocation of making a way for ourselves in the world there were difficulties of various sorts. We may have found it necessary to discipline ourselves along various lines, and for most of us much labor was involved. But we were quite willing to go through all these experiences in order to obtain what Paul elsewhere describes as a "corruptible crown."—I Cor. 9:25

But here again a great change has taken place as a result of being "in Christ" and having become "new creatures." We still have trials and difficulties. Paul and others in the Early church were actually imprisoned. This has been true also of many throughout the age, and of some at this end of the age. More than ever we need now to be on the alert, not to make sure of success in our own business, but that we might know the Lord's will for us, and be faithful in doing it. And, more than ever, also, we need to discipline ourselves in order to bring every thought, word, and deed into subjection to the will of God through Christ. (II Cor. 10:5) But we do these things now, not to promote self, but that we might the better serve in our new vocation as ambassadors of Christ.

New Methods

PAUL continues, "By pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left." (vss. 6, 7) When self-advantage and promotion were our chief concern we may not have been too seriously concerned with absolute purity, honesty, and justice. We may not have deliberately violated accepted human ethics, yet perhaps were not too rigidly careful along these lines. But here again a great change has taken place. In the pursuit of our new vocation nothing but the highest standards of purity are acceptable to the Lord. Besides, the Lord's standards are higher than those of the world. Take, for ex-

ample, our habits of thought. Paul wrote, "Finally, brethren, whatsoever things are true, whatsoever things are honest [margin, or, **venerable**], whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8

"By knowledge," Paul says. In our old vocation a certain amount of knowledge was necessary. It may have been knowledge of farming, of cooking, of machinery, or of some other sort. In our new vocation knowledge is also necessary; knowledge of the work we have been called to do. And the Lord has given us this new knowledge. It is the knowledge of his Word, and his wonderful plan of the ages revealed therein. It is this knowledge that we use as ambassadors of Christ, ministers of reconciliation.

We also need to be "longsuffering," Paul reminds us. We needed to be longsuffering in our old vocation, because there were trying circumstances we had to endure. But we need this quality of character even more now because we have to endure the tests of faithfulness which the Lord permits to come upon us. If we are to be faithful ambassadors of Christ we must continue to be faithful in this service, even to the end of the way, for it is only those who are faithful unto death who will receive the crown of life.—Rev. 2:10

Kindness is another virtue very much needed by the ambassadors of Christ, Paul reminds us. Some are more kindly disposed by nature than others; but when we were pursuing our old vocation we probably did not give as much thought as we might have to the matter of being kind. If in the attainment of our ends we became a little unkind, we perhaps were not too much concerned about it. But now, with our new vocation, the exercise of kindness is a necessity. Even in our avocation of "making a living," we should be kind to all those with whom we come in contact, even to the unthankful and the unholy. But much more so in our service as ambassadors of Christ. In this, as in all things, we have Jesus as an example, and Jesus was kind even to those who persecuted him and put him to death.

"By the Holy Spirit," Paul adds. In our old vocation we did

not have the Holy Spirit of God to guide and motivate us. We had, instead, the spirit of self, the spirit of the world; and to some extent the spirit of the Adversary was influencing us. But now the Lord has given us a new Spirit, the Holy Spirit. The Holy Spirit is a very precious part of our present heritage as new creatures in Christ Jesus. By it we are begotten to a new life, and anointed to preach the glad tidings. It bears witness with our spirits that we are the children of God. (Rom. 8:16) We are sealed by "the Holy Spirit of promise."—Eph. 1:13

To the extent that we are emptied of self, we can be filled and controlled by the Holy Spirit; which in its various manifestations is the spirit of love, of patience, of goodness, of sympathy, and all the other good qualities of our Heavenly Father's character. How blessed indeed we will be in the "ministry of reconciliation" if we are filled, guided, and controlled by the Holy Spirit of God, and exemplify these characteristics. In this we will approve ourselves as the ministers of God.

"By love unfeigned," Paul adds. Love is unselfishness, and this is one of the qualifications which must be possessed by new creatures in Christ Jesus to whom has been given the ministry of reconciliation. In every aspect of this ministry in which we have the privilege of participating we must be motivated by love—love for God, for the brethren, for the world, and even for our enemies. So far as our flesh is concerned this will, at times, place us at a disadvantage; but as new creatures this will not matter, for after all we have covenanted to sacrifice the flesh and all its interests in our efforts to know and to do God's will.

In our conduct of the ministry of reconciliation we are to use the "word of truth," Paul explains. In our old vocations we sought to attain our ends by the aid of human philosophy, the wisdom of this world. But now, together with our new vocation, the Lord has given us the "word of truth" to use. It is God's plans and purpose we present in our ministry, not our own. And as the very center of that plan is Christ Jesus as the Redeemer and Savior, so, as Paul testified concerning himself, we should be determined not to know anything among those with whom we come in contact and serve save Jesus Christ and him crucified. (I Cor. 2:2) This is the very basis of the made ministers.

The Power of God

BEFORE we became new creatures in Christ Jesus, when our vocation was to get along well in life, we utilized whatever "power" suited our purpose best. Sometimes it may have been the power of money, sometimes of influence, or perhaps of prestige. But now we have been given something new. We conduct the ministry of reconciliation in the power of God. It is a rich blessing to know this, for it should do away with the temptation to use worldly methods in the conduct of the Lord's work.

Knowing that the power of God is enlisted on behalf of his work, we will know that there can be no failure. Knowing this, we will realize that when we present the word of reconciliation and there are no apparent results, it is the Lord's will that it should be thus. Knowing this, we will continue to be faithful in the proclamation of the truth regardless of what the apparent results may be. In the morning we will sow the seeds of truth, and in the evening we will withhold not our hands, knowing not which will prosper, or whether the power of the Lord will produce results from both our morning and evening sowings.—Eccles. 11:6

God's power is infinite and unlimited! There is nothing that can interfere with the accomplishment of all his good purposes. The word which has gone forth from him, the word of reconciliation which he has given to us, will not return unto him void, but will accomplish that which he pleases, and will prosper in the things whereto he has sent it. (Isa. 55:10, 11) How wonderful it is to know that we have been made co-workers, partners, with the Almighty God! What peace of mind and of heart this should give us! We realize our own limitations, but when we consider that our Heavenly Father is our partner in our new vocation, we have nothing to fear, for everything will be accomplished exactly as he has planned.

The Armor of Righteousness

IN OUR former vocation we surrounded ourselves with all the protection we could muster. In the world generally, even carnal weapons are not considered out of place as a means of offense and defense against enemies. But in this also the Lord has given us something new. He has provided us with what Paul

refers to as "the armor of righteousness on the right hand and on the left." In Ephesians 6:10-18 Paul presents in considerable detail the various items of this "armor." In a general way it would appear that each part of this spiritual armor represents a particular application of the truth. We quote:

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places [margin, or **wicked spirits in heavenly places**]. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all [margin, or, **overcome all,**] to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; 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, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

What a marvellous armor! It protects our heads, our hearts, and our feet. It is fastened to us by the girdle of truth, which is a symbol of servitude; for are we not, in our new vocation, dedicated to the service of the "word of reconciliation"? It has a sword also—"the sword of the Spirit, which is the Word of God." This sword is used, not to destroy our enemies, but to reconcile them to God. It is also designed to refute the machinations, the cunning, crafty sophistries of the Adversary, and to put down the selfish ambitions of our own flesh which rise up against the new creature and seek to hinder faithfulness in the new vocation given to us by the Lord.

While prayer is not, strictly speaking, a part of the Christian's armor, it is nevertheless most important to us in maintaining contact with our loving Heavenly Father. "Prayer keeps the Christian's armor bright," wrote the poet, and even "Satan trembles when he sees the weakest saint upon his knees." Thus, symbolically, we are reminded that through prayer all the

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NEW JERSEY

No Other Way

"I am the way, the truth, and the life: no man cometh unto the Father, but by Me."—John 14:6

AT THE time that he spoke these words our Lord's earthly life was drawing rapidly to its close. The shadow of the cross was clearly before him; the final, crucial test of a shameful and ignominious death at Calvary was marked out as an essential part of his Father's purpose, and he gladly accepted it.

"And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem." (Luke 9:51) For Him there was but one way, His Father's will: "My meat is to do the will of him that sent Me, and to finish his work." (John 4:34) "Not My will, but thine, be done."—Luke 22:42

Jesus' thoughts were not only, or even primarily of himself. What of those with him, those whom, he said, the Father had "given him"? Yes, what indeed of these dear devoted disciples who had followed him so faithfully; who had shared so willingly in the hardships of his earthly pilgrimage; these who had listened with ready minds and overflowing hearts to the "gracious words

which proceeded out of his mouth." His thoughts were for them, and his heart went out to them as he sought, with loving solicitude, to prepare them for the tremendous events so soon to take place. For these, too, there must be one way, and one way only—their Father's will. But they had so much to learn, so much to suffer and to do before they reached the end of that way. And the Master might well ask the question, as he did of James and John: "Are ye able?"

The first call of our Lord to his disciples was reflected in the words, "I am the way, . . . follow me." "He saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men."—Mark 1:16, 17

"I am the way, . . . follow me." With these simple words he called them to the unique position of personal discipleship, to the joy of his teaching and companionship, the soaring hopes of early reward, the doubts, the fears, the fluctuating faith, and finally, not the crown, but the cross. What amazing experiences lay before them, what miracles of grace they must be if they were

indeed to be his disciples! No wonder he asked, "Are ye able?"

Now, today, nearly 2,000 years later, the same narrow way is being walked by those who, like the disciples of old, follow him toward the goal of truth and life. The background in their day was the mighty Roman Empire, ruthless in discipline, and entirely unresponsive to the national aspirations of the Jewish people. The background today is that of a swiftly moving world, torn by conflicting aims, hopes, and interests, dominated by the Adversary, and largely shorn of all principles of peace, justice, mercy, and love. In such a world the faithful followers of the Lord do well to ponder the question, "Are ye able?" and to seek by every means in their power to walk closely with their Master who has trod the way before them, and is able to succor all those who are seeking to lay down their lives in his service. To such he says, "Be of good cheer; I have overcome the world."—John 16:33

Where Are We Going?

MANY who live their lives outside the Christian faith, as well as some who profess a belief in God, are asking the question—as well they might—"What way is this along which the world is careering? Where is it leading? Where are we going?"

Some easy optimists prefer to see the end of the way in a won-

derful world of their own making, saying, "All's well; all's well," when all is not well. (Jer. 6:14, **Moffatt**) These folk remind us of the picture drawn by John Bunyan in his famous book, "Pilgrim's Progress," from which we quote:

"The Christian espied two men come tumbling over the wall on the left hand of the narrow way, and they made up apace to him. The name of one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him who thus entered into discourse with them.

"**Chrisitan:** 'Gentlemen, whence came you and whither go you?'

"**Formalist and Hypocrisy:** 'We were born in the land of Vain-glory, and are going for praise to Mount Zion.'

"**Christian:** 'Why came ye not in at the gate which standeth at the beginning of the way? Know you not that it is written that he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?'

"Formalist and Hypocrisy replied that to go to the gate for entrance was far too about, and their usual way was to make a short cut of it and climb over the wall as they had done . . . 'Besides,' said they, 'if we get into the way what's matter which way we get in? If we are in, we're in. Thou art but in the way who,

as we perceive, came in at the gate, and we are also in the way that came tumbling over the wall. Wherein now is thy condition better than ours?"

Here, it appears, is almost a perfect picture of the position taken by many professing Christian people. Some are formalists, content to attend church or chapel once a week, to have their names on the church roll of membership, and to contribute something toward church expenses. Others are frankly hypocritical. They go to church for what they can get out of it; for business or social reasons. Both of these classes seek the advantages of Christian fellowship without its responsibilities. They worship God with their lips, but their hearts are far from him. They come tumbling over the wall, thinking thereby to avoid the suffering and hardship, and seeking to discover for themselves a short cut to salvation.

There is a stern lesson here for all of us. The true child of God knows full well that there is no short cut to a crown of righteousness. There must be no shirking of responsibility in the narrow way. Our Lord said, "Enter ye in at the strait gate: . . . because strait is the gate, and narrow the way, which leadeth unto life, and few there be that find it."—Matt. 7:13, 14

Plain Truths

WE SEE the close correspondency between the experiences of

the early disciples and those of the Lord's people since. There was no easy road to salvation then; there is none today. The Scribes and Pharisees came "tumbling over the wall," seeking to justify their claims to preferential treatment by the deeds of the Law and their inherent authority. Our Lord instantly exposed their claims as formalism and hypocrisy. He said of them: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." (Matt. 23:4) No, there is no short cut, no easy road to the prize of the high calling of God in Christ Jesus!

"I am the way, the truth, and the life: no man cometh unto the Father, but by me." Some truths are very plain until we begin to tinker with them and make them obscure. But there can surely be no ambiguity here, no possible room for misunderstanding. It is a clear, plain statement of fact, a definite assurance to each one who is striving to follow faithfully in the footsteps of his Lord and Master. To Peter and Andrew he said, "Follow me." To us he says, "Follow me." Let us ever be attentive to the voice of the Good Shepherd, a voice which calls to us in loving accents: "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. 30:21

Paul knew the value of an as-

sured trust, and to Timothy he wrote, "I know whom I have believed" [margin, or, trusted]. (II Tim. 1:12) He had no doubt whatever about the one in whom he had placed his trust. He, like his Master, knew the way, and because he knew it the apostle could say with confidence, "Be ye followers of me, even as I also am of Christ."—I Cor. 11:1

Importance of Knowledge

WE WILL all agree that knowledge is by no means everything, but it is a wonderful gift from God, and to know him and the power of his resurrection is indeed a priceless privilege. Someone once said, "When you know, you **know** you know," by which he meant, of course, that complete confidence in the source of one's information leaves no room for doubt or hesitancy. Some of the things that we, as God's people, know, are these:

1. **We know** that the church is the temple of the living God, and that our Lord is the chief corner stone in that temple.—I Pet. 2:6

2. **We know** that since our Lord's first advent all those who faithfully follow in his footsteps are stones in the temple which, when complete, shall be God's dwelling place, and the instrument in his hands for blessing all the families of the earth.

3. **We know** 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, to be testified in due time."—Heb. 2:9; I Tim. 2:4-6

4. **We know** that the hope of the church is that she may be like her Lord, a partaker of the divine nature, and that she may see him as he is and share his glory.—II Pet. 1:4; I John 3:2

5. **We know** that the present mission of the church is to perfect herself as the bride, the Lamb's wife, and to witness by testimony and example, to the revealed purposes of God as set forth in his holy Word.

6. **We know** that the return of our Lord at his second advent is for the purpose of establishing his kingdom and bringing to all the willing and obedient of mankind the blessings of perfect life in fulfilment of God's oathbound covenant with Father Abraham, that in him and his seed all the families of the earth shall be blessed.

7. **We know** that the preparatory work for the setting up of this kingdom is now far advanced, that our Lord is present and the "day of the Lord" is here, the harvest of the earth is ripe, and the adversary's counterfeit kingdom is tottering to its fall. And we know also that soon, very soon, "the Sun of Righteousness shall arise with healing in his wings," and "whosoever will,

may take of the water of life freely."—Mal. 4:2; Rev. 22:17

And those who recognize in our Lord the way, the truth, and the life, are the only ones who do know these things!

The World A Stage

IN "As You Like It," Shakespeare wrote, "All the world's a stage and all the men and women merely players. They have their exits and their entrances." He was really expressing a much greater truth than he realized when he wrote these words, for within the orbit of human life a drama is being enacted of far greater moment than anything seen by the natural eye alone. It is the drama of the cross, conceived from before the foundation of the world, sustained by the lives and work of the prophets and of God's typical people Israel, and reaching its crescendo at our Lord's first advent—the hub and focal point of the whole stupendous plan.

In writing to the Corinthian church (I Cor. 4:9), the Apostle Paul says, "We are made a spectacle . . . to angels." The word spectacle is translated in the margin, "theatre," and it is suggested that this is what was really in the apostle's mind; namely, the vast amphitheatres of Rome and Greece where multitudes gathered to witness games and plays. Adapted to the picture we have in mind, this suggests the stage of human destiny, and an audience composed of the angelic

hosts, learning by observation, desiring to look into the things which are being enacted in this wonderful drama of human life and death, in which, as Shakespeare expresses it, "All the world's a stage and all the men and women merely players: they have their exits and entrances."

When this vast panorama of divine wisdom and creative power opens, the curtain rises upon a darkened stage, empty except for the waters of the deep. "And the Spirit of God moved upon the face of the waters, and God said, "Let there be light, and there was light." (Gen. 1:2, 3) With what spellbound wonder the angelic audience would watch the inception of this great drama, and hear the first utterance of divine approval as God saw the light, "that it was good."—Gen. 1:4

God's Stately Steppings

AS THE skilled playwright engages the interest of his audience at the outset of the play, and cleverly fosters it through each succeeding act, so in "stately steppings" our Heavenly Father has unfolded his wonderful purposes as they relate to human-kind, and, as needed, has interpreted them to watching angels and to men. Gradually he has revealed the immense resources of his great creative power and wisdom, together with the vast infinitude of his love in this amazing spectacle, designed to present his divine plan for bringing

fallen man back into harmony with himself through the redeeming blood and merit of our Lord and Saviour Jesus Christ.

So the curtain falls upon the first act with a perfect pair, the nucleus of a happy and unblemished race, suddenly plunged into the fearful abyss of sin, suffering, and death by the evil intervention of Satan who challenges the divine prerogative with the bold question, "Yea, hath God said, 'Ye shall not eat of every tree of the garden?'" Has God imposed upon you a law of absolute obedience on pain of death? I say, "Ye shall **not** surely die."—Gen. 3:1, 4

With what fearful anxiety the angels would watch the impact of Satan's lie upon the mind of mother Eve! And how vividly we can picture the dismay which came over them as they witnessed the disastrous result, and saw the curtain fall on a race, yet unborn, but committed to the consequences of disobedience in a future of sin, suffering, and ultimate destruction.

What Next?

AS THE curtain rises again, the scene is that of a disinherited family grappling with the problems of life in a world unfinished, harsh, and hostile. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." (Gen. 3:19) Here surely was the end—but no! As scene succeeds scene our angelic audience is taken through the wonderful relationships between God and those

noble characters who, although impaired by imperfection, manifested faith in divine power and love—Noah, Abraham, Isaac, Jacob, and others who appear on the stage, play their parts, and make their exits in perfect accord with God's unfailing purpose.

With what joy the listening audience would hear the promise to Abraham that in him and his seed "all the families of the earth" were to be blessed. How they would follow the progress of events through the fascinating panorama of Israel's history until the supreme manifestation of God's great love and mercy was set before their wondering eyes when the Logos, the only begotten of the Father, laid aside his glory and was born a babe in Bethlehem. With what joy they sang, "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14

This was what they had been waiting for! This surely was the answer to their longing, to their prayer that the great Creator of the universe would stretch forth his hand and use his mighty power to bring to suffering humanity the peace and happiness which they so earnestly desired should emerge from this tangle of sin and satanic deception which had for so long confronted them.

But yet again sin seemed to triumph. The Lord is slain, crucified, the disciples scattered, and the curtain falls upon the

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LETTER FROM BRITAIN

Moses -
Statesman of God

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."—Deuteronomy 34:10

IN BRITAIN the closing months of 1963 saw a state of political activity and excitement seldom experienced in a country which proclaims its characteristics of restraint and decorum in public life as a pattern for all to profit by. The resignation of Mr. Harold MacMillan from the premiership of Her Majesty's Government sparked off a decidedly undignified scramble for the honour of succeeding him, and exposed divisions of personal loyalties within the ranks of the Conservative Party which many people viewed with deep misgiving.

After a long period of uninterrupted political control, Mr. MacMillan's government was beginning to show signs of strain in the autumn of 1963, and it was particularly unfortunate from their standpoint that just at that time the Premier

should fall ill and find it necessary to resign his post. There is a peculiar kind of cut and thrust "sportsmanship" in British political life which subscribes to the view that "everything is fair in love and politics," and as this axiom appears to be accepted without challenge by all parties, there can, presumably, be no just cause for complaint when it is put into operation. Thus it is that both the Labour and Liberal parties in the House of Commons have exploited to the full the difficulties of their opponents in the loss of an able leader, and in the extraordinarily unorthodox manner of choosing his successor.

At the time of writing, Lord Home has just taken the reins of office and is to fight a bye-election in Scotland to qualify him as a member of the House of Commons, a qualification which is, of course, essential to his acceptance as Prime Minister. Needless to say, the seat for which he is fighting is a safe Tory constituency and it is highly improbable that he will fail to carry it. [He did secure this seat, Ed.]

But behind all this feverish activity in Downing Street there is the shadow of a General Election. This must be held not later than the autumn of 1964, and

According to the accepted tempo of British political life there is not much time left in which to exert decisive influence on the minds of voters and clinch the support which each of the opposing parties needs to climb to power. Many thoughtful people who can look back upon forty or fifty years of British public life would be hard put to find a single compelling reason why anybody should feel that political programmes, whether Conservative, Labour, or Liberal, can bring to this somewhat bewildered and largely sceptical people the solution to their vital problems which is so earnestly desired.

Think for a Moment!

Just for a moment let us pause and take a look at some of these problems which our politicians so glibly tell us they will solve if only we give them the chance. The standard of living in Britain is theoretically higher today than it has ever been. But this better living standard is largely fictitious, as our politicians well know. Back in the early years of this century a man earning from two to five pounds a week was well able to provide for a family of three or four children. Today nothing less than fifteen to sixteen pounds a week will keep such a family in reasonable comfort, and there are many, many people who do not earn that wage, and have little prospect of ever doing so.

The grim spectre of a nuclear war is never absent from the minds of those people in Britain who do any serious thinking. Situated as she is, midway between the two main contestants in such a conflict, Britain would be in a terrifying position were this catastrophe to occur, and older British people know from experience the horrors of war in any form. Each political party has its solution to this fearful problem, but there is no indication that any of these solutions are in the least degree practicable should the emergency arise.

The problems of housing, education, public health, unemployment etc., are all the subjects of lavish promises in the party programmes which are placed before the electors to soothe their apprehensions and woo their votes when the time arrives. But these promises have a vaguely familiar ring, and those who remember past disappointments may be forgiven for looking long and hard at old ideas in new jackets, and treating them with a caution that springs from bitter experience.

Britain is, of course, not alone in this kind of thing. In every capital city of the world political leaders are wrestling with human problems that only divine power and wisdom can solve. Speaking to his chosen people Israel, through the Prophet Isaiah, God condemns them for precisely this attitude of self-assured independ-

ence. He says, "They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backwards [margin, Heb. **alienated**, or, **separated**]." (Isa. 1:4) And then, as though with yearning, he says, "Why should ye be stricken any more?" (vs. 5) For 6,000 years the entire human family has been stricken with the consequences of disobedience.

Why should they be stricken any more? All available evidence points to the fact that soon the nations will be brought to realise their need of a statesmanship far superior to anything yet seen in earthly governments. The Prophet Micah has this to say: "But 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 from Zion, and the Word of the Lord from Jerusalem."—Micah 4:1, 2

This, according to God's Word, is the prospect before the people. Not, be it noted, a Utopian paradise brought about by political exigencies and economic dexterity, but by the establishment of the house of the Lord in supreme authority. In other words, by the

fulfilment of the age-long prayer of all sincere Christians: "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

"Like unto Me."

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." These were the words of the Apostle Peter, spoken in the course of his wonderful oration to fellow Jews in which he exhorted them to repentance as essential to their full participation in the blessings of the times of restitution which, he declares, "God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-22) Here Moses is presented as a type of the greatest of all God's prophets, his only begotten Son through whom, as the seed of Abraham, all the families of the earth are to be blessed.

In the Book of Exodus we have Moses presented in varying aspects of character, each projecting, as it were, the image of a man who must surely be regarded as one of the greatest and noblest leaders ever chosen by divine wisdom to typify the One who was to carry out those purposes which God has ordained shall ultimately bring about mankind's salvation from sin and death.

After the manifest providences

of God in the circumstances of his birth and infancy, Moses spent the first forty years of his life in Pharaoh's court not, as in the case of his fellow countrymen, as a slave, but as the adopted son of Pharaoh's daughter. In such a position it is inevitable that he must have received the education and upbringing of an Egyptian; and in point of fact Stephen tells us this when, in Acts 7:22, he says, "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."

The basic training which Moses received during those forty years must have proved of inestimable value to him later on, but it was no qualification in itself for the tremendous task which awaited him as the deliverer under God of his kindred in Egyptian bondage. This mighty man "supposed his brethren would have understood how that God by his hand would deliver them: but they understood not." (Acts 7:25) So, with forty years training in the wisdom of this world, Moses found himself an exile in the land of Midian where, the record says, he was content to dwell with Jethro and become a simple shepherd.

In these circumstances Moses entered upon the second stage of his training in statesmanship. Had he been called of God in his fortieth year to accept the role of Israel's deliverer, he would undoubtedly have accept-

ed it without hesitation, as is evidenced by his attitude toward the two Hebrews he sought to help. (Exod. 2:11-15) The meekness and humility which later adorned his character were not learned in Egypt, but on the plains of Midian, where in quietness and solitude he was drawn near to the divine presence, and finally called to his great office.

But still his character was not moulded to the maturity which God saw was necessary for the work ahead. At the burning bush he displayed humility, but little faith. Would God do these great things for his stricken people? Could he compel Pharaoh to let the people go? Was God acting wisely in choosing one who was so unqualified to undertake this task? The doubts were in effect the questionings of a mind that had not, so far, been brought to a realisation of the need for complete dependence upon divine power and wisdom. He had much still to learn before entering upon his real life's work as the greatest statesman the world has ever seen.

As we trace the vicissitudes of Israel's experiences through the processes of their deliverance, through forty years wandering in the wilderness with the rites and ceremonies of worship carried out by God's command under Moses' supervision, and on to the glimpse of the Promised Land from Pisgah's heights, so we see this great servant of God grow

in stature as a man head and shoulders above all others in the wisdom and skill with which he directed the destinies of the people of Israel. Here surely is a pattern for all time of statesmanship of the very highest degree—a man learned in the wisdom of the Egyptians, mellowed in the solitude of the desert, and raised by God's power to a position of leadership which remains unique to this day.

Face to Face

In Moses as the deliverer of Israel from Egyptian bondage, and the great mediator of God's covenant with his chosen people, we have a striking picture of our Lord Jesus, the greater than Moses, through whose sacrificial work of ransom and reconciliation the whole world is to be delivered from the bondage of sin and death. The house of servants is superseded by the house of sons—Christ and his church. Through this new Mediator, mankind will indeed be brought safely to the Promised Land, a heritage of perfect human life for all who will accept it by obedience to divine law.

But viewed in a more personal sense, the experiences of Moses fit very beautifully the individual experiences of God's people in the Christian era, and more particularly perhaps in this end of the age when the forces of evil are arrayed in such strength against those who have been brought out from bondage under

sin and ignorance into the glorious liberty of the children of God. To such, the intimate relationship which existed between the great God of Israel and Moses is a continual reminder of their own privilege of close association with their Heavenly Father, not as in Moses' case, as servants, but as sons and heirs of all the precious promises pertaining to sonship.

When we are told that the Lord knew Moses face to face, we are not to understand that Moses was permitted to look upon the face of Jehovah; for in response to the request that he might see God's glory, Moses was warned that "there shall no man see me, and live." (Exod. 33:20) The great honour conferred upon Moses was that he was the only one of God's typical people who was ever permitted to approach the divine presence and receive at first hand the commands which had to be made known and carried out if the people were to survive. To him, and him alone, a partial vision of God's glory was permitted, and in this incident, recorded in Exodus 33: 21-23, we have one of the most beautiful pictures ever presented of the manner in which the child of God may come, through Christ, into intimate relationship with his Heavenly Father.

"Behold, there is a place by me." How true that is of each one who has sought the Lord and found him! "I go to prepare a place for you." (John 14:2) Yes

indeed, here is the promise to every one of his faithful followers, the promise of "a place by me," a place in the very presence of God, a place in the cleft of the rock, made possible only by the supreme sacrifice of our Lord and Master. And in him, in the shelter of his blood and merit, standing upon the rock Christ Jesus, we like Moses of old, see the Father's glory while we await the consummation of our hope when we shall see him face to face and share in the divine glory as the bride, the Lamb's wife.

There is much in Moses' wonderful career to stimulate and strengthen the Lord's people in these closing days of the church's pilgrimage. As we witness the futile efforts of mankind, through human wisdom and by human methods, to bring the world that peace and happiness so earnestly desired, we can rejoice in the knowledge that these tremendous issues are not to be left to the statesmen of earth to resolve. Not even the magnificent statesmanship of Moses could be entrusted with this momentous task.

"A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:22,

23) Who is that greater than Moses of whom Peter speaks? He tells us: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 20, 21

The world today faces greater issues of life and death than it has ever faced before. Are the peoples of earth to rely upon the judgment and guidance of their political leaders to bring them safely through? No indeed! Earthly kingdoms have been weighed in the balances and found wanting. Divine power alone can ensure the triumph of righteousness over evil; and to the student of God's Word, divine power can be seen, even now, moving toward the final conflict which will achieve that triumph and destroy forever the Adversary's terrible reign of sin and death.

For over nineteen hundred years God has been selecting and placing his ambassadors in the world, and to them, Paul tells us, he has committed the word of reconciliation. Our Lord said of these very ones, "Ye are the salt of the earth . . . Ye are the light of the world," and through long centuries Christians in all parts of the world have given faithful witness to God's Word as it was revealed to them.—Matt. 5:13, 14

Busy with their own means of salvation, men have given little heed to the word of reconciliation. The few, with hearing ears and understanding hearts, have heard and answered the call to repentance and sacrifice, and have themselves become ambassadors for Christ—God's representatives in Satan's empire. The time must come—and all the in-

dications are that it is very near—when God will withdraw his ambassadors, when the vine of the earth, ripe with corruption, will be reaped and cast into the great winepress of the wrath of God, and mankind will be freed from the bondage of Satan's power as surely as were the Israelites through Moses, the statesman of God.—Rev. 14:13-19

BRITISH 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, Pilgrim Department, 15 Southwood Gardens, Gants Hill, Ilford, Essex.

T. E. DAVIES

W. MERCER

Liverpool Jan. 19

Liverpool Feb. 16

DAWN RECORDED LECTURE SERVICE—Tapes on loan. Address your request to 15 Southwood Gardens, Gants Hill, Ilford, Essex.

ENCOURAGING LETTERS

Lay Preacher Helped

"The Bible Answers, Dear Brethren: Thanks for the wonderful way you present your questions and answers. My wife tuned in your TV programme Sunday afternoon. By a strange coincidence we had been discussing the same topic about a week before. I would therefore love to have a copy of the booklet, 'Life After Death,' sent to me, a lay preacher, that I may learn more about the precious Word which makes wise unto salvation, God bless you all, and greetings from Australia."—Australia

Appreciates Broadcasts

"Dear 'Frank and Ernest': I enjoy listening to you over the Lorenzo Marques Radio, and am receiving great help and blessing from your broadcasts. I shall be very pleased if you will send me the booklet, 'The Church,' and The Dawn Magazine, as offered. May God continue to guide and bless you dear folk in the wonderful service you are rendering to reach out to the people of the world with the true Gospel of the kingdom."—South Africa

The Ministry in 1963

IT IS always spiritually refreshing to read the Book of Acts; for in this book we find reports of the activities of the brethren in the Early Church. And to learn what the brethren have done and are doing in the Lord's vineyard at this end of the age is also stimulating to faith, and an encouragement to continue on in the Lord's service. When Paul and Barnabas returned to Antioch from their first missionary journey they "gathered the church together, and they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."—Acts 14:27

It was the brethren in the Church at Antioch who sponsored Paul and Barnabas, so it was fitting that they render a report to the brethren of what had been accomplished. And what an encouraging report that must have been! One of their outstanding experiences was in Antioch of Pisidia. (Acts 13:14-43) Upon arrival in this city, Paul, as was his custom, went to the Jewish synagogue, Barnabas accompanying him. They sat down and waited. They were soon noticed by "the rulers of the synagogue," who asked them if they had a message to declare. It seems that at the time this was the custom in Jewish synagogues when visitors appeared.

Of course Paul did have a message a most important message, which in effect was that Jesus of Nazareth, whose death had been brought about by the religious rulers of Israel, was the Messiah of promise. Nor did Paul spend much time in getting to this point. Perhaps we would have approached this subject a little more cautiously. Some might, on the first visit or two to the synagogue, have said nothing about Jesus. But Paul spoke in a direct manner. After briefly reminding the Jews in his

presence of the Lord's dealing with their nation in the past, he then explained that of David God had raised up a Savior, which was Jesus.

Paul then informed his hearers that the renowned John the Baptist had accepted Jesus, having declared that he was not even worthy to loosen his shoes. Paul pointed out to these religious rulers their sin in crucifying Jesus, and then told them that God had raised Jesus from the dead in fulfilment of what is described in the Old Testament as "the sure mercies of David." It was a stirring sermon, and when the service in the synagogue was over "many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God."

Besides this interest which was manifested by a number of the Jews in the synagogue, a group of Gentiles, hearing about it, "besought that these words might be preached to them the next sabbath." The report is that "the next sabbath day came almost the whole city together to hear the word of God." It was to be expected that opposition would develop, and it did. "When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming."—vss. 44, 45

The historian Luke makes an interesting observation concerning this experience. He says that "as many as were ordained to eternal life believed." (vs. 48) This does not, of course, mean that some are predestinated to be saved, and others predoomed to be lost. It is merely reminding us that in the selection and development of those who become, through consecration, body members of The Christ, the Lord does the choosing and drawing. This, in turn, emphasizes that the results of any efforts made by the Lord's people to proclaim the Gospel of the kingdom are in his hands.

In the case of Paul and Barnabas it was necessary for them to make the effort to be at Antioch of Pisidia, visit the synagogue, and for Paul to accept the ruler's invitation to speak. The Lord then overruled the circumstances so that finally almost all in the city came to hear Paul. But they did not all believe. Here again the matter was in the Lord's hands. He touched the hearts of those whom he desired to draw to himself, through Christ. He gave the increase.

This was only one of the many interesting experiences Paul had to report when they returned to the brethren in Antioch. There was the healing of "a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked." (Ch. 14:8) Because of this outstanding miracle the people of Lystra wanted to worship Paul and Barnabas. Paul explained that they must not do this, for after all, they were merely men of like passions as the people to whom they were ministering.

On this missionary journey Paul and Barnabas, in addition to the many encouraging experiences, underwent much opposition. They had the opportunity of suffering much for the cause of the Gospel, and thus to demonstrate their zeal for and loyalty to the God of their salvation, and to the Gospel of Christ which he had entrusted to them. It must have been a thrilling meeting for the brethren at Antioch when Paul and Barnabas returned and related all these things to them.

The Same Today

THE outlook of the Lord's people has not changed throughout all the centuries since the days of the Early church. They still rejoice to learn that the Lord is blessing the efforts of his people to make known the glad tidings of the kingdom, and to build up one another in the most holy faith, Through the cooperative efforts of The Dawn, many thousands of the Lord's people throughout America and many other parts of the world are doing a missionary work in which there are many areas of activity.

The Lord's people as a whole participate in this general effort through their prayers and good will, and also by their means, their strength, and their other talents. In the Early Church the brethren were limited largely in their service to the personal contacts which they could make. Even Paul and Barnabas had to depend upon the oral message, supplemented to some extent, of course, by an occasional miracle performed by the apostle. While the record does not so state, it is reasonable to conclude that the Church at Antioch, in sending out these representatives, contributed toward their financial needs, and this was a way in which all in the church could serve.

In principle the situation is the same today. Those who are

not in a position personally to be in the field of service are able to co-operate with those who are, and thus all work together now even as then, but the details have changed. Today, through the foretold increase of knowledge many avenues of communication have opened up, and these are being used to the extent that the co-operation of the brethren makes it possible, and the Lord is blessing this more diversified ministry very richly indeed.

Of first importance today, as it has been throughout the age, is the personal witnessing efforts of the Lord's people right in their own communities. However, even this personal witness work is usually tied in with the more general effort. Our personal contacts with friends, relatives, and neighbors might well be opportunities of calling their attention to certain booklets or books which are available; or to invite them to hear a radio program, or see "The Bible Answers" television program, or to attend a public meeting. Seldom do any of the brethren feel that they have used fully their opportunity of witnessing if they have not endeavored to put those to whom they witness in touch with some means to nurture the interest they have aroused.

Today, as in past years of the harvest period, the distribution of literature constitutes one of the main features of the work. There are various ways in which this is being done. There is the handing out of free literature in the form of tracts, circulars, kingdom cards. This work is being richly blessed by the Lord, judging from the requests for other literature which reach us here at The Dawn. So far as mail response is concerned, the kingdom cards, and public meeting radio and television circulars seem much more effective than tracts.

The world has greatly changed since the beginning of the harvest, when a much larger proportion of the people were interested in religious subjects. Now very few are, and everyone seems so busy that apparently a greater number find time to read the short message on the cards, and if interested send for a booklet, than is true with respect to the longer message contained in tracts. We would not discourage the distribution of tracts, and are prepared to furnish them in whatever quantity the brethren may desire. We are merely reporting what seems, through the response, to be the most effective.

Consolation Folders

THE sending out of consolation folders to the relatives of the deceased is still proving to be most effective in arousing interest in the truth. We recommend this aspect of the service very highly. It is a phase of the service in which the elderly and infirm can participate, especially if they have the cooperation of their ecclesia, or others, in providing funds for postage. If you are not acquainted with this branch of the work we will, upon request, be glad to furnish full information.

The Booklets

WE ARE constantly receiving expressions of appreciation of the wide variety of subject matter covered in the more than thirty booklets which are now available; and there are still other subjects to follow. One of these will be the series of articles which appeared in *The Dawn* some time ago on the subject of the kingdom; and another will be the more recent series on "The Faith of Our Fathers—a Review of Catholic Doctrines."

We know that those who become interested in the truth will eventually need the more complete presentations, such as is found in "The Divine Plan of the Ages," and the other volumes, but the experience and observation of the brethren generally is that the shorter presentation of a subject, or subjects, in which one is particularly interested is a very effective introduction to a more complete study. For this reason the brethren are using the booklets freely, and we rejoice in their efforts.

We do not class *The Dawn Magazine* as one of the booklets, yet it is somewhat similar, in that it presents short messages of truth on a great variety of subjects, and many of the brethren are also finding the use of *The Dawn* very effective in their witness work. If a person becomes somewhat interested in our message, it is often wise to suggest that he subscribe to *The Dawn* for a year. When a subscription is secured, the worker can be glad that a message of truth will reach the subscriber once each month for a year, as a reminder of any discussions enjoyed with him, and as an encouragement to continue studying.

In addition to the magazine itself, *The Dawn* announces all the other literature, including "The Divine Plan of the Ages,"

and the other volumes of "Studies in the Scriptures." Thus the complete message of the truth is brought to the attention of subscribers each month. This, it seems to us, is a well-rounded-out method of witnessing to the truth, and we recommend it very highly to all.

The contents of The Dawn during 1964 will be of special interest to the newly interested. As will be noted in this issue, we are resuming the use of the International Sunday School Lessons, and this should make The Dawn specially helpful to those becoming interested, and who wish to help their friends in the various denominational churches. The series on Catholic doctrine will be resumed, and there will be many other articles of special interest.

In the distribution of literature we are mindful, too, of those who, through following up the names of the interested, and going from door to door, are endeavoring to place the larger books in the hands of the people. There is much hard work attached to this method of service, and we commend those who, in their love for the Lord and zeal for the proclamation of the harvest message of truth, are endeavoring to do all they can along this line. As we announced some time ago, The Dawn is prepared to supply the books and booklets free, including the children's book, "God's Promises Come True," and subscriptions to The Dawn, to those who are spending their full time in this branch of the service.

Radio and Television

WHILE the printed page is the foundation upon which all witness work today is carried out, there are many ways in which the message in printed form is brought to the attention of the people. The personal work is doubtless the most effective to the extent that it can be used, but it is limited in scope. A lone sister or brother in a large area embracing many thousands of people could not hope to witness to them all personally. But the Lord has raised up other means which, although they do not reach everyone, do make possible a more general diffusion of the message. Among these are the radio and television outlets.

Although television has cut in on radio audiences to a considerable degree, the radio, nevertheless, is still reaching many

people, and the Lord is blessing its use for the dissemination of his truth. It is still not unusual at immersion services, for example, to learn that one or more of those being baptized first heard the message over the radio. We are confident that all the brethren are rejoicing that this phase of the work is continuing. Recently efforts are being made to expand the radio work in the Spanish language.

As we know, the television witness is a newer effort, but already the Lord is manifesting his blessing upon this work to a very marked degree. Throughout 1963 there were upwards of fifty television stations which carried The Bible Answers programs each Sunday. Quite a number of these were in our larger cities, and the mail response has been very gratifying. But the outstanding thing about the television efforts is that the TV stations are putting on the programs without charge. This was an overruling of the Lord which we did not dare to hope for at the beginning.

Because there has been no charge for television station time, funds have been available to film more programs, and this makes possible the continuance of the programs on a station for a longer period of time. The brethren will be glad to know that we now have completed fifty-two half-hour programs. These are sufficient for a whole year's run. And a number of the stations have been willing to repeat the programs; some of them three or four times. This has been most encouraging, for it demonstrates what the station managers think of The Bible Answers films. Here are some interesting letters from the radio and television audiences:

"I am writing to tell you how much I enjoy the 'Frank and Ernest' message on radio. I also see 'The Bible Answers' programs on television. Both these programs, together with the booklets, really make the Bible easier to understand. I take my Bible and read the verse, then read and study from the booklets. I am sixty-two years old, and it was not until a year ago that I really knew much about the Bible. It was just words without much meaning. I am a completely new person since I found God through your broadcasts on radio and television. I have ordered and received all six volumes of 'Studies in the Scriptures,' and what a blessing they are. I also have 'The Book of Books,' and with these I study the Scriptures every day and evening. I want to witness for the truth all that I can."—California

"My wife and I have just finished listening to another of your television programs, and we are still thrilled at the wonderful things we have heard. The manner in which the subject matter is presented is so impressive and cannot fail to be a great witness to the kingdom."—Missouri

"Dear 'Frank and Ernest': Thank you for your nice letter, and the literature, which arrived safely. You will never fully understand how very much it all means to me. I continue to listen to you on Lourenco Marques Radio. This also is a channel of rich blessing to me. May God continue to bless you in your labours of love."—South Africa

"Dear 'Frank and Ernest': We have heard your program only a few times, but it is so enlightening. Your method of questions and answers seems to make things clearer. Frequently the question asked was one we would have asked ourselves had we been with you. Thank you so much for the booklet."—Ohio

Seventeen of the half-hour programs are in full color. As the number of color TV receiving sets increases, the station managers will be looking for color films, so we thought it wise to be prepared for this development. Meanwhile, these special color films are being used quite extensively for public meetings. It has been found that the general average of attendance at public meetings is larger when a film is used than when a speaker alone is announced. Brethren interested in the use of one or more of these color films may get full information concerning them by writing to The Dawn. There is, of course, no charge for the use of the films. We desire only to be assured that they will be properly handled, and returned to us in good condition. Advertising matter is available to use in conjunction with the films.

In Churches and Clubs

PUBLIC showings of "The Bible Answers" films has been one of the very encouraging "extras" in connection with the television witness work. This has been particularly outstanding in connection with churches, clubs, and schools; even old folk's homes. The brethren in many parts of the country have been active in arranging for these showings, and the Lord has richly blessed their efforts. In faraway Australia the brethren have been using the color films very successfully.

In addition to this, a film agency in New York has sent out circulars announcing the film, "The Unknown God," to churches, clubs, and schools throughout the country, and during the year were able to arrange for more than 1,200 showings. The average attendance at these showings has been more than forty. Any ecclesia would rejoice to have forty of the public attend an advertised meeting, and to think that, in the Lord's providence, what amounted to 1,200 public meetings were held with this average of attendance! The total cost for this service, including the films needed, was not more than \$8.00 each. Think of holding a public meeting at such low cost! And these bookings are still being made. Later we will doubtless supply one of the other topics for use in this field, and we anticipate an equally large number of bookings. Here are a few brief expressions of appreciation received from those who witnessed the film, "The Unknown God."

"Well given, highly instructive, makes one appreciative of the gift of faith in the true God."—Sisters of Holy Cross, New Hampshire

"Excellent . . . this is my second showing within the past year."—Union Methodist Church, New Jersey

"This is an outstandingly presented film. We used it provocatively to underscore need for strong religious and character growth."—Armstrong Chapel, Ohio

"Very beautiful photography. This film is a very good sermon on Christian belief."—Methodist Church, Iowa

"Enjoyed very much by our church club, and especially Paul and Timothy scenes."—Moravian Church, New York

Our intention is to continue making films, but fewer in number and on specialized topics. These newer films, which as yet are merely in the planning stage, will be interspersed with the others in the television schedule, and we trust they will help to induce even more station managers to use the series. The new films will also, we believe, be especially appropriate for public meeting use.

Recorded Lectures

THE Dawn Recorded Lecture Service continues to be blessed by the Lord. Upwards of 3,000 recorded lectures were sent out during the year. These were sent mostly to isolated brethren,

and to small ecclesias which are without a leader. We have a great variety of lecture topics—for the public and also for the brethren. If you have a tape recorder and would like to receive this service, you need only to write for it. There is no charge. Upon request from you for this service, you will receive one recorded lecture for the public, and one for the brethren. Keep these as long as you can use them, and when they are returned, either individually or together, you will receive replacements. Thus the service is continued as long as you desire it.

Magazine Advertising

THE newest general proclamation of the truth is through announcements of booklets in our national magazines, both in America and in other countries. The most rewarding immediate results of this method of witnessing have been in Greece, where, despite the opposition of the clergy, the brethren have been able to give a wide witness for the truth through the public press. The mail response has been most outstanding, and besides, quite a number of those who have requested the literature have fully embraced the truth. We rejoice with those who are carrying forward this effort.

The brethren in Great Britain have also been active in this phase of the work, having used a number of the British periodicals, including the British edition of "The Reader's Digest." The mail response has been very encouraging, and sustained interest has been noted, which, after all, is the important consideration. We are glad to see this effort continued in Great Britain.

In the United States and Canada there has also been considerable activity in the use of the public press for the announcing of truth literature. "Grit" magazine has been used, arrangements being made by The Dawn, as well as other magazines with smaller circulations. The metropolitan edition of "Look" Magazine was used in conjunction with a public meeting in Town Hall, sponsored by the New York Bible Students Church. Between 700 and 800 public attended this meeting.

A half-page advertisement of the booklet, "Life After Death" appeared in the November Canadian edition of "The Reader's Digest." Incidentally, arrangements are being made for announcements in the French, German, Spanish, and Italian edi-

tions of "The Reader's Digest." We rejoice that the Lord is opening up these wider opportunities for making known the glad tidings of his kingdom. In addition to arrangements made directly by The Dawn, in a number of places the local brethren have inserted announcements in their papers, and we have received very good reports from these.

Fair Booths

IN RECENT years the brethren have been making increasing use of booths in state and county fairs for the display of truth literature, and to witness to the people. We believe that this past year there have been a larger number of these efforts than ever before, and all the reports reaching us indicate that the Lord richly blessed these undertakings. The Dawn furnishes the literature for the booths, but the efforts are managed by the local ecclesias.

Circumstances under which booths are obtained at fairs vary. In some instances there is no charge for the space utilized, the brethren needing only to supply the booth. In such cases the fairground authorities do not permit the sale of literature, so the brethren concentrate on meeting the people, and giving the interested ones tracts and booklets. It is reported to us that the large display of booklet topics arrests a great deal of attention, and that many people find one or another of the topics raising questions in which they are interested.

Where it is necessary to pay a rental fee for the space used at a fair, the brethren are less restricted, and are able to offer the books and The Dawn magazine for sale, in addition to giving out tracts and booklets. In many places the brethren have concentrated on selling "The Divine Plan of the Ages," and in some instances up into the hundreds have been sold.

The brethren who attend these booths receive rich blessings in the many privileges they have of discussing points of truth with those who stop to ask questions. In Vancouver, British Columbia, some oldtime Bible Students appeared at the booth, became acquainted with the friends there, and are now in fellowship with them. An elder in one of the ecclesias in California was contacted in this way at the Bible Students' booth in a State Fair. All in all, the use of booths at fairs seems a very worthwhile effort. The friends will be glad to learn that The Dawn

will sponsor a booth at the New York World's Fair. This will be quite an undertaking, since it will mean a six months' effort both in 1964 and 1965.

The Pilgrim Service

AS ALWAYS, the pilgrim service continues to be blessed by the Lord, to the upbuilding of his people in the most holy faith, and the spreading of the Gospel of the kingdom. A great deal of the pilgrim service is rendered at great self-sacrifice on the part of those participating, and often by those of their families who remain at home, and thus forego the blessing of having their dear ones with them. We are sure that the Lord is pleased with this manifestation of unselfishness, and that it will be rewarded in his due time, and in keeping with the abundance of his grace.

During the year a large number of brethren participated in this service, either full or part time. Those who served in this capacity for at least a month (many of them much longer) were Brothers Jens Copeland; L. P. Loomis; O. D. Deifer; H. W. Price; Samuel Baker; E. G. Roberts; W. C. Bertsche (overseas); and C. A. Sundbom.

In addition to the service rendered by these brethren, a much larger number served for shorter periods of time, mostly on week-ends. These were Brothers Otis Barrall; F. A. Bright; Thomas Hicks; Levi Jacobs; G. M. Jeuck; A. H. Krumpolt; R. J. Krupa; J. Y. MacAulay; Everett Murray; C. A. Smith; C. R. Weida; W. N. Woodworth; Pantel Hatgis; D. J. Morehouse; Roy E. Poland; C. W. Zahnaw; L. W. Zbik; G. F. Judson; E. K. Penrose; G. M. Wilson; F. S. Wassmann; M. C. Mitchell; H. E. Anderson; David A. Bruce; Richard Suraci; Stephen Suraci; Albert Sheppelbaum; Edward E. Fay; G. R. Pollock; W. N. Poe; W. E. Roach; C. M. Chupa; L. P. Davis; and Walter Blicharz.

The pilgrim service is available to the brethren everywhere. The brethren participating are glad to meet with and serve groups small and large; even to visit isolated brethren who will endeavor to arrange a meeting in their homes, or other suitable places. There is no charge for this service. It is expected only that the brother will be suitably taken care of while serving your group. Requests for service should be sent to The Dawn, Pilgrim Department, East Rutherford, New Jersey.

The statistical "Good Hopes" report appears on another page.

STATISTICAL "GOOD HOPES" REPORT

October 1, 1962—September 30, 1963

	Receipts	Expenditures
General Fund	\$111,108.90	
Radio Fund	31,448.24	\$77,134.18
Television Fund	15,671.37	39,015.89
Speakers' Fund	5,642.47	7,277.76
Overseas Fund	1,144.21	3,210.60
Recorded Lecture Fund	450.00	2,170.79
Free Literature Fund	2,211.19	14,194.67
Free Subscription Fund	197.56	1,165.00
Publications, Subscriptions, etc.	26,600.21	51,854.48
Bequests	40,512.31	
Total Receipts and Expenditures	\$234,986.46	\$196,023.37

FREE TRACTS, ETC.: During the year 10,790,762 tract pages of free literature were provided, made up largely of tracts, kingdom cards, radio circulars, consolation folders, and public meeting cards.

FREE BOOKS AND BOOKLETS: Approximately 80,000 free booklets were provided during the year. A large portion of these were sent out by mail in response to requests from the radio and television audiences, and from tracts, kingdom cards, circulars, consolation folders, and magazine advertisements. Many thousands were dispatched overseas for the use of the brethren in Italy, Germany, and France.

MEETINGS SERVED: Class meetings numbering 625 were served during the year, with a total attendance of 35,520. Six public meetings were held, with a total attendance of 660. **Additionally** there were more than 1,200 showings of color films, with an attendance totaling well over 50,000.

Further details concerning the various aspects of the general ministry are presented in the Vineyard Echoes article in this issue entitled, "The Ministry in 1963." We seek an interest in the prayers of the brethren everywhere that we may continue to use the funds which may be donated to the work, or otherwise become available, to the Lord's glory, and to the blessing of his people.

NO OTHER WAY

(Continued from page 39)

greatest tragedy in human history, the tragedy of the cross.

Assurance Unto All Men

ONCE more the eyes of angels are focused upon the stage as the drama continues. This is the crux, the crucial moment for which they had waited. So often in the past had they seen divine power in action that they could not but hope for some stupendous manifestation of that power to bring to mankind the release from sin and death which must come from God alone. They had not long to wait. With mighty, triumphant power, God raised from the dead the One who was to be the Savior, the Redeemer of all mankind. With joy they realized that in this one lay the solution to the problem which had for so long defied their understanding. In this tremendous act of resurrection power, the great Creator had "given assurance unto all men"—and to angels—that he was able to do all that was required to bring righteous judgment and lasting happiness to his human family, that family for which he had given his only begotten Son that "whosoever believeth in him should not perish, but have everlasting life."—John 3:16

So to the final act of this great drama of the ages. In the unfolding of God's purpose we have now been brought to the cul-

mination of the divine plan as it concerns the release of man from the thralldom of sin and death, and the provision of the means whereby he can return to God and obtain that perfection of human life for which he was originally created. With angels observing, we watch as the curtain rises upon this last, momentous scene. What are we about to see?

Preceding the full intervention of divine power at this end of the age, there is clearly indicated an intensity of trouble upon mankind which our Lord said would result in the destruction of the race unless those days were shortened. When Israel was faced with the Red Sea in front and the Egyptian hosts behind, Moses gave them this message from God: "Fear ye not, stand still, and see the salvation of the Lord."

But the "stand still" order was not for long. Quickly came the command, "Speak unto the children of Israel, that they go forward." (Exodus 14:13, 15) And, dear brethren, before this final act in the drama of human destiny is finished, that is precisely what we shall see—"the salvation of the Lord" leading swiftly to the glorious culmination of our hopes. To watching angels and to all mankind will be made manifest the consummation of that for which our great Heavenly father himself has planned and worked through the instrumentality of him who is the way,

the truth, and the life.

In the meantime, the path of suffering and sacrifice has still to be trodden by those who follow in the Master's steps; those who have covenanted to present their bodies a living sacrifice, counting it "their reasonable service." It is to these that our Lord directs his words of guidance and encouragement, a three-fold message of complete assurance to all who put their faith and trust in him.

"I am the way." The way to God through his call, "Follow me."

"I am the truth." The truth about God through his teaching and example in suffering and death.

"I am the life." The life with God which can only come

through the merit of his redeeming sacrifice.

"There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) He has "abolished death, and hath brought life and immortality to light through the Gospel"—the "glad tidings of great joy, which shall be to all people." (II Tim. 1:10; Luke 2:10) Soon the majestic purposes of God will be fully unfolded, the way will be clear to all, the truth brilliant, and life more abundant will flow from beneath the throne. There was one way, and one way only, whereby God, in his great wisdom and love, saw that this glorious culmination could be brought about, and that was, the way of the cross. There was, and there is, no other way!

THE "ALL THINGS" THAT ARE "BECOME NEW"

(Continued from page 31)

sources of divine power are made available to new creatures in Christ Jesus.

His Provision

Truly the "all things" which are of God, and which are so new and precious to us as new creatures in Christ Jesus, are a wonderful evidence of God's love. In Romans 5:5 Paul speaks of the love of God being shed abroad in our hearts by the Holy Spirit which he has given unto us. May we, by the Lord's help, daily endeavor to be emptied of self, that we might be filled and controlled by his Spirit, and being filled by his Spirit, produce the fruit of the Spirit—love, joy, peace, brotherly-kindness. And as we abound in the Spirit and its fruits we can go forth in our new vocation as new creatures, confident of the Lord's approval and blessing.

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>FRED A. BRIGHT Allentown, Pa. Jan. 26</p>	<p>O. D. DEIFER Catawissa, Pa. Jan. 19</p>	<p>Charlotte, N. C. 17 Baltimore, Md. 19</p>
<p>JENS COPELAND Saginaw, Mich. Jan. 2 Flint, Mich. 3 Grand Rapids, Mich. 4, 5 Jackson, Mich. 6 Gary, Ind. 7 Mattoon, Ill. 10 St. Louis, Mo. 11, 12 Zeigler, Ill. 13 New Albany, Ind. 14, 15 Indianapolis, Ind. 16, 17 Cincinnati, Ohio. 18, 19 Muncie, Ind. 20, 21 Dayton, Ohio. 22, 23 Piqua, Ohio. 24 Columbus, Ohio. 25, 26 Steubenville, Ohio. 27-29 Pittsburgh, Pa. 30</p>	<p>G. M. JEUCK Wallingford, Conn. Jan. 12 Bridgeport, Conn. 12</p> <p>A. H. KRUMPOLT Wilkes-Barre, Pa. Jan. 19</p> <p>R. J. KRUPA Washington, D. C. Jan. 26</p> <p>L. P. LOOMIS Los Angeles, Calif. Jan. 3-5 San Diego, Calif. 6 Yuma, Ariz. 7 San Antonio, Tex. 10 Houston, Tex. 12 Lake Charles, La. 13 Mobile, Ala. 14 Birmingham, Ala. 15 East Point, Ga. 16</p>	<p>M. C. MITCHELL Paterson, N. J. Jan. 5</p> <p>C. A. SMITH Baltimore, Md. Jan. 19 Philadelphia, Pa. 19</p> <p>RICHARD SURACI Hartford, Conn. Jan. 12</p> <p>STEPHEN SURACI Groton, Conn. Jan. 12 New London, Conn. 19</p> <p>F. S. WASSMANN New Haven, Conn. Jan. 26</p> <p>C. R. WEIDA York, Pa. Jan. 12 Lancaster, Pa. 12</p>

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

<p>GEORGE BALKO Connellsville, Pa. Jan. 12</p>	<p>JULIUS BEDNARZ La Salle, Ill. Jan. 5 Minneapolis, Minn. (Cedar Ave.) 12</p>	<p>WALTER BLICHARZ London, Ont. Jan. 12</p> <p>J. BURTON BROWN Whittier, Calif. Jan. 12</p>
<p>MIKE BALKO Connellsville, Pa. Jan. 5</p>		

BRUNO HACK		DANIEL KAZIAK		G. P. RIPPER
Aurora, Ill.	Jan. 12	Flint, Mich.	Jan. 5	San Diego, Calif.
		Adrian, Mich.	19	Whittier, Calif.
JOHN G. HULL, JR.		EDWARD G. LORENZ		R. S. SEKLEMIAN
Riverside, Calif.	Jan. 19	Whittier, Calif.	Jan. 5	San Jose, Calif.
Ontario, Calif.	19	Fullerton, Calif.	26	ALBERT SHEPPELBAUM
GEORGE O. JEUCK		G. R. POLLOCK		Gary, Ind.
St. Petersburg, Fla.	Jan. 12	Whittier, Calif.	Jan. 26	GEORGE TABAC
				Covert, Mich.
LEONARD JEZUIT		R. A. RAWSON		FRANK J. WEBBER
Milwaukee, Wis.	Jan. 12	Chatham, Ont.	Jan. 19	Antioch, Calif.

THE MEMORIAL SUPPER IN 1964

The date for the Memorial Supper in 1964 will be after 6:00 P. M., Thursday, March 26. An article on the Memorial Supper will appear in the February edition of The Dawn.

AWAKENING THE SLEEPERS IN HELL

To be discussed by

"FRANK AND ERNEST"

WAVE-970 kc.—8:15 A. M.

Sunday, January 19

Does it seem strange to speak of those in hell as being asleep? Hear "Frank and Ernest," and send for a free copy of the 64-page booklet, "The Truth About Hell." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

FEBRUARY TOPIC: On Sunday, February 16, "Frank and Ernest" will discuss the topic, "Joys of the Judgment Day." This unusual topic should arouse a great deal of interest, and the brethren will want to advertise it well. Circulars will be available for this purpose, and will be supplied free in any quantity desired. Send for as many as you can use, and place your order as early as possible. Address your request for these special radio circulars to, The Dawn, East Rutherford, New Jersey.

CONVENTIONS

PHOENIX, ARIZONA Dec. 28-Jan. 1—Encanto School, 15th Ave. and Osborn Road. Mr. Lloyd Gaddy, 415 E. Euclid, Phoenix, Ariz. 85040.

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

SAGINAW, MICH., Jan. 12—Saginaw Woman's Club, 311 N. Jefferson. Mrs. C. A. Sundbom, 207 Alice St.

CLEVELAND, OHIO, Jan. 19—Central YMCA, 2200 Prospect Ave. Mrs. Ian M. Cipperley, 1539 Genessee Road.

SALEM, ORE., Jan. 19—Four Corners Community Hall. Mrs. James Blackman, 3754 Felton, South.

DETROIT, MICH., Jan. 26—McGregor Memorial Building, Second Blvd. and W. Ferry. Mr. Walter Blicharz, 19300 Brattle.

CHICAGO, ILL., Jan. 26—Central Masonic Temple, 912 N. LaSalle St. Mr. Adam Miskawitz, 2436 Grove Ave., Berwyn, Ill.

SANTA ANA, CALIF., Jan. 26—YWCA, 1411 N. Broadway. Mrs. June Twelker, 18202 Weston Place, Tustin, Calif.

SACRAMENTO, CALIF., Feb. 15, 16—Odd Fellows Temple, Ninth and "K" Streets. Mrs. E. F. Lankford, 6000 19th Ave.

FORT WORTH, TEX., March 6-8

MIAMI, FLA., March 7-9

DETROIT, MICH., March 21, 22

WEEKLY PRAYER MEETING TEXTS

JANUARY 2—"Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—I Corinthians 6: 19, 20 (Z. '97-35 Hymn 132)

JANUARY 9—"Who maketh thee to differ from another? And what hast thou that thou didst not receive?"—I Corinthians 4:7 (Z. '03-430 Hymn 68)

JANUARY 16—"Instant in prayer." Romans 12:12 (Z. '95-215 Hymn 104)

JANUARY 23—"Brethren, let every man, wherein he is called, therein abide with God."—I Corinthians 7: 24 (Z. '99-155 Hymn 110)

JANUARY 30—"Jesus spake a parable unto them to this end, that men ought always to pray, and not to faint."—Luke 18:1 (Z. '95-214 Hymn 239)

**An Excellent Gift
Especially for Children**

GOD'S PROMISES COME TRUE

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

255 PAGES 7x10 INCHES, CLOTH BOUND \$2.00

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

**Studies
in the
Scriptures**

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

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

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

to us the

SCRIPTURES

clearly teach

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 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