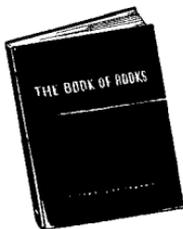


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Highlights of **Dawn**

Anxious Eyes on Israel

"You only have I known of all the families of the earth."

—Amos 3:2

ONCE more the eyes and ears of the whole world are apprehensively directed toward that long-festering sore spot on the world body known as the Mideast. Indeed, for the last one hundred years that area has claimed the attention of the world to an ever-increasing degree, reaching a high in 1948 when, in spite of bitter opposition from the surrounding Arab nations, the Jewish state of Israel was finally established in what has long been known as Palestine, the land that God some four thousand years earlier had promised to Abraham and to his seed as an everlasting possession.—Gen. 13:14-18

From the very earliest time of their recognition by God as his people, their survival was at the expense of constant struggle. They were fervently hated by their enemies, often defeated in battle and taken into exile, and finally, following the destruction of the Temple by the Romans in A. D. 70, were scattered among the nations of the then known world. And the fact that despite unimaginable hardships, that small nucleus of a nation that was born so long ago has today a place, however tenuous, in the roster of the nations of the world is one of the most remarkable circumstances in the history of the human race, as well as outstanding proof of the faithfulness of God's promises.

The implacable hatred which her Arab neighbors bear

toward Israel is today perhaps at its very peak. Four times over the few years since 1948 the Arabs have sought by going to war to annihilate the Jews and destroy the newborn nation; and Arab bitterness has only been heightened by the fact that each time they have met with humiliating defeat. Over the same period seven different truces have been effected, and seven truces have been broken, while the whole world has watched with breathless concern.

The reason for this genuine anxiety is, of course, that far more is involved in that conflict of small nations than mere boundary lines between Israel and her Arab enemies; for the two great nuclear powers have taken opposing sides in the dispute, the Russian government supporting the Arab cause, and the United States giving its aid to Israel. When the latest of the many wars between the adversaries recently broke out and it appeared that the Arab nations were about to suffer another ignominious defeat, Russia took steps which the United States interpreted as a threat to intervene directly in the conflict.

The United States immediately reacted by setting its own military forces on precautionary alert, thus sternly signaling to Russia not to make any further moves. Although a confrontation between the two great powers was thus scarily averted, for a brief time it was a matter of touch-and-go in a situation that could possibly have led to long-dreaded consequences for the nuclear-threatened world civilization. And doubtless once more a frightened and shaken world asked itself, Just what is happening; where might this all lead to? And serious students of God's Word, those ever-watchful observers of world events, would inquire, Just where does all this locate us on the divine stream of time; and what may we expect next?

Through his Word, and under the guidance of the Holy Spirit, the Heavenly Father has graciously revealed to us his plan of salvation for the sinful world of mankind. He

has given us many of the details concerning that plan. He has spoken in glowing, heart-warming terms of his promised kingdom of righteousness; he has revealed Jesus as the Redeemer and Restorer of the whole world of mankind; he has called attention to the privilege of running for the prize of the high calling; he has identified Jesus and his church as the long-promised seed of blessing through whom all the blessings of the kingdom would flow; he has described the wondrous joy that shall reign in that restored paradise of everlasting life, when sin and death and tears and sorrows shall have been forever banished.

This understanding of his plans and purposes for mankind is the sole privilege of those whom he has called, and no others for the present. He has revealed these things to us by his Spirit. The world cannot comprehend these wonderful promises. And how we rejoice in this hope-inspiring knowledge! But our Heavenly Father did not stop there. In addition to telling us so many of the details of the ultimate, magnificent outcome of his plans, he has revealed to us the many steps, over many ages, by which he purposes to bring that plan to its happy culmination. Not only did he unveil to us the glorious final picture, but he recorded in his Word the many prophecies whereby we, his people, might trace the stately steppings of his design for the restitution and everlasting blessing of all mankind. And it is this gracious inclusion in his Word of truth of those many prophecies whereby we can follow the progress, the flowering, of that plan, that gives body and substance to our understanding, and life and breath to our faith. And thus our intense interest in world events.

This ability to trace the fulfilment of prophecy is an unmeasurable blessing to the follower of our Lord Jesus. It reveals God's great plan as being the work of an all-wise, all-loving, and all-powerful Creator who never sleeps, and never errs. It shows his plan to be an orderly one, covering

great expanses of time; but a plan, none-the-less, which is proceeding surely and inevitably to its loving conclusion. And so as we see the prophetic Word fulfilled, it increases our trust in the Heavenly Father's wisdom, power, and faithfulness, and strengthens our assurance in the realization of those promises whose fulfilment is still future, and for which we daily pray. It shows us where we are on the stream of time. And, so very importantly, it renews our zeal to be faithful to the end. What a loving, wise, and gracious Heavenly Father is ours!

Think, for instance, of the fulfilment of the prophecies concerning Israel's being scattered among the nations if they departed from Jehovah's ways. Their ultimate scattering as foretold was indeed a tragic experience; but even in their affliction and grief, discerning Jews would receive some comfort in the knowledge that their Jehovah God was thus shown to be One who was constant, who spoke truth, and dealt justly, even as he promised.

Consider the fulfilment of the many prophecies concerning Jesus: the place and manner of his birth; his sufferings, his rejection by his own people; his foretold miraculous powers; and the circumstances of his death. But even as our Lord endured all the hard experiences, they served at the same time to confirm his faith in his Heavenly Father, and in the Scriptures wherein they were recorded.

Recall, too, the promise to Abraham, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 28:14) So long forgotten, it must have seemed! And then, at last, the coming of that true Seed of promise, and the recognition and appreciation by the apostles of that outstanding and encouraging development, that further unfolding, of the wonderful plan of God! How the realization that God's plan was indeed going so grandly forward must have stimulated the Apostle Paul and the others in their resolve to lay down their lives, and to strive to be ac-

counted worthy to be members of that seed of blessing, as thus they saw God's purposes steadily proceeding toward their glorious fruition, and saw too that he was ever faithful in that which he had promised!

Then we have the many prophecies of the Gospel Age: the development of the great antichrist system, so clearly delineated, and fulfilled in such particularity; the call and development of the church, unseen, unsung, unknown; the signs of our Lord's presence, the time of trouble, the increase of knowledge, the harvest, and the proliferation of corruption and immorality and distress of nations at the end of the Gospel Age—all foretold, and all fulfilled. And while we do not rejoice in distress and trouble, yet as we see these things come to pass, we look up, and lift up our heads, knowing that our redemption draweth nigh.

Finally, there are the many prophecies foretelling that marvelous, present-day miracle—the regathering to their own homeland, after centuries of suffering in the lands whereunto they had been scattered. Of the people of Israel, the Prophet Ezekiel wrote, “Moreover the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings; their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: and I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.

“But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord

God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."—Ezek. 36:16-24

This remarkable prophecy was uttered by Ezekiel more than five centuries before Christ. In due time the nation was scattered; and in due time we who are alive today have witnessed the amazing regathering of the people, even as the Lord had so long ago foretold through his prophet. Under similar circumstances, almost any other people would eventually have been absorbed by the nations wherein they found some sort of refuge; but through all their trials and vicissitudes and over long, troubled centuries, their identity as a people was preserved. For God had made a promise—he promised to return them to their land.

The Prophet Jeremiah also foretold the scattering of the Israelites, indicating that their lot would not be a happy one. "Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favor."—Jer. 16:13

Jeremiah then tells of their ultimate regathering to their own land, and the means whereby this would be accomplished. "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their

land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."—Jer. 16:14-16

In the last one hundred years through the providences of the Heavenly Father, forces were set in motion to open up the land of Palestine for the return of the Jews. Over the years, small numbers of Jews responded to the baits held out to induce their return; but the catch of the fishermen being small, the hunters were turned loose to drive greater numbers of Jews to return to the land. The ensuing atrocities inflicted upon that people mark some of the blackest pages in the history of mankind; but many more Jews were thus induced to return to Palestine—enough, indeed, to finally establish a formal government in 1948 as the nation of Israel, which thereafter took its place among the nations of the world in the General Assembly of the United Nations.

And thus, some twenty-five hundred years after it was recorded in the Scriptures, has this remarkable prophecy concerning the regathering of the Jews been miraculously fulfilled before our very eyes. And we who are living today are witnesses to the fact that another great step forward has been taken; another milestone passed, in the progress toward its final culmination of God's great plan. How it increases our faith in God and in his Word, and our zeal to serve the Lord!

But precisely where do we now find ourselves in relation to the divine stream of time? As we continue the fascinating study of God's remarkable dealings with his chosen people, we find many scriptures which picture the ultimate happy lot of the Jews. In the 36th chapter of Ezekiel's prophecy, after recording God's promise that he would regather them out of all countries and return them to their

own land (36:24), the prophet continues, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."—Ezek. 36:25-28

The Prophet Jeremiah also foretells the regathering of the Jews (Jer. 23:3) and then continues, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall **dwell safely**; and this is his name whereby he shall be called. THE LORD OUR RIGHTEOUSNESS."—Jer. 23:5, 6

The same prophet presents much the same joyous picture in the 32nd chapter: "Behold; I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to **dwell safely**; and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."—Jer. 32:37-40

There are other prophecies of a similar nature which describe the return of the Jews, not only to their land, but to their God, when they shall be cleansed "from all their iniquity," when God will also "pardon all their iniquities,"

and "Jerusalem shall dwell safely." "And thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people."—Jer. 33: 1-16; Ezek. 34:22, 23

This latter group of prophecies describes a time following the regathering of the Jews to their land when they shall be once more in harmony with Jehovah God; a time when their iniquities will have been forgiven; a time when they shall enjoy peace, and "**dwell safely**." Although briefly stated, in point of fact these prophecies cover an undisclosed span of time which extends from some time after their regathering all the way over to the establishment of the kingdom; and the blessings so beautifully described by the prophets which, ultimately, are to be the lot of the Jews, are the blessings of peace and life to be enjoyed only in the kingdom. For although they have indeed been regathered to the land, yet surely their sins have not been removed; and surely they are not now in harmony with Jehovah God. And surely, they do not now "**dwell safely**" in the restricted sense of being secure from attack by their many enemies, as has so lately been demonstrated.

Obviously, there is a period of time **between** the time of the regathering of the Jews on the one hand, and the establishment of the kingdom and the time of their truly dwelling safely on the other hand, during which some further aspects of God's plan are yet to come to pass. One of these is the completion and gathering home of the little flock. Another is Jacob's trouble. And it is the scriptures relative to this latter event that give us an approximation of our position on the stream of time as it relates to God's plan.

The Prophet Jeremiah shows plainly that the return of the Jews to their land is not immediately to be followed by their enjoyment of the blessings of the kingdom. To the contrary, their return to the land is but the prelude to

great and terrible tribulations upon Israel. He writes, "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."—Jer. 30:3-7

Notice how the Prophet Zechariah describes this same period: "Behold, the day of the Lord [Jehovah] cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."—Zech. 14:1-3

Jeremiah says it is the day of Jacob's trouble, but he shall be saved out of it. Zechariah tells us the same thing, but additionally he marks out who it is that will save Israel. It is not their own armies; it is not the United States. The Lord shall go forth, and fight against Israel's enemies. The Lord himself, and he alone, will be Israel's savior when her enemies are on the verge of crushing her. And thus the victory and the glory will be wholly the Lord's.

Following his description of Jacob's trouble, Jeremiah says, "there is none to plead thy cause, that thou mayest be bound up; thou hast no healing medicines. All thy

lovers have forgotten thee; they seek thee not.” (Jer. 30: 13, 14) As of this moment, Israel still has a few friends, of which the United States is the chief. But in the final assault, if we read the Scriptures aright, she will find herself abandoned and alone, so far as human aid is concerned.

Indeed, despite her present sympathy for the beleaguered little nation, the United States will find herself sorely tried in the months ahead, for already Israel’s enemies are applying severe pressure on this nation by seriously reducing deliveries of essential quantities of oil—oil that is vitally needed to keep power companies, transportation systems and factories running, and hospitals and homes heated. Sustained curtailment of the supply of crude oil could mean severe shortages of all kinds of products including food and clothing, and already restrictions and regulations aimed at conserving all forms of energy have been announced by the authorities.

The Arab nations—Israel’s enemies—are shrewdly using their near-monopoly of the world’s oil supply as a potent political weapon to force the United States to pressure Israel into yielding to their demands. It will be interesting to watch the outcome of this maneuver.

Before closing, we must examine one more scripture. It is found in the 38th chapter of Ezekiel, in the 8th verse of which the prophet tells of the regathering of the people of Israel, to “dwell safely” in their own land.

The prophet then describes how Gog and all his bands (a cryptic description of Israel’s attackers from the “north quarters”) shall “think an evil thought: and . . . say, I will go up to the land of unwalled villages; I will go to them that are at rest, that **dwell safely**, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten

cattle and goods, that dwell in the midst of the land.”—
Ezek. 38:10-12

In the prophecies discussed before this one, in each case the context of the passages clearly places Israel's period of “dwelling safely” as taking place **after** Jacob's trouble and **during** the kingdom reign. But now we find in the prophecy just quoted (Ezek. 38:10-12) that Israel shall be “dwelling safely” **before** that final great and terrible assault upon the little nation.

The explanation is to be found in the broad meaning of the Hebrew word which is translated “safely” in these texts. In all of the prophecies considered the word “safely” is translated from the Hebrew word “betach” which Prof. Strong defines as follows: “safely, both the fact (security) and the feeling (trust): assurance, boldly, without care, careless, confidence, hope, safe,” etc. Thus we see that the Hebrew word “betach” can mean to be safe and secure in fact (as Israel will indeed be when the kingdom is established); or it can mean to have confidence, hope; to be dwelling without care, or boldly, as seems recently to have been the consistent attitude of Israel's leaders and people, largely as a result of her many remarkable victories over powerful enemies that greatly outnumbered her. But one may be “confident” of something, and yet be subjected to disappointment.

Indeed, it is interesting to observe that in this passage (Ezek. 38:11) which describes regathered Israel as those “that are at rest, that dwell safely,” the translators themselves suggest an alternative rendering of “confidently” (see margin). It is also interesting to note that after Gog has been defeated by Jehovah, the Lord sends “a fire on Magog, and among them that **dwell carelessly** (Heb., betach, margin confidently).” (Ezek. 39:6) We find a similar use of this same Hebrew word “betach” in Isaiah 47:8, 9 which is a description of the evil that befalls the literal city of

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WHLD 1270 12:00 noon

Kingston WKOT 1550 9:45 a.m.

New York WNCN 104.3 FM 7:45 a.m.

Patchogue WSUF 1580 9:45 a.m.

Rochester WBBF 950 9:00 a.m.

NORTH CAROLINA

Beaufort 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:06 a.m.

Radio Broadcast Schedule

OREGON

Lebanon KGAL 920 9:00 a.m.
Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WARC 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

TEXAS

Dallas KNUS 98.7 F.M. 6:15 a.m.
Lubbock KDAV 580 9:45 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 9:00 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Seattle KAYO 1150 10:30 a.m.
Spokane KUDY 1280 9:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WEMP 1250 8:45 a.m.
Milwaukee WYLO 540 7:00 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Camrose, Alberta CFEW 10:45 a.m.
Corner Brook, Nfld.

CFCB 570 10:30 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Port Au Choix CFNW 10:30 a.m.
Port Aux Basques, Nfld.

CFLW 1230 10:30 a.m.
Prince Albert CKBI 900 10:30 a.m.
Regina, Sask. CKRM 7:45 a.m.
Stephenville, Nfld.

CFGN 910 10:30 a.m.
St. Thomas, Ont.

CHLO 1570 10:45 a.m.
Vancouver, B.C. CJVB 1470 9:45 a.m.
Winnepeg CKY 7:45 a.m.
Yorkton, Sask. CJGX 940 10:00 a.m.

URUGUAY

Montevideo 1:30 a.m.

VIRGIN ISLANDS

St. Croix (Sat.) WSTX 970 9:00 a.m.

MALDIVE ISLANDS

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

AUSTRALIA

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

PANAMA

Panama City HOQ 1250 10:30 a.m.

MEXICO

XEX

RADIO TOPICS FOR JANUARY

6—"Today and Tomorrow
In Prophecy"
13—"Our Bible Translated"

20—"Israel's Double Portion"
27—"Our Lord's Return"

Bible Study

LESSON FOR JANUARY 6

Bread for the Hungry

MEMORY VERSE: "The bread of God is He which cometh down from heaven and giveth life unto the world."—John 6:33

JOHN 6:35-51

MANY of the great truths of the Bible are presented, at least in part, by illustrations. This lesson shows that God, through Christ, has provided life for those who believe on his Son and obey his teachings. This fact is illustrated by the life-giving qualities of bread, and in this instance it is referred to as bread from heaven. Jesus used his miracle of feeding the multitude to impart this lesson.

Jesus reminded the Israelites listening to him that Moses had given them the manna to eat, but that it had not given them life—not everlasting life, that is. Now, he explained, the Heavenly Father had given them the true bread from heaven, "the bread of God . . . which cometh down from heaven, and giveth life unto the world." Then the Master explained, "I am the bread of life: he that cometh to me shall never hunger; and he

that believeth on me shall never thirst."—vss. 31-35

Jesus stressed the fact that his life-giving powers were not his own but had been given to him by the Heavenly Father. He came down from heaven, not to do his own will, but the will of the Father who sent him. Thus his words were the words of the Father, and his works were the works of the Father. And so far as this lesson is concerned "this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—vs. 39

In John 5:24 Jesus is quoted as saying, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation [judgment]; but is passed from death unto life." This is the Heavenly Father's viewpoint of those who are true

believers in Jesus. They are not at once given life in the sense of being made free from imperfection, and the creeping of old age which results in being laid away in the grave. But God looks upon them as being free from condemnation to death; and while ultimately they fall into the sleep of death, they are raised to actual life in "the last day."

The Jews to whom Jesus preached on the day following the miracle of feeding the multitude "murmured at him, because he said, I am the bread which came down from heaven." (vs. 41) They said, "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" (vs. 42) Of course Jesus was not actually the son of Joseph, but apparently the neighbors of the family were accustomed to referring to him in this way. "A prophet is not without honor, but in his own country," and apparently these words of Jesus were quite true in his own case. (Mark 6:4) To his family and friends Jesus appeared no different from anyone else, since they could not see the workings of God's Holy Spirit in his heart and life.

In this discourse Jesus expressed another great truth. He said, "No man can come to me, except the Father which hath

sent me draw him: and I will raise him up at the last day." (vs. 44) To be drawn to Jesus by the power of the Heavenly Father is a wonderful experience. It implies being brought into contact with the Word of God and the glorious plan of salvation which it contains. And how thrilling it is through the divine plan to get our first glimpse of the true love of God, and of how that love is drawing us to Jesus, the One whom the Father sent to redeem and restore the world of mankind to life!

Referring to himself, Jesus said, "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." (vss. 50, 51) Jesus' "flesh," his humanity, is the bread from heaven, but it had to be crushed, sacrificed, before it could give life.

The disciples heard this discourse, and they said, "This is a hard saying; who can hear it?" Then Jesus explained, "It is the spirit that quickeneth; the flesh profiteth nothing"—it would do you no good to eat my flesh, and to this he added that it was his words which gave life.—vss. 60-63

Light for the Blind

MEMORY VERSE: "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."—John 8:12

JOHN 9:1-7, 35-41

LAST week bread—the bread of life—was the central theme of the lesson. For this lesson it is light—the light of life. The theme is introduced by the story of a man who had been blind from his birth, and who was healed of his blindness by Jesus—one of those miracles by which he manifested his coming glory. While those who were benefactors of Jesus' miracles greatly rejoiced in the blessing which came to them, comparatively few were thus blessed, because it was not the time in the divine plan for the healing of all the sick. Some were raised from the dead, but it was not the time for the general resurrection. Jesus performed these miracles to illustrate what divine power would yet do on behalf of all mankind, and in fulfillment of the promises of God relative to the blessings to be showered upon the people during the thousand years of the messianic kingdom. One of those promises reads, "Then the

eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; Then shall the lame man leap as an hart."—Isa. 35:5, 6

The disciples asked Jesus if the blind man was born with this affliction because his parents had sinned or because the man himself had sinned. Jesus said that this was not due to special sin either on the part of the parents or the blind man. Jesus was not here discussing the general condemnation of death which rested upon all mankind because of original sin, in which sense all sickness, imperfection, and death are due to sin.

What Jesus indicated was that this blind man had not been singled out for special punishment because of some special sin. He explained however, that in this instance the man's malady would be used as an opportunity for the works of God to be manifested; for divine power was used to give the man his sight.

Jesus added, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world." (vss. 4, 5) Here daytime is used by Jesus to symbolize the productive period in one's life; this is in contrast to nighttime, which illustrates the time in which no man can work, especially after being overtaken by death. Jesus knew that he had a great work to perform in connection with his Father's plan, and that his "day" would not be a very long one. Indeed, the entire period of his ministry was only three and one-half years.

Jesus did not always ask the co-operation of those whom he healed, but in the case of this blind man he did. He anointed his eyes with clay and asked the man to go to the pool of Siloam and wash the clay off. We are not to suppose that there was any restorative power in the clay, nor in the water of the pool. But by this act the man was demonstrating his desire to co-operate with the Master—a desire which was based upon faith.

The man returned from the pool able to see. But he fell into disrepute among some of the Pharisees. They claimed that Jesus had violated the Law by working on the sabbath day in making the clay for the man's

eyes, etc. In the controversy that ensued, the man was not sure of the cause of the great miracle by which he had gained his sight, but he gave a wonderful testimony. He said, "One thing I know, that, whereas I was blind, now I see."—vs. 25

In due course Jesus came into contact again with the healed man and asked him, "Dost thou believe on the Son of God?" The man asked, "Who is he, Lord, that I might believe on him?" And Jesus said unto him, "Thou hast both seen him, and it is he that talketh with thee." The one who had been born blind then made a firm announcement of his faith. He said, "Lord, I believe. And he worshiped him."—vss. 35-38

Jesus then made a symbolic application of blindness and of sight, saying, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." Some of the Pharisees understood and asked, "Are we blind also?" Jesus then indicated that they had a measure of sight, and were therefore held responsible in their wilful opposition to him and his message. In our memory verse Jesus uses sight to illustrate one's vision of God, and to show that those who do not walk in darkness enjoy "the light of life."—vss. 39-41

Love Among Beliebers

MEMORY VERSE: "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35

JOHN 13:1-5, 12-14, 34, 35

THE setting of this lesson is near the close of Jesus' ministry. His confrontations with the scribes and Pharisees were essentially at an end, except as they appeared as his accusers the next day when on trial before the high priest, and as he painfully sensed the result of their venom as he hung upon the cross. His paramount thought now was one of concern for his disciples.

These disciples had listened to his parables; they had witnessed his miracles; they had heard him in his masterly defense of the truth as the scribes and Pharisees endeavored to prove that he was a blasphemer. But now that was all over. His few remaining hours of service were to be devoted to his own apostles—those whom he had appointed to carry on the ministry of the Gospel following his departure in death, and his

subsequent return to his Heavenly Father.

What great lesson would he impart to them at this important juncture? Would he remind them of one of his parables? Would he set forth some profound truth which he had not previously mentioned? Well, to start with, Jesus preached a powerful sermon to his disciples by means of an object lesson. At that time the washing of feet was quite customary when people gathered for any special occasion. The roads were dusty, and nearly all wore sandals, so if one walked very far his feet became rather uncomfortable; therefore one of the servants in the home would wash the feet of the guests to help them feel comfortable and more at home.

There were no servants in the upper room where Jesus met with his apostles the night before he was crucified. None of the disciples took advantage of

the opportunity thus to serve his brethren, so Jesus did it himself. Jesus then proceeded to draw lessons from this act of courtesy. First he asked, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."—vss. 12-14

Here was a valuable, though menial service. Jesus did not, we think, intend that it be used as a ritual for all of his disciples later to follow, although there are some small groups of professed Christians who have taken this thought from the lesson. The conditions which called for foot-washing were quite different then, and do not exist in most countries today. But it was a wonderful and—much appreciated service on the part of most travelers—at that time.

But Jesus made it plain that at that time this was a privilege which belonged to his disciples any time the need might arise. He wanted them to display this brotherly interest in one another, even as he had displayed it toward them. Even though he was their Lord and their Master he was glad to humble himself and thus do what he could to make his apostles comfortable.

Humility is one of the characteristics of love. The New English Bible reads on this point: "Love is never boastful nor conceited." (I Cor. 13:5) When love is in control of the heart, the disciple of Christ will not be boastful of any great thing which he may think he has accomplished. He will be just as happy to do the little services for his brethren as those in the world might do only in connection with the "important" things.

In verse 34 of the chapter Jesus is quoted as saying, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." No true Christian will ever say to the Lord that he is willing to do anything he wishes him to do just so long as it is in an executive capacity. The truly consecrated heart will esteem the little and menial services as "important" and will render them gladly.

Verse 35: "By this shall all men know that ye are my disciples, if ye have love one to another." What a summary this is of the intent of Jesus' ministry as it entered the hearts of his disciples! If they had learned this lesson they were ready to graduate into their great assignment in the working out of the divine plan.

Life in Christ

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

JOHN 15:1-11

WHAT does it mean to be "in Christ"? The Scriptures use a number of illustrations to help us grasp the answer to this question. For example, the Bible speaks of Jesus as being the "Head" of the "church," which is his body. Being "in Christ" in this illustration implies the acceptance of the headship of Christ in our lives. It is a very positive relationship, in that the head of a body contains the thought-directing apparatus of the body which we call the brain. So Jesus' thoughts control us, or should do so, as members of his body. It is this thought which is contained in the illustration of being baptized or buried into Christ. Our will is submerged, and his will becomes the ruling factor in our lives.—vss. 1-6

Another illustration pictures Jesus as the "Captain of our salvation." Here we are the soldiers under his banner, suffering and dying with him. We are provided with a "helmet of

salvation," a "shield of faith," a "breastplate of righteousness," the "sword of the Spirit," and our feet are shod "with the preparation of the Gospel of peace." Thus prepared, we go forth under Christ our Captain to "fight the good fight of faith."—Heb. 2:10; Eph. 6:13-17; I Tim. 6:12

There are other illustrations of our being "in Christ," the particular one for today's lesson being the Vine and the branches. In this illustration Christ is the "Vine," and we, as his disciples, are the branches. Here the purpose served is the bearing of fruit. There is no place in this Vine for branches which do not bear fruit, just as there is no place in the "body" for those who do not obey the dictates of the Head; and to remain under the leadership of our Captain each of us must be willing to "endure hardness, as a good soldier of Jesus Christ."—vs. 2; II Tim. 2:3

There is also a vital lesson for those branches in the Vine

which do bear fruit. These are "purged," or "pruned," that "they may bear more fruit." This "pruning" is done by the "Husbandman," or Vinedresser who, as Jesus explains, is the Heavenly Father. The pruning suggests discipline, or training, and the experiences which accomplish this work in the Christian's heart are usually not pleasant. But to know what is happening should give us comfort and assurance in the fact that our Heavenly Father is dealing with us as his own, and that we are pleasing to him and thus being allowed to remain a branch in the Vine.—vss. 1, 2

Jesus admonishes us to abide in him, thus suggesting that through our own laxity we might be found unworthy to abide in the Vine. The fruits are very important in this illustration, and we cannot bear fruit unless we abide in the Vine; hence the importance of yielding humbly and obediently to the pruning experiences that we may continue, not only to bear fruit, but to bear "more fruit." Jesus said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—vs. 8

Several times in the lesson Jesus stresses the necessity of "abiding" in him. This is not a short term arrangement. It is only as we "abide" in Christ all

the way, and always, that we can expect to bear fruit at all. If we do not abide in him we are severed from the Vine and destroyed as a branch.

What the world would call a "side benefit" is mentioned by Jesus for those who abide in him. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." What a wonderful promise this is! But to abide in Christ, and to have his Word abide in us, means that the only things we will ask for are those things which are in harmony with the divine will.

Jesus said, "As the Father hath loved me, so have I loved you; continue ye in my love." And as Jesus explained, we continue in divine love by keeping the Father's commandments, which are also Jesus' commandments—one of which is to lay down our lives for one another.—vss. 9-12

What is the fruit which the faithful Christian bears? There is, of course, the present fruit of the Spirit—love, joy, peace, etc. And later, during the thousand years of Christ's kingdom, when the church, the promised "seed of Abraham," is complete, there will be the fruits of righteousness and everlasting life which will be dispensed to a sin-sick and dying world.

The Spirit on All Flesh

"The Spirit [shall] be poured out upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

—Isaiah 32:15-17

WE HAVE seen that the Spirit, or power of God, has continued to operate in connection with the accomplishment of his purposes with respect to the earth ever since the completion of that tremendous work of creation to prepare our planet for human habitation. We read that even when the earth was still empty and void "the Spirit of God moved upon the face of the waters."—Gen. 1:2

In the case of the inanimate things of creation, God's Spirit, or power, operates arbitrarily to accomplish his purposes; but in the case of man, created in his own image, it operates upon the basis of adequate instructions pertaining to the divine will under any given circumstance or circumstances. It may exercise influence in the heart of an individual, or a group of individuals, to move in a general course, but always upon the basis of imparted information.

The information concerning the will of God is often referred to in the Scriptures as his "Word," and the imparting of that Word is sometimes described by the expression,

“Thus saith the Lord.” At times this expression might refer to a message he gave to a prophet to deliver to his people; at other times—in Old Testament history—God frequently spoke to his people through an angel.

Throughout the age of the prophets God was causing his Word to be recorded in a permanent form, and these writings we now call the Old Testament. Beginning with New Testament times the Lord used his Spirit-inspired prophets to set forth his will on all points pertaining to their association with him in the divine plan. Thus we could refer to both the Old and New Testaments as “scripture given by the inspiration of God,” and the Apostle Paul wrote, “All scripture given by inspiration of God [inspired by the Holy Spirit], is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”—II Tim. 3:16, 17

Will Not Return Void

The Lord’s Word describes the Creator’s grand design on behalf of mankind as a work of reconciliation. Man, in the beginning, transgressed divine law, and thus through sin became alienated from his Creator. But God in his love made provision for man’s restoration to his favor, and that provision is through Christ. Paul wrote, “God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”—II Cor. 5:19

God’s enthusiasm for this provision for reconciliation which he was prompted by his love to make, and of its ultimate and full accomplishment, is set forth beautifully in Isaiah 55:6-11. We quote:

“Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto

the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The Earth Filled with God's Glory

In Isaiah 6:1-3 we are presented with a prophecy which reveals that eventually the glory of the Lord will fill the earth. But this is a prophecy—not a description of conditions as they existed then, or actually exist in the earth today. Another prophecy which emphasizes a similar thought pertains to the great future part which Jesus will play in the Creator's grand design, and reads, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear [reverence] of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the

young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:1-9

Here we have described a beautiful atmosphere of righteousness and peace in God's holy "mountain," or kingdom, and it is shown to prevail throughout the earth because of the righteous rulership of the Branch which grows out of the root of Jesse. This is none other than Jesus, the righteous Ruler, in his millennial kingdom, in which his faithful followers of the present time will live and reign with him. It will be a righteous rulership because "the Spirit of the Lord shall rest upon him."

The Spirit of the Lord will radiate from Jesus, and from all who participate in that future kingdom, and in due time will fill the whole earth. It will not only be exemplified in the righteous rulership of the millennial kingdom, but will reach the people through the Word of the Lord which then will be made known to all mankind. The prophecy of Isaiah 2:2, 3 emphasizes this. Here again the messianic kingdom is likened to a mountain—the mountain of the Lord—and concerning it we read:

"And it shall come to pass in the last days, that the mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And 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."

In Micah 4:1-4 we have a similar prophecy to the one quoted above in which the Lord's mouthpiece enlarges upon the thought of learning the Lord's ways and walking in his paths, as a result of the Word of the Lord which will then go forth from symbolic Jerusalem. He explains that as a result of learning the Lord's ways they will beat their swords into plowshares, and their spears into pruning-hooks; that nations will no longer lift up sword against nation, neither shall they learn war any more. Here is another result of the influence of God's Holy Spirit operating throughout the earth. Truly that will be a blessed time!

The Words of the Lord Not Now Clear to All

The words, or instructions, of the Lord have gone forth to his own people in a limited way throughout the centuries. The humble of heart, in the spirit of obedience, have been guided by them. Micah 6:8 speaks of those who "walk humbly with their God." We walk humbly with our God when, in full devotion, we accept his will for us as outlined in his Word, and do that will regardless of what the cost might be to us.

But in all the ages there have been those who have professed to be God's people, yet who have not at all times walked humbly with him. The result of this has been that they have failed to have a clear perception of his will and plan for them. They have not been guided by the Lord's Holy Spirit. Some of those in this category are mentioned in Isaiah 29:9. We quote:

"Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink; for the Lord hath poured upon you the spirit of deep sleep, and hath closed your eyes: your prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men delivered to one that is learned, saying, Read this, I pray thee, and he saith, I cannot; for it is

sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned."—vss. 9-12

Then, through the prophet, the Lord speaks of these people turning things upside down, and teaching the people to fear rather than love him. The learned man, the professor, the one who is trained to know God and his will, insists that he is unable to read the "book" because it is sealed. The unlearned man simply makes a plea of ignorance. He had looked up to the learned and they had failed him, and now he is helpless. The understanding of their wise and prudent men shall come to naught, but the message of God's will as contained in the "book" will not fail. As the Bible declares, it shall not return unto the Lord void, but shall, in his own due time and way, accomplish all his good purposes.

The Book Opened

This prophecy carries through to a time when the "book" that is once sealed is opened: "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."—vss. 17, 18

Notice chapter 32:15, which also speaks of a time when the wilderness shall become "a fruitful field, and the fruitful field be counted as a forest." It is then that the Lord pours out his Spirit from on high; and it is as a result of this that the spiritually blind and deaf see and hear the words of the "book." In other words, that will be the time when, the knowledge of the Lord filling the earth, his ways will be made plain to all mankind, and they will rejoice in his wisdom, justice, love, and power.

That will be the time also when, as Isaiah assures us, the

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“meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.” (ch. 29:19) Isaiah continues: “For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.”—vss. 20, 21

The “terrible one” who is brought low, according to this prophecy, could well be Satan, the Devil. He has been a great oppressor of the people, and also the deceiver of all nations. In the 20th chapter of Revelation, which is one of the “kingdom” chapters of the Bible, we are told of a mighty angel which comes down from heaven and binds Satan, that he might deceive the nations no more. This will, in no small way, prepare for the dissemination of the truth of God’s will in the hearts and minds of the people and enable them to understand the true knowledge of God—the “pure language” which he will then turn to the people.”—Zeph. 3:9

“Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither will his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.” (vss. 22-24) Yes, that will be the time when the people shall come to a true understanding of the Lord; they will learn “doctrine,” or teachings—the true teachings of God’s will for them—with no one permitted to deceive.

The restoration of Israel as a people, together with the restitution of all the families of the earth, takes place during the millennial reign of Christ. And while many of them are regathered to their land prior to this, and in prepara-

tion for it, in God's due time he will pour out his Spirit upon them and they will have understanding and life. The Lord foretold: "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."—Ezek. 39:27-29

The Books Opened

Revelation 20:12 depicts a judgment day scene in which again the impartation of knowledge is symbolized by the opening of books. This is the judgment day of the world—a thousand years in length—the judgment day of the church having already passed. The work of judging the church has progressed during the present Gospel era, and those found worthy will live and reign with Christ in his kingdom, and will be co-judges with him.

The text in question reads: "I saw the dead, small and great, stand before God; and the books were opened." This does not mean a literal standing up in an open field. The thought is, rather, of having a standing before God and being dealt with by him through Christ. And when this becomes true the "books" will be opened, and the dead will be "judged out of those things which were written in the books, according to their works."

The language here is very clear, and two things are mentioned; first, the things written in the books; and second, the works of the people which, it is clear, must be made to conform to the things written in the books. And then there is another book, "the book of life." Those who, through obedience to the things written in the opened books, pass

the tests of the judgment day, have their names enrolled in the book of life. In other words, while they all died in Adam, they are now made alive in Christ.

And this will include more than merely those who will be living at the time the judgment-day work begins, for as we continue reading the prophecy we find that the dead also are brought upon the scene: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (vs. 13) We rejoice in this blessed hope for the world of mankind. How they will rejoice to gain a true knowledge of God and his will for them through the opened "books"!

In Their Hearts

But this will be more than a "head knowledge" of God's plan and will for the people. In Jeremiah 31:31-34 we are told of a time when a "new covenant" will be made, first with Israel, and then with all mankind. It is a beautiful description of what the pouring out of God's Spirit upon mankind will ultimately mean, the Spirit being imparted to them through a true knowledge of God. We quote:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest

of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

The full carrying out of this promise during the thousand-year reign of Christ will mean the restoration of the human race to the perfection lost by the disobedience of our first parents, and the restoration of the divine image in man as it was at the beginning. How glorious it will be for all mankind, then, when God's Spirit is poured out from on high! □

The British Section

The Church's Great Commission

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you."

—Matthew 28:19, 20

IN GIVING this great commission, Jesus addressed the apostles; and indirectly, with and through them, he addressed all his followers. It will be noted that the commission is divided into three parts: (1) Teach in all the na-

tions; (2) Baptize; and (3) Continue instructing them. And the Lord's true people, while not neglecting to make their own calling and election sure, are to be engaged in each and all the three phases of this commission as they have opportunity.

Teach in All Nations

A "disciple," according to the scriptural definition, is a "taught or trained one," and before anyone should embark upon the work of teaching and

training others so that they become the Lord's disciples, it is important to note the words of Jesus in this connection, for he was the greatest of teachers.

Jesus knew that, according to his Father's plan, the Gospel Age, was a period for the calling, testing and selecting of the true church, and that all people during this dispensation would not be capable of being taught or trained. So, he would on occasion say, "He that hath ears to hear, let him hear." He also said: "No man can come to me, except the Father which hath sent me draw him."—John 6:44

Nevertheless, throughout his earthly ministry Jesus was faithful in bearing witness to the truth, and he proved his loyalty in connection with it, being fully aware that, as he stated: "Everyone that is of the truth [having been drawn to Jesus by the Father] heareth my voice." (John 18:37) Praying to the Heavenly Father, some of our Lord's words were: "I have manifested thy name unto the men which thou gavest me out of the world . . . I have given them thy Word, . . . they have kept thy Word."—John 17:6, 14

Jesus was always loyal and faithful to his Father's Holy Word and will, and the words that he proclaimed were not his own, but the Father's who sent him. (John 14:24) "My doctrine" said Jesus, "is not mine, but his that sent me." And again: "The words that I speak unto you" are "spirit" and "life." "Whosoever doth not bear his cross, and come after me, cannot be my disciple." "Learn of me; for I am meek and lowly in heart." "If ye continue in my Word, then are ye my disciples indeed."—John 7:16; 6:63; Luke 14:27; Matt. 11:29; John 8:31

As Jesus faithfully proclaimed God's Word and will, so did the Early Church. We read, "Paul and Barnabas continued in Antioch, teaching and preaching the Word of the Lord, with many others also." (Acts 15:35) "And he [Paul] continued there a year and six months, teaching the Word of God among them." (Acts 18:11) "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts 28:31) And we, today, as fully consecrated followers of Jesus, also have the

great privilege and responsibility of proclaiming the true Gospel, and thus proving our loyalty in connection with it, never believing or teaching for doctrines the commandments of men, because that would be unthinkable.

In our witness work and our general fellowship in the truth it is our great joy to meet those whose hearts the Lord has opened. And because they give evidence of being in various stages of Christian growth and development, we, as ambassadors for Christ, are to be prepared to "declare . . . all the counsel [or will] of God," even as did the Apostle Paul. (Acts 20:27) Thus we will be shining lights in the world, holding forth the Word of life, assisting all with whom we come in contact, whether they are young or old in the Christian life.

The Lord is continuing graciously to guide and bless the great work of proclaiming the true Gospel of the kingdom "in all the world for a witness unto all nations." (Matt. 24:14) The methods used, including the "Frank and Ernest" broadcasts; the printed page; pilgrim service; tape recordings;

television (in America); etc., continue to be richly blessed by the Lord. Many brethren in different lands are helping in these various efforts, at much self-denial, and self-sacrifice, standing firm in one spirit, with one mind, vigorously co-operating for the faith of the Gospel.

There is abundant evidence that as the true Gospel is thus being proclaimed, there are those with the "hearing ear" and the "seeing eye" who are being very richly blessed by the Lord with an understanding of the truth. By divine grace "disciples" are being formed, also developed, and assisted to be faithful unto death.

In addition to this "collective" service, we are also to be on the alert, and to seize our own "individual" and "local" opportunities. It may be that in these closing days of the "high calling" those newly interested ones who respond to the truth in our particular locality are but few. However, it is much in evidence that these have ears to hear, and are hungering and thirsting after the truth and

righteousness, and by the Lord's help, we are to assist them to the full extent of our ability so that they may become mature Christians fully established in the faith.

The circulation of the various volumes of "Studies in the Scriptures," also other Dawn publications as announced in this magazine, have proved to be invaluable as "helps" to a fuller understanding of the Scriptures. And as those who have progressed but a little way in the Christian life become instructed in the truth and in righteousness, they learn that "repentance" — which means "to change the mind" — and "conversion" — meaning "to turn about" — are very necessary early steps to be taken. They further learn of the wondrous love and grace of God in the great work of redemption through Christ's precious ransom sacrifice, and are encouraged to believe unto consecration and justification of life.

They realize that such as hear and obey his call may reckon themselves as "justified [declared right] by faith"; as having their sins covered:

as being reconciled to their Father through faith in Christ. And that now, if faithful in following Christ, they will become joint-sacrificers with him, and eventually be made joint heirs in his kingdom and in its great work of blessing the world.

"Baptizing Them"

Those who respond to the preaching of the Gospel, and take the step of full consecration, are by this complete surrender of self to him, "baptized into Christ." In three short verses the Apostle Paul deals very thoroughly with the real and essential baptism, which is to precede the symbol of water immersion. He says, "Know ye not, that so many of us [those who are already members of the body of Christ] as were baptized into his death?" [In other words, are made participators with him in his sacrificial death.] "Therefore we are buried with him by baptism into death." (Rom. 6:3, 4) This baptism into death with the Lord, this overwhelming, or burial of ourselves, which resulted in our becoming members of his body as new creatures, took place

when we made the full surrender of our will to God.

This full consecration was followed by our begetting by the Holy Spirit, through the Word of truth, to newness of life, to a new spiritual nature. The Apostle says: "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "For if we have been planted together in the likeness of his death [his sacrificial death], we shall be also in the likeness of his resurrection."—Rom. 6:4, 5

Being thus "baptized into Christ," members of his body, he, in every particular is to be our "Head," our ruler. We are nothing; he is everything. This is a perfectly safe, and very wise, procedure. Herein is divine wisdom, because in every detail the will of Jesus, our beloved Lord and Head, is our Heavenly Father's will. Reckonedly we are dead to our own will. "Ye are dead, and your life is hid with Christ in God." (Col. 3:3) We are in Christ. And if anyone be in Christ, he is not the same old creature, but a new creature. (II Cor. 5:17) There has been a burial or immersion of our

will into the will of Christ. We have been begotten anew to a heavenly inheritance. Now we are to be conformed to the image of God's dear Son.—Rom. 8:29

Baptism into water is a wonderful, divinely instituted symbol of the true and essential baptism which has already taken place in the heart and life. It is a beautiful symbol which our Lord Jesus himself observed at Jordan. And it is a divine arrangement for all his followers who have similarly fully consecrated themselves to do the will of God.

When Jesus reached the age of priesthood under the law [thirty years], he immediately made a complete consecration of himself, a full sacrifice of all his earthly interests, hopes, ambitions, and desires, that he might do his Father's will, not his own will. And as he came to John the Baptist at Jordan, the language of his heart to his Heavenly Father was: "Lo, I come (in the volume of me) to do thy will, O God."—Heb. 10:7

Our Lord, thus consecrating himself to the Father's will, realized that his outward baptism in water symbolized or

pictured the complete surrender of his earthly life and nature, which had already been immersed, or buried, into the Father's will, even unto death. From this standpoint, his baptism in water was full of meaning to him, and it is full of meaning to us today.

Here was Jesus, the prospective "Head" of the prospective "body" of "The Christ." And he set a wonderful example in himself that would be appropriate as a beautiful lesson, full of meaning, to all his followers. It behooved him to symbolize [by water immersion] his real baptism into death, the complete consecration which he had already made of his will and all that he had, to his Father, even unto death. And we, coming after, gladly follow in his steps "in the name of [by the authority of] the Father, and of the Son, and of the Holy Spirit."—Matt. 28:19

Concerning our being "dead with Christ" by complete consecration; this is fittingly illustrated by our being lowered beneath the surface of the water. And then, respecting our being quickened by the Holy Spirit and by the Word

of truth at and since consecration, also our walking in newness of life, being risen with Christ; this condition is fittingly portrayed as we are raised out of the water.

Continued Instruction

As a result of our Father's drawing power, and because there is a certain faithful witness among the nations to the true Gospel, there are those who are still being called out of darkness into the marvelous light of divine truth, and are being made disciples [taught or trained ones] of Jesus. Those who gratefully and fully respond, go on to full consecration. They are baptized into Jesus Christ, into his death, and very properly they testify to this complete consecration—the essential baptism—by water immersion.

There is, however, according to our Lord's "great commission," another phase of work to be done by the church; that is, "Teaching them to observe all things whatsoever I have commanded you." (Matt. 28:20) These disciples of Jesus still need to be instructed. In fact, all which has gone before in their Christian experience

has prepared them to receive this continued instruction.

It is important to note, however, that without the promised power of the Holy Spirit the apostles were not to go forward with this work; for Jesus had previously said to them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49) At Pentecost they duly received an anointing of that holy power. And that anointing taught them concerning the divine plan of the ages (Eph. 3:11, Diaglott), even as Jesus had promised, that it "shall teach you all things, and remind you of all things which I said to you."—John 14:26, Diaglott

Before Pentecost it was impossible for the apostles to understand the great eternal purpose of God in Christ Jesus, but the anointing of the Holy Spirit, which the fully consecrated ones received on the Day of Pentecost, was the means used for teaching them some great truths and secrets of God. This holy, powerful influence, as Jesus had already explained to them, was "the Spirit of truth, which the world cannot receive, because

it beholds it not, nor knows it."—John 14:17, Diaglott

Just as our Lord Jesus received an anointing of the Holy Spirit, and was authorized to "preach good tidings" (Isa. 61:1; Luke 4:18), so also every fully consecrated member of the true church, the body of Christ, even to the present day, comes under that same anointing which first came upon our "Head" Christ Jesus, and since has flowed to all those sanctified and built up into him as members of his body.

Henceforth we, as fully consecrated followers of Jesus, whom the Father has begotten by the Word of truth, and in whom the Word of Christ dwells richly, and who are rooted, grounded, and established in the faith, realize that it is our great privilege and responsibility to proclaim what we know concerning "all the will of God." We are glad to testify to the various features of God's holy Word and will, according to our varied opportunities, whether it be to a recent seeker after the light of truth, or to a mature Christian.

In the fifth and sixth chapters of the Epistle to the Hebrews, Christians were chided for not making headway and advancing beyond the first principles of "the doctrine of Christ." They should have progressed to the deeper spiritual nourishment that had to do with the full development of the "new mind" of the "new creature," enabling them to progress toward full maturity to Christlikeness, the image of God's dear Son.

As we continue to teach, we must include the scriptural instructions that all disciples of Jesus are required to go on to "completeness." To use figurative language, they are not to remain at the "milk" stage, but must progress to partake also of the "strong meat." The Apostle Paul had occasion to reprove some Christians in these words: "I have fed you with milk, and not with meat:

for hitherto ye were not able to bear it, neither yet now are ye able."—I Cor. 3:2

We are to include in our teaching that which will help and encourage all disciples to progress in the Christian way, that they "may be filled, as to the exact knowledge of his [God's] will, with all spiritual wisdom and understanding; to walk worthily of the Lord, pleasing him in all things; bringing forth fruit by every good work, and increasing in the exact knowledge of God: being strengthened with all strength according to his glorious power, for all patience, and endurance with joy."—Col. 1:9-11, Diaglott

Jesus has promised through the Revelator: "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I grant to sit with me in my throne." —Rev. 2:10; 3:21 □



The Ministry in 1973

ONE of the most interesting parts of the Bible is the Book of Acts. The name of the books suggests why it is of such vital interest to the followers of Jesus, for it contains reports of the activities of the brethren in the Early Church. Even today, to learn what the brethren have done and are doing in the Lord's vineyard is most stimulating to faith and at the same time an encouragement to continue on in the Lord's service.

There is in the Book of Acts a report of Paul's first missionary journey. Barnabas accompanied Paul on this journey, which was sponsored by the church at Antioch. When Paul and Barnabas returned to Antioch 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

Many rich blessings were enjoyed by Paul and Barnabas on that first missionary journey. God's providences overshadowed them all the way. New churches were established and many among the Gentiles accepted the Gospel of Jesus Christ. Since Paul had been appointed a special apostle to the Gentiles, this must have been especially encouraging to him. Just as it was fitting that Paul and Barnabas should make a report to their sponsors, so it is fitting now that all who have co-operated in the ministry of The Dawn in any way should be informed of what has taken place.

The attitude 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 co-operative efforts of The Dawn many thousands of the Lord's people throughout America, as well as other parts of the world, are doing a 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 method of presenting the message, supplemented to some extent by an occasional miracle performed by the apostle.

While the record does not so state, it is reasonable to conclude that the church in Antioch, in sending out these representatives, contributed toward their financial needs; and this was a way in which many in the church could serve, and, of course, they could serve through their prayers and good wishes.

In principle, the situation is the same today. Those who are not in a position to be in the active field of general 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 been made available, and these are being used to the extent that the co-operation of the brethren makes it possible, and the Lord is richly blessing this more diversified ministry.

Of first importance today, as it has been throughout the ages, is the personal witness effort of each of the Lord's

people right in their own community. However, even this personal witness work is usually tied in with the more general effort. Our personal contact 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 a 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, and kingdom cards. Judging from the requests for other literature which reach us here at The Dawn, this work is being richly blessed by the Lord. 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 relatively very few are, and everyone seems so busy that apparently a greater number find time to read the shorter message on the cards and, if interested, send for a booklet, than is true of the longer message contained on the tracts. We do not discourage the distribution of tracts and are prepared to furnish them in whatever quantities the brethren may desire. We are merely reporting what seems, through the response, to be the more 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 service in which the elderly and infirm can often participate, especially if they have the cooperation of others in providing funds for postage.

Closely associated with the work of sending out consolation folders is the new work that was started in 1973 of furnishing funeral directors with "Hope" booklets for distribution to those who attend services in their parlors. As we go to press with this report the total number of "Hope" booklets ordered in this new effort is 284,000.

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. These booklets are all listed on the two center pages in each issue of The Dawn. It is the experience and observation of the brethren generally that this shorter presentation of a subject, or subjects, in which someone is particularly interested is a very effective introduction to the more complete study of the truth. 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 finding the use of The Dawn very effective in their witness work. If one 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 the message of truth will reach the subscriber once each month for a year as a reminder of any discussions enjoyed with him, and as 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. It also announces all of the booklets each month, as well as the books, The Creator's Grand Design, The Book of Books, Behold Your King, and God's Promises Come True. Thus, it seems to us the use of The Dawn magazine is a well-rounded method of witnessing to the truth, and we recommend it very highly to all.

In the distribution of literature we are also mindful 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.

Radio and Television

While the printed page is the foundation upon which all witness work today is carried out, there are many other ways in which the message is brought to the attention of the people. The personal work is 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 all of them 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 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 serv-

ices 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.

The Lord is also manifesting his blessing upon the television witness work to a very marked degree. Throughout 1973 there were about fifty television stations which carried the Bible Answers program each week. Quite a number of these are in our larger cities. As we have previously reported, one of the outstanding things about the television effort is that the television stations in the United States are putting on the programs without charge. This was an overruling of the Lord which we did not dare hope for in the beginning. It is not unusual today to hear of new interest in the truth which has been stimulated through the television witness work.

We now have close to one hundred half-hour television programs on film, more than half of these being in color. In addition to their use on television the 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 advertised 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 Dawn Film Service, 1611 The Midway, Glendale, California 91208. 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 in good condition. Advertising matter is available to use in connection with the films.

In Churches and Clubs

Public showing of the Bible Answers television 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, schools, and 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 addition to this, a film agency in New York sends out circulars announcing our films, these circulars going to churches and clubs. During the year this agency has arranged for more than two thousand showings. The average attendance at these showings has been more than forty. Any group of Bible Students would rejoice to have forty of the public attend an advertised meeting; and what a joy it is to think that, in the Lord's providence, more than two thousand public meetings were held during the year through the use of the Bible Answers films!

Recorded Lectures

The Dawn Recorded Lecture Service continues to be blessed by the Lord. In 1972 recordings of the lectures given at the General Convention were added to this service. The lectures given at the 1973 General Convention are also now included in this service. If you have a tape recorder, either a regular recorder or the cassette type, and would like to receive this service, you need only to write for it. The tapes are free on loan. Should you wish to purchase one or more, the cost is small.

Magazine Advertising

The newest general proclamation of the truth is through announcements of our booklets in national magazines, both in America and in other countries. This work was increased considerably in 1973. The most rewarding immediate results of this witness 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 in Greece who are carrying forward this effort. The brethren in Great Britain are also active in the use of this phase of service.

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 brethren have inserted announcements in their local papers, and we have received very good reports from these.

Pilgrim Service

As always, the pilgrim service continues to be blessed by the Lord in the upbuilding of his people in the most holy faith and in the spreading of the Gospel of the kingdom. 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, foregoing the blessings of having their dear ones with them. We are sure that the Lord is pleased with this manifestation of unselfishness, and that they will be rewarded in due time in keeping with the abundance of his grace.

The pilgrim service is available to the brethren everywhere. Those participating are glad to meet with and serve groups small or large, even to visit isolated brethren who endeavor to arrange a meeting in their homes or other suitable places. There is no charge for this service. Requests for service should be sent to The Dawn, Pilgrim Department, East Rutherford, New Jersey, 07073.

The statistical "Good Hopes" report appears on the following page. □

STATISTICAL "GOOD HOPES" REPORT

OCTOBER 1, 1972—SEPTEMBER 30, 1973

	Receipts	Expenditures
General Fund	\$280,493.80	
Radio (Domestic only)	15,625.97	\$64,369.93
Television	8,373.41	50,673.06
Traveling Speakers	11,256.55	17,362.80
Overseas (includes Foreign Radio Expenses)		
	15,311.90	20,531.54
Recorded Lecture Services	876.30	991.16
Free Literature	1,278.40	1,278.40
Free Subscriptions	250.75	250.75
Sales of Dawn Publications, Dawns, etc.	44,561.78	117,342.37
Bequests	2,625.00	
Advertising	0.00	70,894.70
Totals	\$380,653.86	\$343,694.71

We are happy to present another brief financial summary to the brethren at large, covering the year ended September 30, 1973. It will be seen that substantial sums are still being spent on radio, television, pilgrim service, and foreign work. It may also be noted that a larger amount than usual was expended this year on national magazine advertising of Dawn publications, as this has proved to be very effective. The "receipts" side of the report shows how generously the brethren are supporting the work, which by the Lord's grace goes grandly on.

FREE LITERATURE: During the year 2,004,000 pieces of free literature were sent out—tracts, kingdom cards, consolation cards, public meeting advertising, etc. The total number of tract pages were 6,311,600.

FREE BOOKLETS: Approximately 63,000 free booklets were provided during the year in response to radio, television, tracts, kingdom cards and magazine advertising. In addition 306,000 Hope booklets have been sent to funeral directors throughout the country.

MEETINGS SERVED: Approximately 625 class meetings were served by the brethren of The Dawn, with a total attendance of approximately 28,700. Through Modern Talking Pictures, there were 2,733 showings of films, with a total number of viewers for the year of 91,466.

GENERAL CONVENTION BULLETIN

“Be thou faithful unto death, and I will give thee a crown of life.”—Revelation 2:10

THIS wonderful promise by the Heavenly Father is the theme text of the 1974 General Convention at Albion College. The theme text sets the tone for the convention speakers, who will, with the Lord's help, endeavor to build us up in faith and in faithfulness.

The speakers will emphasize the great favor that is ours in being called out of darkness into His marvelous light—of having the privilege of walking in the footsteps of Jesus, even unto death—and that it is in this that we must be faithful unto death if we are to receive “the crown of life,” immortality.

Stress will be given also to another reward of faithfulness—the privilege of being used in the kingdom as an instrument of the Heavenly Father to “wipe away all tears” and to put an end to death and sorrow, crying and pain. The magnitude of this prospect is brought home to us whenever we visit a rest home or a hospital.

One of the highlights of the convention is always the theme discourse. The speaker, in using the theme text, will tie together the many aspects of our text that applies to our hope and our Christian walk.

As a background to all of these wonderful and beautiful thoughts will be the convention theme song, Appendix N—“Blessed Assurance.” What a wonderful comfort to realize that through Jesus we are privileged to have a foretaste of glory divine!

Plan to attend the General Convention at Albion College in Albion, Michigan, August 3 through August 8, 1974. □

My Pilgrimage in Greece

THE Lord's people throughout the Gospel Age, in every country and in every language, have been fed by the Captain of our salvation. He is our Forerunner. He tested the opposition and the antagonism of the people whom he came to save and for whom he gave his life. When we hear a report of consecrated people of the Lord in different parts of the earth we must keep in mind that he who has called us is the same One who has called them, though the language and country, and some customs and ways of life, may be different.

The calling is by the same One—our Heavenly Father. The offered award or prize is the same—the divine nature. The terms or conditions of the contract are the same—baptism into Christ's death. The obstacles in the narrow way are very similar for all, and in every country all of God's consecrated people are confronted with the world, the flesh, and the Devil.

Experiences

In some of our experiences in our consecrated life we can trace the Lord's hand and providence. I live in Corinth, two hours from Athens. I have a home of my father, and I do not have to pay rent. We arranged my itinerary with the elders of the Athens class to visit Thessali, Thessalonica, and Macedonia, Philippi; then Patras, Peloponesos, and isolated persons or interested ones. I was to go to Athens first to stay one night in a brother's home, then the next day to travel. First I was to visit Larisa in Thessali,

and the surrounding area. We had arranged to go Wednesday night to Athens, to stay for the meeting that night, and Thursday morning to travel to Larisa in Thessali—about six hours by train.

When I arrived in Athens I was informed that the meeting was postponed till Thursday night, so they asked me to stay Thursday night for the meeting and go to Larisa Friday morning. There is an old brother there who has had a slight stroke, and with him we have to plan to visit and arrange for the meeting on Friday night. But I said, "Why stay here, and not spend that night with that brother?" So I decided to go Thursday morning instead of Friday morning, and spend the night hours with the lonely brother.

He said to me, "Brother Hatgis, I am in the truth about twenty-five years. I heard the truth in the Society, but I could not agree with their doctrines. Then I somehow found The Dawn brethren in Athens, and I took the volumes, and since then I am so glad and happy in the Lord. On account of my health, I have never found a chance to symbolize my consecration with water baptism.

"Today my son closed his shop, took his family and my wife, and went for a picnic, and I am alone. I have a big bath tub, and hot water heat, and I would like to symbolize my consecration with water immersion. This is a great chance for me, because they will be back at midnight. Can you perform the service?" I was surprised, and I said, "Yes, brother." We went to his house at six, and prepared the water; we read some scriptures, a short sermonette on baptism, and there the immersion took place. Both were moved, with tears in our eyes.

This I believe was an indication that the Lord arranged it that way, because if I had stayed in Athens that night, the opportunity would have been lost. Zechariah said, "Who hath despised the day of small things?"

The next day we sent telegrams to different towns informing them about the meeting, the time, and the home of the brother where the meeting would take place. One brother lives on a mountain two hours away, and he has fifty she-goats. His wife managed the goats that morning, and the husband was able to come to the meeting. Brother Gounaras came twenty miles. Eight consecrated persons and a man friendly toward the truth all came to the meeting place. We had a blessed fellowship with one another!

Thessalonica

Here are about ten to twelve sisters, and one brother who leads the meeting twice a week, studying the Sixth Volume. A year ago a hotel worker saw the ad in the newspaper, wrote to me, received the booklet, "Where Are the Dead?" then came in contact with the Athens class. Brother Gonos, an elder, visited him, and he took the brother to his home. His wife was a very nice lady. When I visited Salonica in May I stayed in his hotel. We had discussed at length the plan of God, and he came to the meeting for the first time that Sunday morning. A lawyer who came to the meeting that morning said to me, "Why can we not speak these things openly?" I explained that people have the wrong idea about the truth that we represent.

After the meeting the hotel man wanted to symbolize his consecration with water immersion. We gave him the Sixth Volume, and we said to him, "Read carefully the chapter about baptism, then write to Brother Gonos, and about September we can be back in Salonica to perform the immersion." September 15 and 16 with Brother Gonos we went again to Thessalonica, and we had a meeting Sunday morning. Then the immersion took place there in the meeting place. There is a big bath tub and hot water heat. Afterwards this brother said, "All my life I sought for something to satisfy my longings. Nothing had satisfied me. I am mar-

ried, I have a son—in the service now—but something is lacking in my life. When I saw the ad it made me curious. When you sent the booklet I read it with a hungry mind.

“I wrote to the Athens class and Brother Gonos came; and he talked to me of the wonderful plan of the ages, the plan of God, and his work after Pentecost. Then I started to read the First Volume, and now I know that this is what I have been seeking to find. It is a great treasure, and I intend to keep it all my life. I know that I have to learn plenty. But the little light of the truth that I have learned encourages me to go on, with a happy feeling that as I grow in knowledge I will grow in wisdom also. Now my happiness has no bounds. I am a happy man. I am happy that I found the truth, or the truth has found me. I thank God for this.”

Cavala, the Old Philippi

Here there is a lonely sister. This is five hours' ride by bus from Salonica. There, that week, came from Germany for a vacation, the old elder and his family. We had a meeting and a blessed fellowship in the lonely sister's home.

Patras, Peloponesos

In the other end of Athens, in Peloponesos, is Patras. There are seven brethren who years ago came out from the Society. I stayed two days there. They are very zealous; they keep the present truth clear, and occasionally they advertise our booklets in their local papers. They are working people, and they meet secretly. They have not, and they can not get a permit.

Karytaina

There is also here a lonely sister, eighty-eight years old. She lives in a mountain town, and she is the light of that town. The distance from Athens is eight hours. She has an

old home, and in the night-time from one to five o'clock the roof entertained a cavalry of mice. All night they paraded back and forth, and many sang duets. The sister does not hear well and it does not bother her. I stayed two days there. She was very much encouraged. In the afternoon her relatives came, and the kingdom message was proclaimed.

Throne and Dynasty Fell

While I was in Greece, an event of great magnitude took place. A throne and a dynasty fell—the Hapsburg dynasty. The kings have had their time; they are passing away. But our King is marching on! A great sign of the Lord's presence. "He to whom the right it is" is here to claim the possession that he purchased at Calvary.

Helping the Poor

Though Greece now prospers as never before, the people are restless. They are not satisfied. There are needy ones of the Lord's people also. Some are sick or in hospitals—old people with very little means of living. The Athens friends have a treasurer and donate for the needy ones. Some of the United States friends have helped, and many have been relieved.

In My Home Town

This year the local priest was in a hospital. Then his brother fell sick with cancer and he was very busy. Yet he visited a woman because she had not gone to church for some time, and asked her if I had visited her or if I had given her a booklet. The people despise him, but they have shackles, fetters, and they can do nothing. They all need him for baptism, marriage, school, deaths, etc.

Yet we had a very good experience the night before we left. Sister Hatgis and I visited my sister who is seriously

sick. There we met the priest. After we talked about different things the priest asked me, "How do you think the resurrection of the dead will take place?" I said, "The Bible has stated clearly this matter. It will take place at the second presence of Christ, because he said, 'Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.' And also Paul said, 'I have hope toward God, . . . that there shall be a resurrection of the dead, both of the just and the unjust.' "

So I asked, "Where are the dead?" He looked at me and said, "In the grave." And I said, "Just and unjust, good and evil, all are in the graves and the resurrection will take place at the second presence of Christ, when he will call them from the graves." The priest shook his head and said to Sister Hatgis and me, "I wish you a good trip to your family." He shook our hands and he left, skeptically. On the way out my niece said to him, "What do you think about my uncle?" The priest said, "He knows the Bible well." I was glad that I had the opportunity to speak to him. In the kingdom he will remember the conversation, and he will remember what an opportunity he lost while he was a priest!

A young boy about sixteen years old approached Sister Hatgis and me and said, "I would like to ask you a question. Why and in what do you differ from us in religious matters?" I explained to him the plan of God briefly; that we abide in the teachings of the Scriptures—the teachings of Jesus, the apostles, the prophets, etc. Then the boy said, "I cannot understand much because I do not know the Bible, but I, and all in the town, say one thing about you and your family—that you are good people, upright, honest, and your conduct in the town is admirable."

The religious people have made the Gospel of Christ a merchandise, as Peter said, "And many, with feigned words, make merchandise of you." This the people have sensed, and almost ninety per cent despised them. The people see that something is wrong with their religion, but they can do nothing. Only Christ's kingdom will liberate the people from the fetters of ignorance, and of the precepts of men. This will be the consummation of the desire of all nations.

The Last Surprise

A week before we left for the United States a niece of Brother Pates, who now lives in Germany, decided to symbolize her consecration by water immersion in Athens. She learned the truth from her uncle since she was a baby, but her family was indifferent to the truth. After she finished her schooling—she is now twenty years old—she started to come to the meetings. The elders spoke to her, asked her questions, and found that she has a good knowledge of the truth and the high calling. Again the elders gave me the opportunity to talk on baptism, and perform the immersion service. There, in the meeting place, they have a big tub and hot water heat. After the immersion the whole class congratulated her, and the eyes of many were in tears. It was a solemn occasion, and all remembered their own consecration.

There also is a college student ready for consecration. He continues to come to the meeting, and he is a very serious-minded boy, twenty-one years old.

All sent love and greetings to all, especially to The Dawn friends. They all remember Brother Woodworth's visit and the public talk in 1964. I am very happy to report to you these experiences. Sister Hatgis and I are happy to be back and see you all, and thank you for your prayers.

—Brother Pantel Hatgis

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

S. ALLEN		Louisville, AL	10
Allentown, PA	Jan. 27	St. Petersburg, FL	13
		Orlando, FL	14, 15
K. FERNETS		St. Petersburg, FL	16
Catawissa, PA	Jan. 27	Miami, FL	20
		Orlando, FL	22
A. KRUMPOLT		Tallahassee, FL	23
New London, CT	Jan. 20	Quitman, GA	24
		Eastman, GA	25
M. MITCHELL		Louisville, AL	27
York, PA	Jan. 13	St. Simon Island, GA	28
		Columbus, GA	29
K. NAIL		Greenville, NC	31
Baltimore, MD	Jan. 20		
Philadelphia, PA	20	L. POST	
		New Haven, CT	Jan. 13
G. PASSIOS			
Soyville, NY	Jan. 6	S. SURACI	
		Hartford, CT	Jan. 6
E. K. PENROSE			
Nashville, TN	Jan. 8	H. TIEMEYER	
Montgomery, AL	9	Pottstown, PA	Jan. 6

Babylon: "Therefore hear now this, thou art given to pleasures, that **dwellest carelessly** [betach], that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come to thee in a moment, in one day, the loss of children, and widowhood."

And this feeling of high confidence, boldness, has been characteristic both of Israel's leaders and its people. Time and again in numerous speeches her eloquent foreign minister Abba Eban made it abundantly clear that Israel had no intention whatever of relinquishing any portion of her captured Arab territory. And an Israeli cab driver in Jerusalem, on being asked by a visiting foreigner what Israel would do if Russia attacked her, boldly replied, "We will give Russia just what we have given the Arabs." This attitude of utter confidence in her ability to deal with her enemies seems fittingly to describe the Israel of recent years.

But God's purposes go marching grandly on. Israel was long ago scattered among the nations. She has at long last been regathered to the promised land. She has taken her place among the nations—precariously, but confidently. She is surrounded by bitter enemies who are backed by a powerful nation to the north, and her enemies have repeatedly expressed their undying determination to annihilate her.

But Israel still has a few lovers, of greater or lesser constancy. The United States hopes to persuade Israel to come to some kind of terms with her adversaries. It is not altogether unlikely that part of the reason inspiring these efforts is the hope of a resumption of the flow of oil from the Arab states. And that seems to be about where we are today.

(Continued on page 64)

Conventions

CHICAGO, ILL., Dec. 29, 30—Harold L. Richards High School, 10601 S. Central Ave., Oak Lawn, Ill. Mr. Adam Miskawitz, 1905 Connie Court, Aurora 60505

MIAMI, FLA., Dec. 29, 30—Simpson Garden Club, 55 S.W. 17 Rd., Mrs. Don Roark, 6482 S.W. 39 St. 33155

PHOENIX, ARIZ., Dec. 29-31—Phoenix Women's Club, 302 W. Earl Drive. Mrs. E. W. Enteman, 542 W. Southern Ave. 85041

ST. PETERSBURG, FLA., Jan. 13—Heilman's Mobile Home Park, 8300 Seminole Blvd. (Alt. 19), Seminole,

Fla. Mrs. Lloyd Hagensick, 518 - 81st Ave., North 33702

PALO ALTO, CALIF., Jan. 26, 27—Carpenter's Hall, 3065 Middlefield Rd., Mrs. M. S. Blicharz, 104 Vista Del Monte, Los Gatos, 95030

DETROIT, MICH., Jan. 27—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murray Hill 48235

SACRAMENTO, CALIF., Feb. 16, 17—University of California, Faculty Club, Davis, California. Mrs. E. F. Lankford, 6000 - 19th Avenue 95820

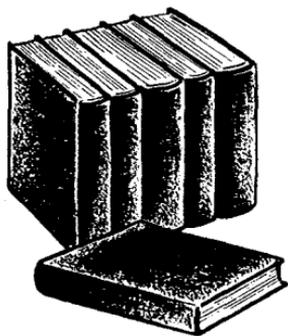
DETROIT, MICH., Feb. 24



ANXIOUS EYES ON ISRAEL—Continued from page 63

And what of the future? The Scriptures seem clearly to indicate that eventually the little nation will be attacked by an overwhelming force. Her supporters will either have deserted her or been removed. But the Scriptures are equally clear that when the attackers descend to take a spoil, and when the nation is hard-pressed, even to the point of defeat, Jehovah God will step in and fight for his people as he did in the day of battle, the victory will be his, and he will be glorified in the eyes of the Jews and of the world. And then the kingdom, wherein not only his ancient people, but all the world, will truly dwell safely. May thy kingdom come! □

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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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