

a herald of Christ's presence

THE DAWN

"WORTHY IS THE LAMB
THAT WAS SLAIN TO
RECEIVE POWER, AND
RICHES, AND WISDOM,
AND STRENGTH, AND
HONOR, AND GLORY,
AND BLESSING."

--Revelation 5:12

December 1961

THE DAWN

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Peace—Not Now but Soon

AS THE year 1961 draws to a close, the world is still in fear and turmoil, with air raid shelters constituting the best means of security the distraught human race is able to devise. This is as true in the professed Christian world as it is in non-Christian countries, and this despite the fact that nearly two thousand years have passed since a multitude of angels sang that glorious refrain of "peace on earth, good will toward men."

If we were to judge by the record of the last nineteen centuries the only conclusion we could reach would be that the message of the angels was merely an idle tale, not worthy of further serious consideration; for during all these years war has almost continuously been waged somewhere on the earth; and in our generation there have been two global wars. The nation of Israel itself—God's own people—was destroyed by war, and the people scattered within a few short years after the angels' song of peace.

The wars of the crusades were fought in the name of The Prince

of Peace. Time and again the nations of Europe were pitted against each other in deadly combat, each side encouraged by religious leaders to believe that it was battling for the Lord. Even as late as the first World War the professed Christian clergy served as recruiting agents, promising those who joined the fighting ranks that if they were killed on the field of battle they would go straight to heaven.

Judging from speeches and promises made during the presidential campaign of 1960, the installing of the new President in the United States should have led to a more stable condition throughout the world than that which exists as 1961 draws to a close. Instead, the world situation has worsened rather than improved. President Kennedy, in a message to the people concerning the Berlin crisis, used the word "dangerous" in describing the possibilities that lie ahead.

And the Berlin crisis is but one of the "danger" spots of earth. Only the dread of an all-out world war in which intercontin-

tal missiles and hydrogen bombs would be freely used by both sides keeps these festering spots of discontent from erupting and spreading beyond their local boundaries. How much longer fear will prevent a holocaust of global destruction no one can say.

God's Way

IN VIEW of the nineteen centuries of failure to establish peace on earth, shall we conclude that the angels' message of peace has no vital meaning for us today? Not at all! The failure has been in not understanding the manner in which God planned for the promise of the angels to be fulfilled. The professed Christian world has assumed that peace was to be established through the instrumentality of church-state and other governments of this world, whereas God's plan calls for the establishment of a new government to accomplish this, a government in the hands or on the "shoulder" of The Prince of Peace.—Isa. 9:6

This prophecy relating to the birth of Jesus foretold that "of the increase of his government and peace there shall be no end." (Isa. 9:6, 7) However, Jesus did not expect that "peace on earth" would be the immediate result of his ministry, or of the ministry of his disciples. Jesus said to his disciples, "Think not that I am come to send peace on earth: I

came not to send peace, but a sword."—Matt. 10:34

This does not mean that Jesus considered himself to be a promoter of strife and war, for he was not. The context reveals that the strife Jesus mentioned would be in one's own family, and among friends and associates. He said, "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."—Matt. 10:35-39

From this it is clear that the strife engendered by Jesus would be due to the unacceptableness of his teachings and way of life to those not specially drawn to him by his Heavenly Father. His own disciples, loyal to his teachings, standing for them and proclaiming them, would arouse the enmity, frequently of various members of their own families who would oppose and, sometimes, misrepresent them. Thus the disciples of Christ were to find that often their greatest foes would be those of their own

household, even as he so plainly stated would be the case.

In this respect we notice the experience of Jesus himself, "for neither did his brethren believe in him." (John 7:5) In a larger sense the whole nation of Israel were the brethren of Jesus. He presented himself to these, "his own, and his own received him not." (John 1:11) Not only did Jesus' own people reject him, but under the leadership of their religious leaders they persecuted and finally killed him.

Jesus explained to his disciples that they could not expect to receive any different treatment from their people than he did from his. He said, "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple, that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"—Matt. 10:24, 25

In view of Jesus' own experience in being put to death, and the fact that his followers should not expect to receive more favorable treatment than he did, it is evident that he did not expect the near establishment of kingdom authority and power throughout the earth. Instead, the way of the disciples was to be the way of the cross—the way of persecution and finally of death.

This does not mean the abandonment of kingdom hopes by Jesus, nor by his Spirit-guided followers. It is simply that the kingdom of Messiah, and the consequent "peace on earth" which it would vouchsafe, was to come later. The promise is that if we suffer with Christ we shall also reign with him.—II Tim. 2:12, 13

Not of This World

THE enemies of Jesus, powerless themselves to impose the death sentence, hailed Jesus before Pilate and accused him of claiming to be a king. If this were true, Pilate, under Roman law, would be obliged to order the Master's crucifixion. But Pilate was not satisfied that Jesus' enemies were telling the truth, so he asked Jesus, "Art thou the King of the Jews?" To this Jesus replied, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."—John 18:33, 36

In this statement by Jesus it is the Greek word *kosmos* that is translated "world." Jesus was explaining that his kingdom, or government, was not to stem from the efforts of men, nor would it be established by means of military might, as were the kingdoms of this world, or *kosmos*.

The *kosmos* or social order re-

ferred to by Jesus began with the drying up of the Flood, and in the more than two thousand years from then until the first advent of Jesus, the sword had been depended upon to establish and maintain governmental authority. This had been true to a large extent even in the case of Israel, for the possession and control of Canaan had been accomplished by Israel's army.

No doubt Pilate was well acquainted with the history of the great empires which had preceded Rome, such as Assyria, Babylon, Medo-Persia, and Greece. He would know that each of these rose to their positions of power through their military might. He knew that this was also true of Rome. So when Jesus stated that his kingdom was not of this world, and explained that if it were then would his soldiers fight, Pilate knew that here was a case quite outside of his jurisdiction.

And Jesus WAS a king. Being further questioned, he said to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18: 37) Pilate did not know what Jesus meant by the truth, but he had been convinced that this man, who was so hated by his people that they wanted him put to death, had no intention of using military power to overthrow the

Roman government, so he said to Jesus' accusers, "I find in him no fault at all."—vs. 38

"Wilt Thou at This Time?"

JESUS' own disciples did not then understand why they were not permitted to defend him and prevent his crucifixion. Certainly Peter tried. Even after their Master had been raised from the dead, and they had enjoyed a number of precious visits with him, they were still wondering about his kingdom, and the position they hoped to have in that kingdom. On the last of his appearances they made bold to ask Jesus, "Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6

We cannot be sure of all that the disciples had in mind when they asked this question. Shortly before his crucifixion Jesus had related a parable in which he represented himself as a certain nobleman who went into a far country to receive a kingdom, and to return. (Luke 19:11, 12) The disciples knew that Jesus had left them for a time. They may have thought that death was that "far country" to which he had gone, and that now he had returned, hence the question, "Wilt thou at this time restore again the kingdom to Israel?"

It was natural that the disciples should associate the kingdom hope with the restoration of Is-

rael's independence as a nation. They were doubtless familiar with the covenant which God made with David concerning his throne to the effect that it was to be an everlasting kingdom. (II Sam. 7:16) This kingdom was "overturned" in 606 B. C., but Isaiah's prophecy of Jesus' birth gave assurance that he, as "The Prince of Peace," would re-establish it. (Ezek. 21:25-27) The prophecy reads, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."—Isa. 9:7

In the annunciation to Mary the angel said, "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at this saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:28-33

The disciples of Jesus doubtless also knew of this declaration to Mary by the angel, and, in accepting and following Jesus as the Messiah, would naturally expect him to re-establish a government in Jerusalem, and thus, as they mentioned to Jesus, "restore again the kingdom to Israel." Jesus did not explain to his disciples that the restored kingdom of David would be vastly superior to the original and typical kingdom. He simply said at the time that it was not given them to know "the times or the seasons, which the Father hath put in his own power."—Acts 1:7

But the messianic cause was far from dead; there was a great work to be done in connection with it. Jesus explained to his disciples that they were to wait at Jerusalem until they received the power of the Holy Spirit, and that then they were to be his witnesses "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) Having given them this commission, Jesus left his disciples, and returned to the heavenly courts, the "far country" to which his parable referred. Not until the due time for his return was he to exercise governmental authority in the earth.

The Work of This Age

JESUS' commission to his disciples just before leaving them

was in reality a brief outline of the work for the Gospel Age. It was to be a preparatory work for the kingdom in that the proclamation of the Gospel by the witnesses of Jesus would serve to gather from all nations of earth those who would be willing to suffer and to die with Jesus, that they might live and reign with him.

Neither Jesus nor his apostles ever gave any indication that dedicated believers were to participate in any way in the governments of this world. And certainly no authority was given for the idea that by the uniting of the church with worldly governments they would thereby be transformed into the kingdom of Christ. Yet, soon after the inspired apostles fell asleep in death this union did take place, and history records the results as being the corrupt church-state kingdoms of Europe, the old Roman world.

With the development of these systems of counterfeit Christianity came also the loss of perspective as to the present work to be done by the followers of Christ. The rank and file of them came to believe that it was their task to convert the world by their preaching, and by this means, through the power of the state, establish the foretold "peace on earth." Since this effort was not

authorized by the Lord, and therefore not blessed by him, it failed.

Because of the oppressions of the people under the church-state governments of Europe, thousands of the sincere, escaping from these shackles, found their way to America; and when the United States government was born, safeguards against the church-state ideology were written into the Constitution. But while the United States Government itself has been fairly well protected against church-statehood, and this form of government is now almost completely a thing of the past in Europe, churchianity has not regained the true concept of Christian work which Jesus commissioned his disciples to do.

Here as well as in other countries church men and women still look to the governments of their respective countries to establish peace. For this reason they do what they can to influence lawmakers to establish what they consider to be just and Christian laws. They pass resolutions condemning governmental actions with which they do not agree, and praising those which they believe will contribute to righteousness and peace.

Thus the "falling away" from "the faith once delivered unto the saints" continues to blight and darken the viewpoints of nominal Christianity. Because from gener-

ation to generation fresh leaders appear on the scenes, churchianity seems able to keep alive the cherished hope of "peace on earth" even though, on the average, the close of each decade, and of each century, finds the nations of earth at greater odds with each other than ever before.

This is true also from year to year, which is why the situation at the close of 1961 is so disheartening to all except those who understand the plan of God and are being guided by the promises and prophecies of his Holy Word. These know that promised "peace on earth" was not to be established through human efforts. They believe what Jesus said to Pilate that his kingdom is not of this world, this order of things. Human ingenuity and military might have nothing to do with its establishment; nor can the selfish ambitions of men and nations delay its coming even for a day.

Through the Resurrection

JESUS' enemies, stirred to action against him by the great Adversary, the Devil, doubtless thought that they had made a complete end of him when they succeeded in bringing about his crucifixion. If so, they did not take God's power into consideration, the power which on the "third day" raised earth's new King from the dead. Certainly nothing can interfere with plans

which are implemented by such miracle-working power as that!

To Israelites in a synagogue at Antioch in Pisidia, Paul said concerning Jesus' resurrection, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David."—Acts 13:32-34

When God made his kingdom covenant with David, assuring him that his kingdom would be a throne which would be established forever, he said, through Nathan, the prophet, "My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee." (II Sam. 7:15) Many of the royal descendants of David were far from worthy of continuing the davidic throne, but God extended his mercy to them. Even when Zedekiah, the last of the typical kings of Judah, was taken prisoner to Babylon, the "throne" was not destroyed, but merely "overturned" until he came whose right it really was.—Ezek. 21:25-27

The prophecy of Isaiah 9:6, 7,

and the declaration of the angel to Mary (Luke 1:32), establish the fact that Jesus is the One "whose right it is" to inherit the fulfillment of the covenant God made with David. But Jesus was put to death. He was cut off from the land of the living, and there was none to declare his generation. (Isa. 53:8) He had no descendants to inherit the throne which belonged to him. Ordinarily this would have meant that the covenant with David had failed, that Satan had interfered with the outworking of the divine plan.

But, as the angel said to Mary, "With God nothing shall be impossible." (Luke 1:37) This was true in connection with Jesus' birth, and now it was true again in connection with his death, for the power of God raised him from the dead, thus making sure the fulfillment of the covenant with David.

This covenant is referred to in the Scriptures as "the sure mercies of David." (Isa. 55:3; Acts 13:34) Jesus, personally, did not need to have mercy extended toward him, for he was sinless, and kept perfectly the righteous laws of God. However, by his own voluntary act he was slain for the sins of others. Justice did not demand that Jesus be raised from the dead, but divine mercy and love provided, not a return to human life, which would have meant taking back the ransom

price, but a raising up to "glory and honor and immortality." (Rom. 2:7) Thus from this standpoint Jesus' resurrection was a further manifestation of the exercise of "the sure mercies of David," that there might be a King to sit upon his throne forever.

While God's promises, and the prophecies, emphasize that the Messiah was to be an individual, and point to Jesus as that great King whom the God of Israel sent, it is also made clear in both the Old and New Testaments that he would have associates. Many of the prophecies speak of the nation of Israel as constituting those associates. For this reason it is not surprising that today many Israelites, failing to understand the true meaning of the prophecies, hold the idea that their nation is the Messiah.

One of these prophecies is Isaiah 55:3, which speaks of "the sure mercies of David." We quote: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." This covenant had already been made with David, and here the Lord is saying that those of Israel who came unto him in obedience would be included in this covenant.

The next verses of this prophecy read, "Behold, I have given

him [Jesus] for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee."

In the New Testament Jesus, the "leader and commander" mentioned in this prophecy, clarifies its meaning for us. Speaking to Israel shortly before he was crucified, Jesus said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21:43

Peter identifies this new nation, the nation Isaiah said the people of his day knew not. After referring to those who were disobedient and who rejected Jesus, he said, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises, [margin, virtues] of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."—I Pet. 2:9, 10

It is important to realize that while many promises to the Israelites will yet be fulfilled on their behalf, those which pertained to them as a nation being

associate rulers with the Messiah, were forfeited by their unfaithfulness in rejecting Jesus. This is why Jesus said that the kingdom, that is, the right to joint-heirship with him as rulers in the kingdom, would be taken from them and given to another nation; and Peter explains that this new holy nation is made up of a people who in times past were not "a people," but who are now "the people of God."

Individual Faithfulness

THE expression, "a people," implies an aggregation of people who are looked upon as belonging together as a unit, such as a nation, or nationality. Peter explains that God's new messianic nation was not previously such a group, such a body of people. It could not previously be identified as a nation, but is made up of those who are called of God as individuals and brought together under the leadership of their "Commander" Jesus, and bound together by the Holy Spirit.

The creating of this new nation to which the kingdom is given is brought about, so far as our part in the work of the Lord is concerned, by the preaching of the Gospel, in obedience to the commission Jesus gave to his disciples. It is the work of the Lord's people to be witnesses for Jesus by proclaiming the good news of the kingdom that is centered in him; but it is God who directs

the message into the hearts of those whom he draws to Christ and himself, and whom the Master invites to follow in his footsteps in order to prove their worthiness to be a part of the new nation which he is building to be the channel of blessing to all mankind.

With the followers of Jesus, even as with him, their worthiness of being rulers in the messianic kingdom is proved by faithfully laying down their lives in the divine service. Paul was one of these faithful ones, and shortly before his execution in Rome he wrote, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4: 7, 8

Paul makes it clear that he did not expect to receive his "crown" until the end of the age when the Lord could return to establish his kingdom. He knew also that all who, like himself, followed in the footsteps of Jesus, fighting "the good fight of faith" even unto death, would also at that time be exalted to live and reign with Christ.—I Tim. 6:12; Rev. 2:10; 20:6

Meanwhile, and throughout the entire age, these dedicated fol-

lowers of Jesus, on finishing their sacrificial course, have gone into death. As with Jesus, so with these, they could not be reigning kings in the messianic kingdom unless awakened from the sleep of death. But here again we are reminded that nothing is impossible with God; he is abundantly able to fulfil that wonderful prophecy of Revelation 20:4-6, that the followers of Jesus will live and reign with him a thousand years.

These, in association with Jesus on the divine plane of life, will then constitute God's ruling family of sons, the "mountain," or kingdom, "of the Lord's house" which "shall be established in the top of the mountains," dominating and controlling the peoples of the whole earth. "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. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."—Isa. 2:2-4

The full establishment of Messiah's kingdom as portrayed by Isaiah will be accomplished in God's due time. There will be no delay, no tarrying of the divine plan. The fact that at the close of 1961 the nations are not beating their swords into plowshares and their spears into pruning-hooks, does not mean that God's assurance of ultimate peace on earth, as promised to the shepherds nearly two thousand years ago, has failed.

The failure has been on the part of the professed people of God in not understanding his great kingdom plan for peace. But this does not interfere with the plan itself. Those to whom at this time the "mysteries of the kingdom" have been revealed have great cause for rejoicing, for they recognize in the world around them clear indications that Messiah's kingdom is at the

door. These, instead of being filled with fear, as so many are, lift up their heads with confidence and rejoicing, knowing that their deliverance, and the deliverance of the whole world from sin and death is near.—Matt. 13:11; Mark 4:11; Luke 21:26-31

These know that soon there will be peace on earth. They know that God's good will toward men as expressed in the gift of his Son to be the Redeemer, will continue to be manifest in the blessings of health and life which will reach all mankind through the agencies of the kingdom. They know also that through the merit of the shed blood of the Redeemer, all who believe and obey the laws of the new kingdom, will be restored to at-onement with the Creator. Thus there will be peace between God and men, which will mean a genuine and lasting peace among men.

The New Year

A New Year knocketh at our door,
As every year hath done before.
What holdeth it for us in store?
It will not tell though we implore!

And God who knows, doth not propose
To secrets in advance disclose.
He leads by faith and not by sight;
By strengthening faith, to fuller light.

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Birmingham	WSGN	610	9:45 a.m.
Decatur	WMSL	1400	10:05 a.m.
Haleyville	WJBB	1230	12:05 p.m.

ARIZONA

Phoenix	KUEQ	740	9:45 a.m.
Prescott	KYCA	1490	10:05 a.m.
Globe	KIKO	1340	10:05 a.m.

ARKANSAS

Jonesboro	KBTM	1230	10:05 p.m.
Magnolia	KVMA	630	12:15 p.m.

CALIFORNIA

Chico	KPAY	1060	10:30 a.m.
El Centro	KICO	1490	10:30 a.m.
Los Angeles	KABC	790	11:15 a.m.
Marysville	KMYC	1410	10:30 a.m.
Napa	KVON	1440	10:30 a.m.
San Francisco	KGO	810	2:00 p.m.
Tulare-Visalia	KCOK	1270	10:30 a.m.

COLORADO

Ft. Collins	KZIX	600	11:05 a.m.
Pueblo	KDZA	1230	10:05 a.m.

DISTRICT OF COLUMBIA

Washington	WOL	1450	11:00 a.m.
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FLORIDA

Palatka	WSUZ	800	12:05 p.m.
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GEORGIA

Sandersville	WSNT	1490	5:15 p.m.
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ILLINOIS

Chicago	WEAW	1330	9:15 a.m.
LaSalle	WLPO	1220	9:45 a.m.

INDIANA

Gary-Hammond	WJOB	1230	11:15 a.m.
Muncie	WLBC	1340	8:45 a.m.

IOWA

Clinton	KROS	1340	10:05 a.m.
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KANSAS

Goodland	KLOE	730	12:45 p.m.
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KENTUCKY

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

MAINE

Bangor	WABI	910	12:05 p.m.
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MASSACHUSETTS

New Bedford	WBSM	1420	11:00 p.m.
Orange	WCAT	1390	9:15 a.m.

MICHIGAN

Detroit	WKMH	1310	10:00 a.m.
Grand Rapids	WMAX	1480	9:00 a.m.
Saginaw	WSGW	790	10:30 a.m.

MINNESOTA

Duluth-Superior	WQMN	1480	12:00 noon
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MISSISSIPPI

Biloxi	WLOX	1490	12:05 p.m.
Waynesboro	WABO	990	2:00 p.m.

MISSOURI

Joplin	WMBH	1420	10:00 a.m.
Kansas City	KCMO	810	9:30 a.m.

MONTANA

Miles City	KATL	1340	9:15 a.m.
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NEW JERSEY

Newark	WNTA	970	10:00 a.m.
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NEW MEXICO

Roswell	KGFL	1400	8:35 p.m.
Silver City	KSIL	1340	10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Buffalo WNIA 1230 9:00 a.m.
 Jamestown WXYJ 1340 8:35 a.m.
 New York WNTA 970 10:00 a.m.
 Rochester WHEC 1460 11:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
 Belmont-Charlotte WCGC 1270 12:30 p.m.
 Elizabeth City WGA 560 12:05 p.m.
 Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 8:15 a.m.
 Cincinnati WNOP 740 9:00 a.m.
 Columbus WMNI 920 10:30 a.m.
 Piqua WPTW 1570 11:30 p.m.
 Zionsville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City KTOK 1000 10:05 a.m.

OREGON

Astoria KAST 1280 10:30 a.m.
 Lebanon KGAL 920 10:00 a.m.
 Portland KGON 1520 9:30 a.m.
 The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
 Pittsburgh WWVA 1170 9:30 a.m.
 Pottstown, Pa. WPAZ 1370 8:30 a.m.
 Wilkes Barre WBAX 1240 2:05 p.m.

TEXAS

Livingston KVIL 1220 8:45 a.m.
 Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 10:35 a.m.
 Sherman-Dennison KRRV 910 12:00 noon
 Wichita Falls KWFT 620 10:15 a.m.

UTAH

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

VIRGINIA

Richmond WLEE 1480 9:45 a.m.
 Waynesboro WAYB 1490 12:05 p.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.
 Centralia-Chehalis KELA 1470 10:30 a.m.
 Longview KBAM 1270 10:30 a.m.
 Olympia KGY 1240 10:30 a.m.
 Seattle KTW 1250 1:30 p.m.
 Spokane KLYK 1230 10:30 a.m.
 Tacoma KTNT 1400 10:00 a.m.

WEST VIRGINIA

Huntington WPLH 1470 9:45 a.m.
 Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
 Janesville WCLO 1230 11:00 a.m.

WYOMING

Cheyenne KVWO 1370 9:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 10:45 a.m.
 Corner Brook, Nfld. CFCB 570 10:30 a.m.
 Hamilton, Ont. CHML 900 9:45 a.m.
 Prince Albert, Sask. CKBI 900 10:30 a.m.
 St. John's, Nfld. VOCM 590 10:30 a.m.
 Vancouver, B. C. CJOR 600 9:00 a.m.
 Dauphin, Man. CKDM 730 10:30 a.m.

DECEMBER RADIO TOPICS

3—"The Penalty for Sin"
 10—"The Church of the Living God"
 17—"The Savior of the World"

24—"Peace and Good Will"
 31—"The End of a Social Order"

GOD'S PLAN FOR MAN**Lesson XIX**

The Better Resurrection

THE kingdom of God, or the kingdom of Christ, as discussed in the Bible, consists of both rulers and subjects. The Bible reveals that the chief rulers in the kingdom are Jesus and his church, his faithful footstep followers. These will be on the divine plane of life, and invisible to human eyes. However, these spiritual rulers will be represented here on earth by perfect humans, raised from the dead in what the Bible describes as a "better resurrection."¹

Those to receive this blessing of the "better resurrection" are the ancient servants of God, those who proved their absolute devotion to God and to his principles of righteousness prior to the first advent of Jesus.² The first of these was righteous Abel, and the last was probably John the Baptist, whom Jesus said would not be in the kingdom of "heaven," meaning the spiritual, or heavenly phase of the kingdom.³

Jesus said to the people of Israel of his day that they would see and sit down with Abraham, and Isaac, and Jacob, and all the prophets.⁴ This implies that the people of Jesus' day will have been raised

from the dead, and that the Ancient Worthies, who will be the earthly representatives of the spiritual phase of the kingdom, will also have been raised from the dead, having proved their worthiness of this exalted position in the kingdom by their loyalty to God in the severe tests to which they were subjected.

The Bible indicates these Ancient Worthies will be raised to perfection, "made perfect." However, this "better resurrection" of the earthly representatives of the kingdom must await the completion of the spiritual class and their resurrection to "glory and honor and immortality," this being the "better thing" which the followers of the Master will receive.⁵

In another promise of the "better" resurrection of those who will serve as the human representatives of Christ throughout the thousand years of his reign, we are informed that they will shine "as the stars forever and ever."⁶ This is in contrast with the much brighter shining of those who will be the spiritual rulers in the kingdom, which will be "as the brightness of the firmament."

The shining of both these classes is symbolic of the fact that through the spiritual and earthly phases of the kingdom the knowledge of the Lord will be caused to fill the earth as the waters cover the sea.⁷

During the forty years of Moses' service as a deliverer and lawgiver, the people's contacts with him, were largely through "counselors."

Later, during the period of the judges, they were ruled through judges whom the Lord raised up to them. These circumstances are employed by the Lord to illustrate his future use of the Ancient Worthies, whom he will raise up in the "better resurrection" to be judges and counselors.⁸ These will surely be wonderful servants of the people.

STUDENTS' HELPS

QUESTIONS

The faithful servants of God of past ages are to be restored to life on the earth, and to be the human executives of a new world government under Christ. The answers to the following questions will reveal this important truth of the divine plan.

Who will be the invisible rulers in the kingdom of God?

Who, on the earth, will represent the spiritual rulers in Christ's kingdom, and how is their resurrection described?

What is implied by Jesus' statement that the Ancient Worthies will be seen here on earth in the kingdom?

What did Paul mean concerning the Ancient Worthies in his statement that they would be "made perfect"?

What is implied by the promise that the Ancient Worthies will "shine" when raised from the dead?

What did the Prophet Isaiah mean by the promise that judges and "counselors" would be raised up in the kingdom?

BIBLE PROOF

¹Heb. 11:35

²Heb. 11:39, 40;

³Heb., ch 11

Rom. 2:7

⁴Matt. 11:11

⁵Dan. 12:3;

⁶Matt. 8:11;

Matt. 13:43

Luke 13:28, 29

⁷Isa. 11:9

⁸Isa. 1:26

REFERENCE MATERIAL

"The Divine Plan of the Ages,"
pages 288-292.

SUMMARY OF IMPORTANT THOUGHTS

There will be two parts in the ruling phase of the kingdom of Christ—the spiritual and the earthly. The earthly rulers will be the Ancient Worthies; and the spiritual, Jesus and his faithful followers.

GOD'S PLAN FOR MAN

Lesson XX

The General Resurrection

Part I

THE whole world of mankind will be awakened from the sleep of death in the general resurrection, with the exception of the overcoming classes who will previously have been resurrected, the ones, that is, who have "done good."¹ Those awakened from death in the general resurrection are described by Paul as the "unjust."² These are "unjust," or unjustified, because, through lack of understanding or opportunity, they had never fully given themselves over to do God's will.

The general resurrection of the dead is taught in the Old Testament as well as in the New Testament, although the word resurrection does not appear in the Old Testament. One of the words used in the Old Testament to describe the resurrection is "return." In a prayer Moses used this word to describe his hope of the resurrection.³

The dead are to be restored to life because they have been redeemed by the blood of Christ, or "ransomed." The Prophet Isaiah wrote of the time when the "ransomed of the Lord" would "return."⁴

The word "return" is also used by the Prophet Ezekiel to describe the awakening of the dead. Ezekiel foretold the "return" from death

of the Israelites, the Sodomites, and the Samaritans, assuring us that they will be restored to "their former estate" of life.⁵

The Prophet Jeremiah records a promise by the Lord which assures mothers that children who die will be restored to life.⁶ In this promise, the living and the dead are poetically represented as dwelling in two different countries, or lands. The restoration to life is described as a crossing over the border from the land of death to the land of life. The expression, "come again," is used to denote this return to the land of the living.

In the Old Testament the restoration of the dead is also likened to an awakening from sleep.⁷ In this promise the dead are spoken of as sleeping in the dust of the earth. This language takes our minds back to the Genesis record of man's disobedience and condemnation to death, when the Lord told Adam that he would return to the dust.⁸ The promise that those who sleep in the dust of the earth shall awake indicates that all who were condemned to death through Adam will be restored to life through Christ.⁹

On more than one occasion Jesus referred to those who had died as being asleep. A ruler in Israel be-

sought Jesus to restore his dead daughter to life. When Jesus arrived at the home, he said that the girl was not dead but asleep.¹⁰ Jesus restored the dead girl to life, thus, symbolically speaking, awakening her from sleep. This was an illustration of the general resurrection of the dead, when all who sleep in death will be awakened.

Jesus also referred to the dead Lazarus as being asleep, and told his disciples that he was going to awaken him out of sleep.¹¹ Returning to Bethany, and to the home of Martha and Mary, the sisters of Lazarus, Jesus called him forth from death, thus providing another illustration of the general resurrection.¹²

STUDENTS' HELPS

QUESTIONS

The only hope of life beyond the grave is based upon the promises of God to restore the dead to life, but do you realize how many promises of the resurrection there really are in the Bible?

Who are to be raised from the dead in the general resurrection?

What is one of the words used in the Old Testament to describe the resurrection of the dead? Which prophets use this word?

Explain the illustration used in Jeremiah pertaining to the living and the dead. In this promise, how is the resurrection described?

How did the Lord describe the awakening of the dead to the Prophet Daniel; and what is implied by sleeping in the dust of the earth?

Cite and comment on two instances in which Jesus referred to the dead as being asleep.

BIBLE PROOF

¹John 5:28, 29

⁷Dan. 12:2

²Acts 24:15

⁸Gen. 3:19

³Ps. 90:3

⁹I Cor. 15:21-23

⁴Isa. 35:10

¹⁰Matt. 9:24-26

⁵Ezek. 16:55

¹¹John 11:11-14

⁶Jer. 31:15-17

¹²John 11:43, 44

REFERENCE MATERIAL

"The New Creation," pages 712-718.

SUMMARY OF IMPORTANT THOUGHTS

The Bible's teaching concerning the resurrection of the dead is not confined to the New Testament. In addition to the word "resurrection," the Bible uses several other words to convey the idea of the dead being restored to life. This promised resurrection of the dead is the only hope of life beyond the grave.

GOD'S PLAN FOR MAN

Lesson XXI

The General Resurrection

Part II

THE Bible speaks of those who have died as being prisoners of death.¹ In this illustration of death, the resurrection of the dead is referred to as a releasing of prisoners.² The hell of the Bible is the state of death, and Jesus informs us that he has the keys of hell and of death,³ and we are assured by the Bible that the gates of hell, the great prison of death, will be opened, and that hell will give up its dead.⁴

In keeping with the idea that the dead are prisoners of death, the Bible speaks of their awakening from death as a "return" from their "captivity." Sometimes the expression, "bring again," is used in this connection.⁵

The resurrection of the dead is to be brought about through Christ,⁶ and in keeping with the thought of captives being released from prison, the Apostle Paul speaks of Christ in his own resurrection as leading a multitude of captives.⁷ This "multitude of captives" will be awakened from death as humans to live as humans on the earth.

The "little flock" of the present Gospel Age who will share in the "first resurrection" to "live and reign with Christ," and the Ancient Worthies who will be restored to

life as perfect humans to be the earthly rulers in Christ's kingdom, will all have passed their tests of worthiness for everlasting life. This is why they will at once be rewarded with perfection of life, either on the spiritual plane or the earthly plane.

But it will be different with those who participate in the general resurrection. These, we believe, will be awakened from death in much the same condition as when they died. They will not at once be given perfection of life, but will have to prove their worthiness of a full raising up to life by their acceptance of God's grace through Christ, and their obedience to the laws of the messianic kingdom.

But every provision will be made for their enlightenment and help. No longer will the deceptive influences of Satan, the Devil, be permitted to blind their minds and hearts.⁸

The road to perfection of character and life is described in the Bible as a "highway" in which no one will need to lose his way, and from which all hindrances to progress will be removed.⁹ However, the Bible indicates that even in that "day of uprightness" there will be some who will display wilful disobedience to the laws of the king-

dom; and these, of course, will make no progress toward perfection of life, but, continuing in their incorrigible attitude, will ultimately be destroyed, suffering the penalty of the "second death."¹⁰ The Apostle Peter refers to these and informs us that they will be destroyed from among the people.¹¹

So, at the end of the thousand-year reign of Christ, all the dead will have been awakened from death, and those desirous of learning and obeying God's laws will have been restored to perfection of life as humans. These will then enjoy everlasting life in an earth made perfect, a world-wide paradise.

STUDENTS' HELPS

QUESTIONS

Are you assured that there is to be a resurrection of all the dead? To have such a hope makes the burdens of the present life much lighter.

Explain how the word "prisoner" is used in the Bible with respect to those who have died.

How do we know that hell will give up its dead?

In what sense will Jesus lead "a multitude of captives"?

Explain the difference between the resurrection of the Ancient Worthies and the "little flock," and

those who will come forth in the general resurrection.

In what ways will the conditions be made favorable for those who are awakened from death in the general resurrection?

What is the "highway" mentioned in Isaiah 35:8?

What will be the destiny of those who do not make progress over the "highway"?

Describe the condition of the human race at the close of the Millennium.

BIBLE PROOF

¹Job 3:17-22

⁶I Cor. 15:21, 22

²Isa. 49:9

⁷Eph. 4:8, margin

³Rev. 1:18

⁸Rev. 20:1-3

⁴Matt. 16:18;

⁹Isa. 35:8, 9

Rev. 20:13

¹⁰Isa. 26:10;

⁵Ezek. 16:53; Jer. Rev. 20:14, 15

48:47; 49:6, 39 ¹¹Acts 3:23

REFERENCE MATERIAL

"The Atonement Between God and Man," page 378, paragraphs 1-3, and page 379, paragraphs 1 and 2.

SUMMARY OF IMPORTANT THOUGHTS

The awakening of the unjust dead from the sleep of death will not constitute a full raising up to perfection of life. Those who then attain to perfection of human life will need to prove worthy of it.

GOD'S PLAN FOR MAN

Lesson XXII

Oneness with God Restored

MAN was created in the image of God, and before Adam transgressed divine law he was at one with his Creator. This state of harmony with God is described in the Bible as being in covenant relationship with him. Adam lost his covenant relationship with the Creator when he disobeyed one of the divine requirements upon which it was based.¹

Those who are in covenant relationship with the Lord are his friends, and they enjoy his favor. When Adam lost the favor of his Creator he also lost life, for no one can continue living in a state of alienation from God. But God did not hide his face from his human creatures forever, for his love provided redemption through Christ, making possible a return of divine favor.²

Alienation from God because of sin, and the consequent evils of sickness and death, are symbolized in the Bible by darkness. The whole period of the reign of sin and death is likened to a "night." Because of God's love in providing a Redeemer from sin and death, this nighttime of sorrow is to terminate in a morning of joy.³

God gave the people of Israel an opportunity to recover themselves from adamic condemnation through obedience to his Law. If they could

have kept that Law perfectly they would have gained the favor of God and life, but they failed.⁴

The failure of the Israelites to gain life by keeping the Law of God demonstrated the need of a Redeemer from sin and death, and Jesus was that Redeemer.⁵ Hence, it is through Jesus that mankind is reconciled to God, restored to harmony with him, and in a position to receive and enjoy his favor.⁶

The church class, the followers of Jesus, are, through faith in his blood, reconciled to God during the Gospel Age. These become associated with him in the work of reconciliation.⁷

When the Law Covenant failed to give life because of the inability of the people to live up perfectly to its requirements, God promised to make a New Covenant with them, and this covenant will be extended to embrace all mankind.⁸ The Scriptures reveal that Jesus will be the Mediator of the New Covenant, and that his church, exalted to glory with him in the First Resurrection, will be associated with him as "ministers" of that covenant.⁹

It will be through the New Covenant that the world of mankind will be reconciled to God. The New Covenant will accomplish this di-

vine objective because, through its Mediator, God's law will be written in "the inward parts" of the people.¹⁰ This implies restoration to the original perfection and divine image in which Adam was created.

When the New Covenant shall

have been fully made with all the people, both the living and those who have been awakened from death, the knowledge of the Lord will fill the earth.¹¹ No one will then be without an accurate knowledge of God and of his will.¹²

STUDENTS' HELPS

QUESTIONS

Have you ever wondered what the world would be like if all the people loved and served the Creator, the true and living God, and were not plagued by sin and death? The answers to these questions reveal how and when such a condition will become a reality.

How do we know that Adam was in covenant relationship with the Lord before he sinned?

Can anyone live forever without God's favor?

What is one of the Bible's symbols of sin, sickness, and death?

How did God give the Israelites an opportunity to escape death?

What was demonstrated by Israel's failure to keep the Law?

When will the New Covenant be made, and who will be its Mediator?

What will be the ultimate and complete result of the New Covenant, and when will this be fully attained?

BIBLE PROOF

¹Hosea 6:7, margin ⁷II Cor. 5:18

²John 3:16 ⁸Jer. 31:31-34;

³Psa. 30:5 I Tim. 2:3-6

⁴Lev. 18:5; Gal. ⁹Heb. 12:24;

3:12; Rom. 7:10 II Cor. 3:6

⁵Rom. 3:23-26 ¹⁰Jer. 31:33

⁶II Cor. 5:19; ¹¹Isa. 11:9

Eph. 1:10 ¹²Jer. 31:34

REFERENCE MATERIAL

"The Atonement Between God and Man," pages 27-31.

SUMMARY OF IMPORTANT THOUGHTS

Man was created in the divine image, and, while obedient to the Creator, enjoyed his favor and blessing. Through disobedience he lost divine favor and was condemned to death. He is redeemed by Christ and will be restored to God's favor under the terms of the New Covenant, of which Christ will be the Mediator.

GOD'S PLAN FOR MAN

Lesson XXIII

No More Death

THE expression, "natural death," is often used in contrast to accidental death, or death on the battlefield. Actually, however, so far as humans are concerned, death is never natural. Man was created to live, and not to die. Death became a part of human experience because of sin.¹ Following the transgression of divine law by our first parents, they were driven out of the Garden of Eden and prevented from partaking of the tree of life, lest they live forever.² This implies that man was capable of continuing to live, had God permitted him to enjoy the blessings which had been provided for him.

Because of God's love for his human creatures, even though they had disobeyed his law, he provided a means of escape from death. This provision was Christ and his redeeming blood, which was a satisfaction for adamic sin.³ This means that upon the basis of faith in the redeeming blood, life can be regained, that no one will need to perish forever.⁴

However, the opportunity to accept Christ and receive life through him is not limited to the short span of the present dying experience. It is God's purpose to save humankind from adamic death by awakening them from the sleep of death, enlightening them with the truth

that they may have a full opportunity to believe and obey.⁵

An opportunity to accept Christ and receive everlasting life will be given to all mankind during the thousand years of the messianic kingdom. We are assured by the Word of God that one of the glorious results of Christ's rulership will be the destruction of death.⁶

In the Old Testament the kingdom of Christ is likened to a great mountain which will fill the whole earth.⁷ God's promise is that in this mountain tears will be wiped away and death will be destroyed.⁸ Sickness is part of the dying process, and the Bible assures us that in the day of Christ's kingdom sickness will be no more.⁹

One of the Bible's illustrations of the blessings of health and life which will be vouchsafed to the people during the reign of Christ is a mighty river—the "river of water of life." There are trees of life by this river which bear an ample supply of life-giving fruit, and we are told that the leaves of these "trees" are for the healing of the nations.¹⁰

But no one will receive everlasting life who does not obey the laws of the kingdom. All who wilfully turn their backs upon divine grace through refusal to believe and obey will be destroyed in the symbolic

"lake of fire," which is stated to be "the second death."¹¹ The Apostle Peter confirms this.¹²

Thus the restored race of Adam will be free from all sickness and pain. All tears will be wiped away,

and there will be no further cause for sorrow, for, as the Lord assures us through the Apostle John, "there shall be no more death." And we are told that "these words are true and faithful."¹³

STUDENTS' HELPS

QUESTIONS

It is difficult now to imagine a world in which there is no sickness and death, but this is what the Lord has promised, as the answers to these questions reveal.

Is death a natural and inevitable experience of humans?

What assurance do we have in the Bible that those who die because of Adam's sin have not perished forever?

Is the opportunity to accept Christ limited to the present short span of life?

When will the world of mankind as a whole have their first genuine opportunity to accept Christ? What will be one of the results of Christ's kingdom?

What is one of the Old Testament illustrations of the kingdom of Christ?

What is one of the Bible's illustrations of the blessings of life as they flow out to the people during Christ's reign?

What will be the destiny of those who wilfully refuse to obey?

Will there be any further cause for sorrow after the work of Christ's kingdom is complete?

BIBLE PROOF

¹Rom. 5:12

²Gen. 3:22, 23

³Rom. 3:25;

I John 2:2

⁴John 3:16, 17

⁵I Tim. 2:3-6

⁶Hosea 13:14;

I Cor. 15:25, 26

⁷Dan. 2:44

⁸Isa. 25:6-9

⁹Isa. 33:24

¹⁰Rev. 22:1, 2, 17

¹¹Rev. 20:14, 15

¹²Acts 3:23

¹³Rev. 21:3-5

REFERENCE MATERIAL

"The Divine Plan of the Ages," pages 191, 192.

SUMMARY OF IMPORTANT THOUGHTS

When God's plan for man is complete all sin, sickness and death will have been eradicated from the earth, and restored humanity will enjoy God's favor forever.

Lessons from

The Second Chapter of Philippians

THE Book of Philippians is one of the epistles that the Apostle Paul wrote while he was imprisoned in Rome. He wrote it to a church that he dearly loved. Philippi was in Macedonia. Paul went to Macedonia because of a vision that had been given to him. An account of this vision is recorded by Luke in the 16th chapter of Acts, verses 9-12. It reads:

"And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days."

Here is an interesting side light in connection with this missionary journey to Macedonia. When the journey started, the group was composed of Paul and Silas and Timothy. However, it appears that Luke had joined the group, for you will notice he includes himself in the account given in the Book of Acts. He states: "We endeavored to go into Macedonia . . . the Lord had called us for to preach the Gospel unto them . . . we came with a straight course," etc. So evidently four brethren (Silas, Paul, Timothy, and Luke) were of that group who preached the Gospel to the assembly in Philippi, the first church to be organized in Europe.

Lydia was the most prominent one in the little class of Bible Students that was organized at Philippi. She was the first Mace-

donian convert. Referring to her, the Bible beautifully states, "Whose heart the Lord opened." Thus is expressed what we have learned to be a very vital truth. The same truth was expressed by our Lord Jesus in John 6:44, where he says, "No man can come to me, except the Father which hath sent me draw him."

The reason Lydia was able to grasp and understand the message of the Gospel was that the Lord had opened her heart to receive it. And that is also the reason any of us are able to understand the truth. It is because the Lord has opened our hearts. Without that experience we could never understand the truth.

Qualities Needed

OF COURSE there are certain fundamentals upon which the Lord works. We had to have faith. We had to have an open mind. We had to have an honest heart. We had to have the spirit of humility. We had to have certain qualities that would make us stay in the Christian way through thick and thin. The Lord knew we had those qualities when he opened our hearts to the truth.

It was important to have had those qualities, but it is also important that we retain them until the end of the way. It is not sufficient to have had an open mind. We must still have an open mind so that "search we may for many years, still some new, rich gem appears." We must always retain an honest heart. So also with the spirit of humility. Let us retain those qualities of mind and heart that made it possible for the Lord to open our hearts as he did Lydia's.

Lydia was a business woman. The Bible says she was a dealer in purple. Purple was a very important dye used in the textile industry at that time. The dye stuff that Lydia sold came from Thyatira in the district or region of Lydia. Now whether she was named Lydia because she had come from the region of Lydia it is hard to tell, but we know that she accepted the truth, and when once she had accepted it, she was full-hearted in her devotion. That is the only way anyone should accept the truth, full-heartedly.

Lydia invited the four missionaries to come into her home, there to make their headquarters. It must have been a congenial group. It is a privilege to be living now during the harvest of the Gospel Age; but, had we lived in the early history of the church, what a privilege to have traveled with that group of four men as they went through Asia Minor preaching the message of the kingdom of heaven!

Kindred Minds

THE little group of Christians in Philippi enjoyed the fellowship of kindred minds. Their hearts were united with but one desire, which was to know and to do the things of the Lord. Because of the sweet fellowship they enjoyed together, Paul's letter to the Philippian church was friendly, clearly showing how very close they were to his heart.

With these words of introduction, let us consider some thoughts on the 2nd chapter of this epistle. The first two verses read: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." Paul, in his letter to the Philippians, warned against internal dissension. He did not criticize the Philippians, but he did warn them. These texts therefore become an exhortation to the Philippians that they retain the spirit of unity, which is the spirit of Christ, for where the spirit of Christ is there is unity.

The Moffatt translation of this text makes Paul's meaning clearer. It reads, "So by all the stimulus of Christ, by every incentive of love, by all your participation in the Spirit, by all your affectionate tenderness, I pray you to give me the utter joy of knowing you are living in harmony, with the same feelings of love, with one heart and soul." This was a good exhortation to the Philippian Church and, while this letter was addressed to the Philippians under inspiration, it is written to the whole family of God. Therefore, it is a good exhortation for Christians anywhere and everywhere because it is an exhortation to unity, to have an abundance of love one for the other.

Therefore

THE first sentence of the 2nd chapter states, "If there be therefore," and whenever we find this word "therefore," as Bible Students we should read the preceding verses in order to find out what is being discussed. Why does Paul say "therefore"? In the 29th verse of the 1st chapter we read, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." "Therefore," because suffering will come to the body of Christ, because there will be trials, because there will be tests to the extent that even our love one toward the other will be tested. Paraphrasing, he said, "If you want my joy in you to be full, remember certain things."

If we are to appreciate and enjoy this spirit of unity, this spirit of living in harmony, we should remember the example of our Lord Jesus Christ. We should remember the love of God toward us in our imperfection; for if we remember how we have rejoiced in having the assurance that the Heavenly Father understands when we ask forgiveness for some of our shortcomings, it helps us in realizing that we should manifest the same spirit toward the imperfections of our brethren.

We are also to remember the sweet fellowship that the truth has brought into our life. Those who have not realized the emptiness of the fellowship of this world cannot understand what the apostle speaks of when he refers to this fellowship of the Spirit. Remembering the sweetness of our fellowship, we will be careful to protect it lest we lose its joy. We should also remember our participation in the body of Christ, for it is part of that living partnership of the body of Christ.

And then Paul continues, because of your affectionate tenderness, live in harmony with each other. Those at Philippi were all in accord when it came to wanting to know the will of God, and that is true with us today. Every one of us is interested in knowing the will of God, and it is the desire of every consecrated heart to do the will of God. Sometimes others do not do exactly what we might want them to do; but nevertheless, as we consider our brethren, we know, just as Paul knew, that the consecrated desire to know and to do the will of God.

The Apostle Paul was made happy by the Philippian brethren overlooking each other's shortcomings as the Father had overlooked their faults. And his exhortations to them are just as necessary for us at this end of the age. Verses 3 and 4 read, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."

Right Thinking

IN VERSES 1 and 2 Paul tells us what we are to do that we might live in harmony one with the other, and in verses 3 and 4 he tells us how we can do this. If we want to do right, we must first learn to think right. He emphasizes this truth again in verse 8 of the 4th chapter of the epistle where he exhorts, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." The Apostle Paul knew that thinking has to do with actions. We know it today. If we have analyzed ourselves, we know that the apostle was laying down a wonderful standard for us when he said, "Think on these things." So, if we want to do right—and we do—let us realize the importance of thinking right.

Let nothing be done for self-seeking. Let nothing be done to gain private ends. Let nothing be done that will create strife, friction, factions in the body of Christ. Let nothing be done for vainglory; let nothing be done for the purpose of exalting self. That was the exhortation to the Philippian Church. How may one keep from trying to exalt self? How may one keep from trying to gain private ends? Well, the apostle says, by thinking properly, by thinking humbly. If we are humble and lowly in mind, we will be like the Master, for the Master said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:29) The Master was lowly in heart, and the apostle exhorts us, "In lowliness of mind let each esteem other better than themselves." If we can

do that, we will be able to see in others something better than we have in ourselves.

That doesn't apply only to certain ones. We will be able to see in every other member of the body of Christ something that is developed to a better degree than that same quality in ourselves. When we find that, and when we think about that quality which our brother possesses, the battle is won, and we have followed the exhortation of the Apostle Paul and the Master. Therefore, let us forget the things in which we might excel if they are keeping us from being able to see that in which our brother excels. If we can see that in which he excels, we will have no trouble in esteeming him better than ourself. Verses 5 through 11 read:

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, did not meditate a usurpation [Diaglott] to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Surely these are wonderful words of life! Jesus was originally a spirit being. Jesus originally was known as the Word of God, his representative. Jesus created everything that has been created, except himself, and yet he was willing to leave his position as a spirit being and come down to the earth. He did not try to exalt himself as Satan had done when given some authority as Lucifer. He was desirous to do only the Father's will. He was without pride. He had no spirit of self-seeking. He had no vain-glory. He gave up his heavenly home and became a man.

Jesus then became the servant of those whom he himself had created. For he had created man, and yet he became the servant of man. In Luke 22:27 he says, "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." Even if Jesus

had not been the One who had brought man into existence, his human life's experiences would have been a demonstration of humility. But his was a greater demonstration of humility when one realizes that, as the mouthpiece, the spokesman, of his Father, he had created the human race and yet had become a man in order to lay down his life for their salvation.

There were some who appreciated Jesus as a perfect man. Some marveled at the gracious words that proceeded out of his mouth. Some recognized that never man spoke to them as this man had spoken. So he humbled himself further. He died. But he did not die an ordinary death. He died upon the cross. He died by crucifixion, an ignominious death, between two thieves. However, the Heavenly Father had declared, "This is my beloved Son, in whom I am well pleased," and that is all that mattered.—Matt. 3:17

Because of Jesus' faithfulness, his death, his resurrection, and his exaltation to glory, verses 10 and 11 declare that those in heaven, those in earth, those under the earth (that is, those who are now in their tombs, but who will come forth in the resurrection of the dead), and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. These words, "every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," are wonderful words of life, for they tell of the blessing to come to all the families of the earth because of our Lord's humility.

Then we think again of the text, "Let this mind be in **you**, which was also in Christ Jesus," because Christ Jesus is our example of humility. Let us have the same spirit as Christ, the same disposition of humility, only, of course, to the limited degree of our imperfect state. He really had much to give up! How much have we to give up? How much have we that we have not received? How much cause have we for vainglory? How much cause have we to seek to exalt self?

The Hope of Glory

THE Philippians knew that if they humbled themselves they were to be exalted and share his kingdom, and we know the

same thing. Therefore this exhortation, "Let this mind be in you, which was also in Christ Jesus," must come to us with a tremendous impact. I Peter 5:5, 6 reads, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." What a wonderful description of humility!

Pride is the sin of a heart uplifted against God. Pride is to be wise in one's own conceit. That is the Bible definition. Pride itself, as a quality, can be based upon many things. For instance, one can be proud of his material possessions; or proud of the honor and the esteem in which he is held in the circles in which he lives and moves, in either social or business life. Or he can have pride in natural beauty; or in natural talents; or he may have pride as an expression of human folly and insolence simply because he thinks of himself more highly than he ought to think. Any of these things is pride, and the Bible says "God resisteth the proud, and giveth grace unto the humble."

Humility is the grace of modesty. Humility is the grace, or the virtue, of not worshiping self to any degree. Humility is based upon reverence for God. Humility is based upon the wisdom of maturity because any one who is mature and is able really to consider true values, as they exist within himself, must be modest; he cannot be proud. And that is the reason humility is a mark of real greatness.

God resists the proud; God resists the vain; God resists the self-seekers among his people, because they have been enlightened. God resists the arrogant. God gives grace to the humble. God gives grace to those who are meek. God gives grace to those who are modest. He gives grace to those who exalt him in their hearts. Therefore the Bible says, "Humble yourself under the mighty hand of God," because only in this way will he be able to exalt us in due time.

And so our text, "Let this mind be in you, which was also in

(Continued on page 34)

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NEW JERSEY

Christ Jesus," takes on deeper meaning, for humility in the household of God is the basis of unity. Humility and love should be striven for, because upon this foundation of humility and love is the unity of the body of Christ maintained. The Apostle Paul, having given his exhortation to be humble, continues in verses 12 through 18 as follows:

"Wherefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me."

Parousia—Presence

THERE are several interesting thoughts in this part of the apostle's letter. Notice verse 12, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence." Here the use of the words "presence" and "absence" is given to us as a contrast; one is the antithesis of the other. The word here translated "presence" is the Greek word "parousia." This is the same word that is used in verse 3 of Matthew 24, where the disciples asked, "Tell us, . . . what shall be the sign of thy 'presence,' and the end of the world [Greek, age]." This becomes to us an important text of Scripture because it is so definite as to what "parousia" means. It means "presence," not "coming," even though it is sometimes thus translated. Therefore, the 12th verse in this 2nd chapter of Philippians is one we should remember when discussing the Lord's presence and the meaning of the word "parousia," for here the word is used in a way where the definition "coming" would not fit at all.

"Work out your own salvation with fear and trembling." Cer-

tainly this clear statement does not teach "eternal security" or "once in grace, always in grace." But some might say, "What does it mean? I thought salvation was a gift of God, that salvation is free. That is the way we sing it, and why, if it is free, if it is the gift of God, do we have to work it out with fear and trembling?" Well, of course, salvation is free. Salvation is the gift of God; salvation from adamic condemnation. But once we have been freely saved from adamic condemnation the question is, what are we to do about it? Will we faithfully do God's will? We can prove ourselves worthy of eternal life and "seek for glory and honor and immortality" only by "patient continuance in well-doing."—Rom. 2:7

Proper Fear

SO WE are to work out our salvation with fear and trembling, the apostle says. He does not mean slavish terror, but more like wholesome caution. We cannot use the word "reverence" in this verse as we sometimes do in explaining the word "fear." This is a different word. We do have certain things that we must fear if we are going to make eternal life our own, through faithfulness, after having received the gift of release from adamic condemnation.

These are some of the things that we must fear: We have to fear to trust self. We must fear doing anything that would offend God. We have to fear the loss of a tender conscience toward sin, for the one who has a tender conscience toward sin has a great treasure, and he should fear lest he lose it. We must fear being overcome by temptation. We know that we are going to receive temptation, but our fear, our wholesome caution, is that we be not overcome by temptation.

The Bible also says, "Be not highminded, but fear." (Rom. 11:20) Here again is our basic exhortation. Be not prideful, but humble. The fear of falling is great. Take heed! "Let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12) Sometimes we have to fear the deceitfulness of our own hearts. Sometimes we have to fear the insidiousness of our own frailties. These are all things that we must fear, but this is not a fear that hath torment. It is the fear of displeasing our Heavenly Father. True

devotion is not based upon terror but, like faithfulness, is based on our love for our Father in heaven.

Faithfulness in Witnessing

VERSES 13 through 14 also contain a lesson: "For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." We would expect in this epistle that the brethren at Philippi would be exhorted to preach the Gospel, for this subject was close to the apostle's heart, and this he did. He tells them that they are to "shine as lights in the world." This exhortation applies today also, for God's people are of the same spirit today as then, and because of that, the truth shines out.

If we did not have that spirit, the truth would not be on the radio. It would not be on television. We know that "Frank and Ernest," or anyone else within himself, could do very, very little; but because the saints of God at this time desire to shine as "lights in the world," the proclamation of the message of the kingdom, in its clarity, goes out over the radio to reach millions of people every Sunday, and goes out over television in an increasing number of places. It is all because there are still "lights in the world."

Therefore, we must ask ourselves, "Am I a light in the world? Am I willing to know and to do of his good pleasure? Am I working out my salvation?" "But how can I be a 'light' in this world?" is the question that many are asking. There are several ways in which this can be done. Some who have got to the point where they cannot climb up and down stairs as easily as they once did are using telephone directories of towns throughout their area and mailing a certain number of tracts each week. Thus they are being "lights in the world." Not only do they draw attention to the radio message or the television message, but they also give a witness concerning the kingdom through the tract itself.

This is being done faithfully, and in increasing volume throughout the country by those who are elderly and by those whose household cares keep them home, or where time is at a premium; for possibly never in the history of the church is time so precious as it is at present, due to economic pressures. So this is a way in which some of God's people can be "lights in the world" who otherwise could not use their spare moments to such good advantage.

"Holding forth the Word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." First, the apostle explained what we are to preach. "As lights in the world" we are to hold forth "the Word of life"; not man-made creeds, not theories, not human traditions, not unsupported conclusions, but "the Word of life," which is another way of saying that we must hold forth the Word of God. Therefore let us hold forth the Word of God just as we would hold out a cup of cold water to a thirsty soul. Let us hold forth the message of the kingdom to the people of the land, knowing that one here and one there is thirsting for it.

"Day of Christ"

"THAT I may rejoice in the day of Christ." Here, again, as in chapter 1, the apostle refers to "the day of Christ." That "day" is not the Gospel Age. No, the day of Christ is the Millennial Age. If we have a part in holding forth the Word of life now, we will be able to rejoice with Paul in "the day of Christ." Why? Because it will be in the day of Christ when those on earth and those who are now under the earth in their graves will confess that Jesus Christ is Lord, to the glory of God the Father.

It is very easy to overlook the many references that the apostles make to the Millennial Age in the expression, "the day of Christ." The translators of the Authorized Version possibly did not know the full significance of the day of Christ, but we do. Therefore, that which they made obscure, we now emphasize, for thus we are led to an appreciation of the full reward that the church receives for faithfulness to the privilege of offering ourselves, as did the apostle, in sacrifice and service. Verses 19 through 24 read:

"But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly."

Laborers Few

THESE words remind us of what the Master said when looking over the fields: "The harvest truly is great, but the laborers are few." (Luke 10:2) And years later, the Apostle Paul looked over the field to see whom he could send down to Philippi and said, "For all seek their own, not the things which are Jesus Christ's." Timothy was an exception. Paul could depend on faithful Timothy, ever willing and glad to serve the Lord. Here is a lesson for us. What more need be said? So it was in Jesus' day. So it was in the days of the apostles. We should not expect it to be a great deal different in our day. To those of us who are willing to sacrifice ourselves in service, the Lord assures a blessing.

And now, the 25th through the 30th verses, using the Amplified Version, which gives us the meaning far clearer than does our King James Version:

"However, I thought it was necessary to send Epaphroditus back to you. He has been my brother and companion in labor and my fellow-soldier, as well as having come as your special messenger and minister to my need. For he has been homesick for you all and has been distressed because you had heard that he was ill. He certainly was ill too, near to death. But God had compassion on him, and not only on him but also on me, lest I should have sorrow over him coming upon sorrow. So I have sent him the more willingly and eagerly, that you may be gladdened at seeing him again, and that I may be the less disquieted. Welcome him home then in the Lord with all joy and honor, and highly appreciate men like him. For it was through working for Christ that he came so near death, risking his very life to complete the deficiencies in your service to me which distance prevented you yourselves from rendering."

That was a sweet expression of appreciation, was it not? The

meaning of the name Epaphroditus is "charming," and here was one who lived up to his name. He was indeed charming. And not only so, but verse 30 tells us that he endured much in order to serve the Lord. Here, again, is a truth that all God's people know, but sometimes forget. Epaphroditus risked his very life to perform the service entrusted him. Yes, he was serving the Apostle Paul. Yes, he was serving the brethren at Philippi. But here we are told he was actually serving Christ. Therefore, everything we do for the brethren we are assured by Scripture is actually serving the Lord. When we serve one of the least of his little ones, we do it unto him, and he accepts our service in the spirit which prompted it.

We do not know how Epaphroditus hazarded his life in carrying out the opportunity that was given to him. All we do know is that he did it gladly, graciously, and charmingly. May we all, therefore, be like Epaphroditus in our service to the Lord, the truth, and the brethren. May we serve in a charming, unselfish way; in the way that he did in his ministry. Whether it be in little things or in bigger things, may all our service be as unto the Lord, for it is he who will bless us, and "the blessing of the Lord, it maketh rich"!—Prov. 10:22

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"I will give unto every one of you according to your works."

—Revelation 2:23

IT IS generally understood by Bible Students that the messages to the seven churches, (Rev. 2 and 3) although written to actual churches, also apply to seven definite periods of time during the Gospel Age, from Pentecost to the full end of the present dispensation. By that time the full number of the true church of Christ will have been made up, and the faithful overcomers will begin to reign with him for the thousand years.—Rev. 20:6, 12

Those who come to God in this age under the terms of the high calling are by nature children of wrath even as others. They need to come in repentance, and experience forgiveness of the sins that are past in order that their consecration might be accepted. The future reward of all of these called ones will be "according to their works," made acceptable through the merit of Jesus. This

is strongly emphasized in these messages to the seven churches.

It is generally understood that the messages to the seven churches have a special application to the church during seven periods of time throughout the Gospel Age. The message to Ephesus applied to the church during the days of the apostles, and the message to the last church, Laodicea, applies especially to the professed church of Christ during the days of our Lord's second presence when he stands at the door and knocks, or gives certain indications that he is again present. (Rev. 3:20) However, the principles set forth in these seven messages apply to God's people living in each and all of these different periods. We will consider them briefly from this angle.

Addressing the Ephesus period the Lord says, "I know thy works, and thy labour, and thy patience,...and thou...hast borne...for my name's sake, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works."—Rev. 2:2-5

Here we are shown that the loving zeal and activity of the

Early Church did not, in the case of many, last very long. Many became weary in well-doing, and their early zeal and love for the Lord and what he had done for them began to grow cold; as Jesus had foretold, saying, "Because iniquity shall abound, the love of many shall wax cold": hence the exhortation, "Repent, and do the first works."—Matt. 24:12

While an exhortation of this kind seems to have been specially needed during the first period of the church, all realise that weariness in well-doing has been the experience of God's people in each epoch of the church, and many have given way to the same. As Paul said to the Galatians, so it could have been said of some all the way down through the age, "Ye did run well [for a time], who did hinder you?" (Gal. 5:7) Who, or what, was unfortunately allowed to lessen your pace, instead of continuing to run faithfully and zealously for the great prize held out?

Smyrna

IN THE message to the second period of the church, symbolized by Smyrna, the Lord reminds them that he knew, or took full cognisance of their works. The term "works" in these seven messages seems to refer not so much to the work of grace in the heart, the growth of the new creature

in love and all the other fruits of the Spirit, but to the outward works or activities which result from these.

After the early disciples had received at Pentecost a rich measure of the Lord's Spirit enabling them to grow in grace and knowledge, they at once began to manifest their love and zeal for the Lord and his truth by their outward activities. We read, "they went everywhere preaching the Word." (Acts 8:4) Similarly in his message to the second epoch of the church the Lord says, "I know thy works"—your endeavours to witness for me and to contend earnestly for your most holy faith.

He also told them that he knew all about the very difficult conditions with which they were surrounded. According to our Lord's parables of The Wheat and Tares, it would be after the apostles fell asleep that the "tares" would come into the Christian church in large numbers.

According to the picture given of conditions in the church in this second period of church history, many were coming in among the Lord's people who were claiming to be "Jews"; that is, Christians, and were not, but were, from God's standpoint, of "the synagogue of Satan." This was the early beginning of the great Antichrist or counterfeit church system which prophecy shows Satan

would build up during the Gospel Age.

Hence, in carrying forward the work, the faithful knew what the Lord had arranged for them to do. They not only had the opposition of the world and the worldly-minded civil powers, but also there were many among them who were lukewarm, and, for the most part, Christians only in name. (Rev. 2:9) How difficult to remain zealous and active under such conditions!

Pergamos

IN THE next stage of the church—"Pergamos"—the Lord pictures his people as living under still more difficult conditions; conditions in which the great Antichrist had reached a further stage of development. In the language of this third message, they were dwelling where "Satan's throne [rule]" was operating.—Rev. 2:13, R. V.

By the 6th century A. D., the great Antichrist church system, operating from Rome, had reached quite an advanced stage of development. Yet in spite of such unfavourable outward conditions, the faithful overcomers were still endeavouring to be active in all good works. "Thou holdest fast my name, and hast not denied my faith."—Rev. 2:13

Paul speaks of some of God's people who claimed to be his servants, and adds, "but in works

they deny him." (Titus 1:16) However, in this message to the church in Pergamos, the Lord, walking in the midst of the golden lampstands, speaks approvingly of their works, their endeavours to serve him faithfully and witness to his truth. They were holding fast to the Master's name; that is, his gracious character, and the "faith" he had committed to their care. (Jude 3; Rev. 2:1) They had not denied his faith in spite of great temptations to compromise and lower the standards with a view to pleasing the worldly elements of the church around them.

However difficult our position may be so far as entering more fully into his service, the Lord knows all about it, how we are situated, the strength of the enemy etc., and says, "Thou hast been faithful over a few things, I will make thee ruler over many things." (Matt. 25:21) For our comfort, the Scriptures say, we are judged "according to that a man hath, and not according to that he hath not."—II Cor. 8:12

Thyatira

"THESE things saith the Son of God . . . I know thy works, and thy love, and faith and ministry and patience, and that thy last works are more than the first."—Rev. 2:18, 19, R. V.

We might say that the church at Thyatira receives more gener-

ous praise from the great Head of the church than he gives to any others of these seven churches. In each epoch there have been some who, on entering the narrow way, begin to serve the Lord with a pure heart, sowing the good seed of the kingdom wherever they go; but the brethren in Thyatira not only did this, but also stood up faithfully to the tests of patient endurance applied to them. For their encouragement, the Lord tells them what he had noted: "Thy last works are more than the first."

This doubtless has been true of a great many of the Lord's followers throughout the age. As the years go by, not only should we be more able and wise as to the way we engage in this service, but our growth in love and appreciation of the privilege of serving such a Master should prompt us to do and to endure still more for his name. To such the Lord will often open wider and wider doors of opportunity and usefulness, perhaps making it possible for us to give more and more of our time to the work of his vineyard.

Sardis

THE spiritual state and activities of the fifth church, Sardis, are, on the whole, it would seem, less satisfactory than those of any other. The Lord Jesus says to them as he does to the other epochs of the church, "I know

thy works." (Rev. 3:1) But he adds, "I have not found thy works perfect before God." (vs. 2) None, of course, can perform perfect works before God; but the thought seems to be that their works were not of the kind he could approve. They were not such works as the consecrated people of God should be capable of rendering.

If our opportunities of service are entered into merely from a sense of duty, or because many others are doing the same things, under the tests that the Lord in his wisdom allows to come, surely such would soon become weary in well-doing, resulting in increasing slackness, the work becoming more and more irksome because prompted by duty rather than by love. Service of this kind would surely merit the Lord's remark, "I have not found thy works perfect before God." They are not of the kind he could fully approve: "Remember therefore how thou hast received and heard, and hold fast, and repent."—Rev. 3:3

If any have realised in themselves a falling away such as is depicted in this verse, prayer and earnest meditation upon the Lord's goodness and love, and all that he endured in his service for us, will surely cause our own service, in return, to be prompted by greater love and appreciation of the wonderful privilege we enjoy of being his witnesses. Let

our prayer be, "Restore unto me the joy of thy salvation"—the joys of service, the joys of harvest!—Ps. 51:12

Philadelphia

"TO THE angel of the church in Philadelphia write;... I know thy works: behold, I have set before thee an open door, and no man can shut it."

The Philadelphian period of the church seems to bring us to a time when the peculiar difficulties and persecutions of the Dark Ages were being removed, and doors of opportunity for service were opening more widely. It would seem, however, that these opportunities were still limited—"Thou hast a little strength"—compared with what would be the portion of God's people in days to come.

However, the Lord speaks approvingly of the efforts of the church of this period reminding us of his words to the faithful in the parable of the talents, "Thou hast been faithful over a few things, I will make thee ruler over many things." (Matt. 25:21) How good to realise that however weak or handicapped we may be, the Lord knows our hearts, and our works are judged from this standpoint, and according to the measure of love which prompts our service. Such works offered for acceptance through Christ will surely be approved.

Laodicea

THE last message is that addressed to Laodicea—a symbolic picture of the church at this end of the age in which we are privileged to live. The works of this last stage of the church, seem to be, not those of the faithful few of his people, but, rather, of the great numbers in our day who profess to be his people, but who do not understand the kind of service he requires, and hence are not serving him acceptably.

That this is the case may be seen from the Lord's description of their activities, "I know thy works, that thou art neither cold nor hot.... So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:15-17) Because of this sad condition, the Lord counsels them to do differently. See Vs. 18.

The works of this last stage of the Christian church symbolised by Laodicea, we here see, are of such an unscriptural character that they have caused the professing church to become rich in material rather than in spiritual things which causes them to reach a very self-satisfied condition—in "need of nothing." And then we might ask, What kind of

useful service could one render who was poor, and blind, and naked? The service of such a one could not possibly be of a useful character.

So the service of an individual claiming to be a Christian, or an organization claiming to be the church of Christ, would similarly be useless if that church were poor in spiritual things, blind to the great plan of redemption for both the church and the world, and yet at the same time were even trusting in their own righteousness, and hoping for approval for works of an entirely unscriptural character! The Lord's faithful servants realise that only trust in his imputed righteousness can make acceptable that which they do in his name..

Prophecy shows that the Lord has to deal with the professed Christian church, or nominal spiritual Israel, at the end of the age, as he dealt with Israel after the flesh at the first advent. After three and a half years of continuous rejection of all the evidences Jesus put before them to prove that he was the long-promised Messiah—the sent of God—he had to say, “Your house is left

unto you desolate.”—Matt. 23:38

So the Lord has to address the last stage of the professing church in words which imply the same thing as did those words addressed to Israel at the first advent. He says to Laodicea that, as a result of their very lukewarm attitude toward him and his Word and work, he can no longer use them to preach his message. Instead of being able to say, as he did of one faithful servant, “If thou take forth the precious from the vile, thou shalt be as my mouth” (Jer. 15:19), he has to deal with them in a manner quite the opposite to this. “Because thou art lukewarm,... I will spue thee out of my mouth.”—Rev. 3:16

But if anyone would separate himself from the great worldly church systems of our day, which have been for so long sailing under false colours, and seek to draw very near to the Lord and his precious Word of truth, he says, “I will come in to him, and will sup with him, and he with me.” (Rev. 3:20) He will use to his praise only those whom he calls out of darkness into his marvellous light.

SPEAKERS' APPOINTMENTS

G. A. FORD

Liverpool Dec. 3

J. H. MURRAY

Letchworth Dec. 3

Llanelli 10

Liverpool Jan. 14

E. TERRY NADAL

Letchford Dec. 3

Letchworth Jan. 14

H. E. NADAL

Dewsbury Dec. 3

Encouraging Letters

Comforted in Grief

"Dear Friends: I do very sincerely thank you for the help you have given me in the sad loss of my husband, by your kind letters and by various ones of The Dawn publications. They do assist me in the understanding of God's wonderful plan. In my grief and loneliness I had lost all hope. I now often read your books and letters, and from them refer to the Scriptures. I now hope sincerely that God will lead me to someone that needs the help you so graciously gave to me, for I want to pass on the good news in an endeavor to give all such a real hope. Once again, many thanks, and may God bless you always."—England

Wants More

A man in western Canada replied to an announcement of the booklet "When a Man Dies," placed in a British publication by our brethren in Great Britain. After receiving the booklet and reading it, he wrote again, as follows: "I thank you very much for the literature sent to me. Will you now kindly send me The Dawn Magazine for the ensuing year, and 'The Divine Plan of the Ages.' Thanking you again for your kind attention."

Not a Coincidence

"Dear Frank and Ernest": I tuned in to your broadcast tonight after some friends and I had been discussing creation and its meaning. Imagine my surprise when switching on my radio set—merely at random—to hear your wonderful programme dealing with the very same subject. I am a Christian, and am 'on call' for local preaching. I feel that your book, 'Creation,' holds a lot of good material for sermons. I also feel that it was not just coincidence that I had the privilege of listening to you tonight. I have had enough experience in this respect to realize that it is His will that I write to you for the booklet, 'Creation.' I wait in anticipation."—South Africa

The Light Beamed Forth

"Dear Brothers 'Frank and Ernest': I listen to your broadcast over Radio Lorencos Marques, and am greatly thrilled by your enlightening discussions thus delivered to us every Saturday. I sincerely pray that the light of truth which you beam forth may so shine, by divine grace, that mankind will see the outworking of God's great plan of the ages for the blessing of all the families of the earth. May God continue to bless and prosper you in his work."—South Africa

AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures." The prices are:

Five cent booklets, three pence; ten cent booklets, six pence; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/; Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

A Joyful Year of Service

DECEMBER is the last month of another year. What sort of year has it been for the Lord's dedicated people? While a statistical report of activities in the Lord's vineyard will appear in the January 1962 issue of *The Dawn*, it is fitting that now we remind ourselves of some of the joys of service in which the brethren generally participated during 1961.

At the beginning of the year the question was in the minds of many of the consecrated as to how much longer world conditions would permit a general proclamation of the truth. We all know that this is in the Lord's hands. The "four winds" are still being held back, and will continue to be until the servants of God are sealed in their foreheads.—Rev. 7:1-3

As the year closes, the Lord's people throughout the earth continue to ask the same question; but still there is no definite answer. Instead, the exhortation comes on down to us from Jesus to work while it is day, for "the night cometh, when no man can work." (John 9:4) In uttering these words Jesus was first of all speaking of his own responsibility before the Heavenly Father. The "night" to which he referred was his death, which would terminate his earthly ministry.

But situations of any kind which would prevent further activity in the Lord's service could be properly spoken of symbolically as "night," meaning a time when no one can work. As individuals we face the end of our earthly life of sacrifice, even as Jesus did, and it behooves us to be faithful while we have the opportunity and strength. And, of course, we all know that should another holocaust of global war come upon the nations, there will probably be little or no opportunity to make known the glad tidings of the kingdom. Such a situation would certainly be as a "night" in which "no man can work."

It has been a joy to us to observe that the Lord's people every-

where are deeply conscious of the importance of the opportunities of service which present themselves, and are using these faithfully, realizing that each day might well be the last this side of the veil. They want to hear that "well done, good and faithful servant; . . . enter thou into the joy of thy Lord." (Matt. 25:23) We all experience much joy in service even now, but must realize how transcendently superior the future joy will be when "this mortal shall have put on immortality."—I Cor. 15:54

New Opportunities

ALL of the accustomed avenues of service in which the Lord's people have joyfully participated for so many years are still being pursued with devotion and zeal. And now the brethren, in their desire to increase their witness for the truth, are utilizing additional methods of letting their light shine. One of these is the use of booths at county and state fairs.

Booths have been set up at fairs in at least a dozen localities during the year. These efforts are sponsored either by a single ecclesia or by a group of ecclesias in the district in which they are located. We have not received direct and detailed reports of all these efforts, but what we have learned is very encouraging.

Conditions under which these booths are operated vary in different places. In some instances space on the fair grounds for the booths is provided without charge, or for a nominal cost. This is because the effort is nonprofit and religious. In other instances the brethren pay the regular rental rates for space.

When the space is furnished without charge, the brethren are not allowed to offer literature for sale, but can give away as many tracts, booklets, etc., as opportunity affords. When the regular rental rates are paid there is no restriction, and the various books can be sold as well as literature given away. Where this arrangement has been in effect many copies of "The Divine Plan of the Ages" have been sold. We learned that at one fair considerably more than a hundred were sold during the week.

The first of these booth efforts in recent years was at Sacramento, California. The brethren in that vicinity have maintained a booth at the Sacramento State Fair for a number of years, and

with good permanent results. Here the literature has been distributed free. One of the sisters who has served at the booth each year is enthusiastic about the booklets for this purpose. She reports that by displaying the booklets, with their wide variety of subjects, those stopping at the booth usually see a topic which arrests their attention, and thus an opportunity is opened for discussion.

At a number of the fairs this year the brethren have used the TV color films as a means of arresting attention. The picture is projected on a small screen at the back of the booth resembling the front of a TV receiving set. As the people pass by they see the picture, hear the voices, and stop to see what is going on. Occasionally one or more will remain to see the entire picture, but even if they do not have time for this, they see and hear some points of truth, and those attending the booth are given an opportunity of witnessing to them, and often they go away with one or more pieces of literature to read.

The Connellsville, Pennsylvania, Ecclesia is quite small, but in their zeal the few brethren there arranged for a booth at a county fair in that vicinity. The class secretary, Sister Raymond Siesky, has reported that they distributed a total of 16,130 pieces of literature. In her letter Sister Siesky reported many interesting experiences. This was the second year at this fair, and she reported that many who stopped at the booth mentioned the literature they received last year by the title, and asked for other subjects this year. This was one of the places where the brethren were limited to giving away literature, but surely a good witness was given.

We will report further on fair activity as information becomes available. Sometime ago we mentioned the possibility of having a booth at the forthcoming World's Fair, which is to run for two years in New York, beginning in 1964. The cost of such an undertaking would be in the vicinity of \$75,000. Another challenge would be to provide sufficient workers to "man" the booth. There is no doubt that a wonderful witness for the truth could thus be given, and if the Lord wants it done we know he will provide both the means and the help.

Films at Public Meetings

AS a by-product of the television work, the filmed TV programs are being quite widely used for public meeting purposes, especially the three that we have in color. Additional color films will be available early in 1962. We mentioned three color films. Two of these can be used together for an hour's presentation of the message. Besides, the brethren are finding that the black and white films are also effective in presenting the truth at public gatherings.

While the use of the TV films for public meetings is comparatively new in the field of activity so far as most of the brethren are concerned, at least fifty public meetings of this nature have been held within the year. We rejoice in this, happy that the brethren are on the alert to utilize this additional means of proclaiming the glad tidings of the kingdom.

When the hour color film is used, no further presentation of the message at that meeting is needed. When the half-hour films are used, the brethren usually arrange for a speaker to give a short lecture in keeping with the subject presented by the film, either before or after the film is shown. Information concerning availability of films and advertising circulars will gladly be furnished upon request.

Magazine Announcements

THE offering of free literature by advertisements inserted in magazines is being blessed by the Lord. Within the year some ecclesias, and a number of individuals, have placed advertisements of varying sizes in magazines. The Dawn has also participated in this effort, both in this country and in Great Britain.

The total response to an advertisement in **LOOK** Magazine, which appeared in the fall of 1960, was close to 3,000. An advertisement in **GRIT** Magazine, which appeared in the October 1st issue of this year, brought a mail response of 800. This is encouraging, and we will continue magazine advertising of the literature.

In Brother Russell Pollock's report of his European pilgrimage he mentioned a sister in Germany who had arranged for an advertisement of "God and Reason" in the **JAPAN TIMES**, an Eng-

lish-language periodical. We have received interesting responses from this advertising, indicating that in Japan there are those who are searching for the meaning of what is transpiring in the world, and for what the future holds for them and for all mankind.

Recorded Lecture Service

THE Recorded Lecture Service is not new, having been in operation now for several years, and it continues to be richly blessed by the Lord. This is a service which has special meaning for the isolated, and for the small groups which have no elders. The recorded public lectures are also being widely used in the public witness field. There are a number of brethren rejoicing in the truth today who first heard the message by means of the tape recorder. To us this is the Lord's own approval of this method of bearing witness to the truth.

These tape recordings are sent out free, on loan. Those who request the service are sent a recorded "class talk" and a public lecture. When through with one or both, the tapes are returned, and the receipt of a returned tape is considered a request for another one. If only public discourses or "class talks" are desired, a note to this effect is all that is needed to change the standard arrangement. Letters of appreciation for the Recorded Lecture Service are very encouraging. Here is one:

Love to all the brethren at The Dawn. I could not keep from writing to you to express our gratitude in hearing our first Dawn Recorded Lecture. Our hearts are overflowing with the rich blessings that that hour supplied, from beginning to end. The opening scriptures were so beautifully comforting. The hymns which were sung from consecrated hearts brought us nearer to the Lord. Then the discourse by Brother Adam Miskawitz on "Yoking up with Jesus" lifted us from the cares of this world to glorious heavenly things. We would very much appreciate being put on your list to receive tapes regularly. I know it will be a rich source of blessing to us. What a miracle the truth is! "Search we may for many years, still some new, rich gem appears." How true! And how glad we are that "the light that shineth more and more unto the perfect day" does not mean a constant changing of faith and doctrine. How unsatisfying that must be! We also want to say how much we enjoyed Brother Ray Krupa's talk, "What

Sayest Thou?" We ask your prayers that we may be true witnesses for Jesus, in word and in deed. We won't take any more of your time, but be assured of our prayers for you and for all the household of faith, that all may find the necessary strength day by day in his service.—New York

Within the year, arrangements have been made for the distribution of tape recordings in Canada, from an office in British Columbia. The address is: Dawn Recorded Lecture Service, 6569 Argyle Street, Vancouver 15, B. C. All requests for the tape recordings in Canada should be sent to this address. The same service is available there as in the United States.

There is also a tape distribution center in Great Britain. The address there is: Dawn Recorded Lecture Service, 15 Southwood Gardens, Ilford, Essex, England. Many of the tape recording machines in England are limited to the use of a five-inch reel. Because of this, the recordings for Great Britain are on thinner tape, which makes possible up to an hour's recording on a five-inch reel. The service in Great Britain, even as elsewhere, is free.

Our general report in the January issue will deal with the various other avenues of service. There is much cause for rejoicing in the manner in which the Lord has blessed all the efforts of his people during the year. The hand of the Lord is upon his people today, even as it was at the beginning of the age. When Paul and Barnabas returned from the first missionary tour they "gathered the church" at Antioch and "rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."—Acts 14:27

God is still opening doors. It would have seemed incredible to the brethren in the Early Church to suppose that the time would ever come when the message of the truth could be conveyed through the air and enter through walls into homes, and other enclosures, where the people could hear and see without the necessity of the messengers being personally present. Radio and television are among the "doors" which the Lord has opened for his people in the closing days of the Gospel-Age harvest.

It also would have been difficult for the brethren of the Early Church to visualize the use of the printed page for the proclamation of the Gospel of the kingdom. Yet, at the end of the age,

this is another "door" which has been opened for the Lord's people from the beginning of the harvest period. How thankful we should be for all the means of service which the Lord has provided!

It is all these modern means of communication which make it possible, through the co-operation of the brethren, for such a "little flock" to give such a wide witness for the truth. Thus, while these marvelous inventions of our day are among the evidences of the second presence of our Lord, they are also ours to use to the Lord's glory as we continue laying down our lives in his service.

Next Year?

IT IS good to look back with gladness to the wonderful manner in which the Lord has blessed his people throughout the months and the years that are past. But the purpose of this is lost unless we are spurred on to greater zeal in the future. Rendering acceptable service to the Lord is possible only by continued faithfulness. In the world it is sometimes said of those who attain success in business that "they have it made." But at no point in the Lord's service can this be true short of being faithful even unto death.

This means that we will have the privilege of entering the new year, 1962, wearing our "girdle" of service, and our eyes alert to see and use whatever opportunities and means of service the Lord in his goodness may provide for us. We do not, of course, know how long these opportunities will continue with us. The world situation continues to worsen. As we have noted, the winds of strife will be held back until all the servants of God are sealed in their foreheads, but how long that will take we do not know.

When the Apostle Paul was uncertain as to whether or not he would be released from prison and have the opportunity of further serving the brethren, he wrote, "For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not." (Phil. 1:21, 22) In the next verse, according to the Greek text, Paul expressed a

desire for the returning of Christ, that he might be with him. This he considered would be "far better."

Now our Lord has returned, and the end of the way of faithful sacrifice means an immediate ushering into his presence. Thus the "far better" thing is now realizable if in patience and loving zeal we continue on and are "faithful unto death." (Rev. 2:10) But the uncertainty of just when that will be, or of how our sacrifice finally will be consummated, is still with us. The Lord wants it this way. He wants us to walk by faith and not by sight.

We have been blessed with a great deal of light concerning the time prophecies of the Bible, and are assured that we are living at the very end of the age; but so far as our own individual lives are concerned, and as to how much longer it will be our privilege to serve this side of the veil, it is still true that it is not given to us to know the precise time or character of the end which the Lord has put in his own power.

Our attitude should be, "I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together." (Ps. 34:1-3) Yes, we will exalt the name of the Lord "at all times." We will show forth his praises while on this side the veil, and will continue to do so on the other side.

And we will do this "together." The Lord wants his people to serve together, and "how good and how pleasant it is for brethren to dwell together in unity," and "together" lift up their voices and sing of the goodness of the Lord! May we continue to rejoice in this privilege throughout 1962, and forever!

DAILY HEAVENLY MANNA

THIS companionable book contains an inspiring text of Scripture, with a brief, inspirational comment for each day of the year. On the opposite page are ruled spaces where the birthdays of friends and relatives may be recorded; and each new signature you secure makes the book more valuable to you.

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PRICED AT \$1.00

THE BIBLE ANSWERS TV SCHEDULE

Half-hour Programs

Albany, N. Y.—WAST-TV, Channel 13, Sundays, 9:30 a.m.

Alexandria, Minn.—KCMT-TV, Channel 7, Alternate Sundays, 12 noon.

Anchorage, Alaska—KTVA, Channel 11 (Time and day to be announced.)

Bakersfield, Calif.—KLYD-TV, Channel 17, Sundays, 12:00 noon

Bristol, Va.—WCYB-TV, Channel 5, Sundays, 12:00 noon.

Cincinnati, Ohio—WCET-TV, Fridays, 9:30 a.m., beginning Dec. 22.

Cleveland, Ohio—WEWS, Channel 5, Saturdays, 9:30 a.m.

Fairbanks, Alaska—KTVE, Channel 11 (Time and day to be announced.)

Grand Forks, N. Dak.—KNOX-TV, Channel 10, Sundays, 1:00 p.m.

Harrisonburg, Va.—WSVA-TV, Channel 3, Sundays, 12:30 p.m.

Jefferson City, Mo.—KRCG-TV, Channel 13: as a fill-in when possible.

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

Lexington, Ky.—WLEX, Channel 18, Sundays, 2:30 p.m.

Little Rock, Ark.—KATV, Channel 7, Sundays, 11:30 a.m.

Oakhill, W. Va.—WOAY-TV, Channel 4, Sundays, 7:30 p.m.

El Paso, Tex.—KELP-TV, Channel 13, Sundays, 12:00 noon.

Peterborough, Ont.—CHEX-TV, Sundays, 12:00 noon.

Petersburg, Va.—WXEX-TV, Channel 8, Sundays, 8:00 a.m.

Pittsburgh, Pa.—WTAE-TV, Channel 4, Sundays, 9:30 a.m.

Portsmouth, Va.—WAVY-TV, Channel 10, Sundays, 9:00 a.m.

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

Salt Lake City, Utah—KUTV, Channel 2, Sundays, 11:00 a.m.

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

Springfield, Mass.—WHYN-TV, Channel 40, Sundays, 12:30 p.m.

Valley City, N. Dak.—KXJB-TV, Channel 4, Sundays, 11:00 a.m.

Victoria, B. C.—CHEK-TV, Channel 6, Saturdays, 4:30 p.m.

Fifteen-minute Programs

Amarillo, Tex.—KVII-TV, Channel 7, Sundays, 2:45 p.m.

London, Ky.—Channel 5, as a fill-in

Tampa, Fla.—WFLA-TV, Channel 8, Alt. Sundays, 8:45 a.m.

LETTERS OF APPRECIATION

Helped

"Dear Sirs: Please send me the free booklets, 'The Truth About Hell,' and 'God and Reason.' I am finding so much help in stabilizing my beliefs since I have been reading your well-written Bible helps. Thank you for all."—California

Words of Encouragement

"Dear Brethren: Greetings in Jesus' dear name! It is with great desire in my heart that I drop these few lines to you. Since reading the current issue of The Dawn I felt that the least I could do was to write and let you know that we are praying for our Father's further blessing upon your every service toward his people throughout the land.

"I have always appreciated your cautious attitude with respect to some phases of the truth not so clearly seen at the moment. This, I feel is wise. Furthermore, your consistent effort to uphold the truth once delivered to the saints, and so well explained by 'that servant,' always thrills me for there are always some who grow weary of the truth and wish for something new. So it has been a tonic now for twenty-six years to have been a subscriber to The Dawn, and we do thank our Heavenly Father for this blessing.

"We appreciate the labor of love demonstrated by each one of you, including those who prepare the

meals for the workers, take care of the rooms, print, fold, and mail The Dawns each month. And there are so many other services which must be rendered. We bear you all up daily before our Father's throne.

"How happy we are, in turn, to have the privilege of being co-workers with you, and in turn a co-worker with our Heavenly Father. How kind he has been to permit us to look upon the heavenly scroll. Thank you for all the sound articles we enjoy each month; and also for our dear Brother Pollock's foreign report. It was such a blessing, bringing us closer to the family of God in other lands.

"Your desire to watch for the Lord's leadings with respect to the various fields of witnessing, is also good, and the Lord has blessed you for this. So all in all, dear ones, I am happy for you, and may our Father continue his rich blessing upon you. We here in Vancouver share a mutual joy in supporting you all the way. My beloved wife, Ruth, shares our feelings. Christian love to all. By His grace only, in Him, Brother Charles Taze Chambers, British Columbia, Canada."

A Film Public Meeting

"Dear Brethren: Greetings and Christian love in the name of our dear Lord and Master! I am enclosing a list of names turned in at our public meeting last Sunday. I am sure you will be interested to know that the results of our public

meeting yesterday were most gratifying. As you know, it was held in conjunction with a one-day convention. At the public meeting we had about sixty visiting public. The hall we had was filled to capacity, and if we had had a few more we would have been obliged to put up the "Standing Room Only" sign.

"The friends here were very enthusiastic in planning and preparing for this public witness, and even had the results been much less, I am sure that the zeal it inspired in the brethren would in itself have been a great blessing. However, the good attendance was certainly a great encouragement to our own ecclesia, and to the brethren of other Florida ecclesias who were with us for the day. Those of us who had not seen this film before were also greatly blessed in being able to view it ourselves.

"Next Sunday we are having a follow-up meeting at the same hall, with Brother George Wilson, of St. Petersburg, speaking. Quite a few indicated their desire to return next Sunday, and we hope they will. "I might mention an interesting incident in connection with our tracting last week. We were distributing the tracts in one of the large shopping areas, putting them in the cars. We handed one to a lady who was sitting in her car, and in about fifteen minutes we met the same lady in another section of the parking area. We had just finished at this time, and went to get into our own car nearby when she walked over to us and said, 'I wonder if you could give me some more of the folders, I would like to give them to all my friends in church, I know they would be interested.'

She turned out to be a Sunday School teacher in a Baptist Church. She attended the meeting and brought some of her family with her, and left her name for literature. Perhaps some of the others who attended may have been her Baptist friends. We want to thank you again, so much, for all your help and co-operation, and we ask a continued interest in your prayers that we might remain faithful to the Lord and to the truth. We continue to remember you in our prayers. Yours in Him, Sister Helen Jeuck, secretary, Orlando, Florida Ecclesia."

**Pilgrim Brother Tammuzzo
Writes from Italy**

"Dear Brethren of The Dawn: May the grace of God be with you all! I am grateful to the Heavenly Father for using you as instruments to serve us with the truth. I am also thankful for the sweet ties of brotherly love which bind us together, and for our common hope of glory. I very well know the love that you have for the brethren in Italy, and for the Italian work, and that you are willing to give us even your life.

And us? What can we give you? How can we ever recompense you for the great help you have given? But our hearts are grateful. Since 1952 I have been serving the Lord and the brethren as a pilgrim in Sicily and Italy. I have done my best, and only wish that I could have done more. I can assure you that what has been done has been with zeal and in love, and in the spirit of full consecration.

"This nation is in such darkness

that it is easy for Satan to obstruct the witnessing of the truth. But the power of the truth has reached many dear ones who today are giving praises and glory to our Heavenly Father. There are groups in many places in Sicily and Italy. In many other places we have sympathizers and individual brethren. I want you to know that the Lord has blessed your sacrificial contributions to the work here in Italy. Because of your help many are rejoicing because of having been set free from the power of Babylon. We rejoice with you in this, and we wish to continue our fight for the truth which was once ministered to the saints. Yes, with your help we are happy to continue in the work. By the strength that the Heavenly Father will grant us we will do all we can to keep the lamp of truth burning in this dark land until the 'Sun of Righteousness' arises to enlighten all. Please accept our Christian love for you, and for all the brethren."

Still Appreciative

"Dear 'Frank and Ernest': The last few years I have been so involved with family affairs that I lost touch with the radio and your program. Recently we moved 2,500 miles from our former home, and imagine my surprise and joy to locate once more your informative, and inspiring Sunday program. It is good to again welcome your voices in our home. We have missed our old friends for too long a time, but I won't lose touch from now on. Can you please send the book recently advertised called 'God and Reason.'—California

Appreciates Understanding

"Dear Sirs: I have just read your book, 'God and Reason' for the fourth time, and I will read it again and again. In it I have discovered the actual meaning of most all of my years of Sunday School study. Yes, I have read the Bible through, and have tried to understand. I have read its books, and its chapters time and again. The end result was always the same—confusion. I had faith in what was written because I believed the Bible was God's Word; and now I know that I can again read Genesis, Isaiah, Micah, Daniel, etc., and the New Testament, with greater appreciation, enjoyment, and understanding. From age seven to seventeen I hardly missed a week at Sunday School and church, listening to sermons and reading various publications. I learned a lot about the Bible, and understood some. I am now forty-two. My three boys, five, ten, and twelve years of age, are being raised as I was, in a Protestant denomination. Thanks to your efforts in bringing understanding to me of what I should have known, I will be able to explain the Sunday School Lessons to my boys and not confuse them. 'How great a blessing is understanding!' I could write more. I intended only to send for your books, 'Behold Your King,' and 'The Divine Plan of the Ages.'—California

A Comforting Hope

"Dear 'Frank and Ernest': I have been enjoying The Dawn Magazine and many of your other publications as well. I lost my husband a year ago last March, and it gives

me much comfort to know that I will meet him again. He was only forty-eight years old. I have great faith in God and put my trust in him. May God bless you for the good work."—Michigan

Appreciates Truth

"Dear Sirs: I would like to have the booklet, 'Science and Creation' you offered on your TV program. What a wonderfully enlightening program—just like The Dawn Magazine and 'Studies in the Scriptures,' both of which I am now enjoying to the utmost as I study to show myself approved unto God. Thanks so very much for both the radio and television programs."—Ohio

Sincerely Grateful

"Dear Friends: I am impelled to write an expression of my sincere gratitude for the little booklets you have so freely furnished me. For the past year I have been in search of God's truth, and how glorious has been his revelation! Thanks to your publications I have acknowledged the one true God, and I now pursue an entirely different course in life because of what the Lord has wrought in me. 'The Lord hath done great things for us; whereof we are glad.' I know that each of your booklets goes out with your prayer, and I want to thank you for praying on my behalf. Please 'continue in prayer, and watch in the same with thanksgiving.' (Col. 4:2) I shall 'give thanks always for you, making mention of you in my prayers, remembering without ceasing your work of faith and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of

God and our Father.' (I Thess. 1:2, 3) Yours in Christ."—Texas

From East Africa

"Dear Sirs: I liked your program yesterday over the radio. I am a student from Kenya, East Africa, and would like to know more about our Lord. I would like to have a copy of 'Life After Death,' and any other literature you think might help me."—Wisconsin

A New Listener

"Dear 'Frank and Ernest': I have recently started listening to your broadcasts and wish to tell you how much I enjoy them. Can you please let me have a copy of your book, 'God and Reason,' and also a copy of The Dawn Magazine. God be with you in your good work."—South Africa

Thankful for Service

"Dear Brethren: Loving greetings in our Redeemer's name. Many thanks for the further supply of folder-card tracts. Thank you also for the names and addresses of interested persons which you received as a result of earlier tracting and press advertising. I hope that there will be more to follow. I am also thankful to our Heavenly Father for the opportunity of knowing the dear brethren, and understanding the true Gospel of the kingdom. I am thankful for the privilege of co-operating in the field. And heart felt thanks to our Heavenly Father for all his endless blessings. Fond Christian love."—England

SPEAKERS' APPOINTMENTS

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

O. D. DEIFER York, Pa. Dec. 10 Lancaster, Pa. 10	G. F. JUDSON Groton, Ct. Dec. 16, 17 New London, Ct. 16, 17	MARTIN C. MITCHELL Allentown, Pa. Dec. 17
THOMAS HICKS New Haven, Ct. Dec. 17 Waterbury, Ct. (Aft.) 17	ARTHUR H. KRUMPOLT Catawissa, Pa. Dec. 17	CHARLES A. SMITH Wallingford, Ct. Dec. 10 Bridgeport, Ct. 10
LEVI JACOBS Hartford, Ct. Dec. 17	RAYMOND J. KRUPA Paterson, N. J. Dec. 24	F. S. WASSMANN Sayville, L. I. N. Y. Dec. 10
GEORGE M. JEUCK Paterson, N. J. Dec. 10	LUDLOW P. LOOMIS Baltimore, Md. Dec. 17 Philadelphia, Pa. (Aft.) 17	C. R. WEIDA Reading, Pa. Dec. 3

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

GEORGE BALKO Monessen, Pa. Dec. 3 Connellsville, Pa. (p.m.) 3	JULIUS BEDNARZ LaSalle, Ill. Dec. 3	FRED J. DARROW Whittier, Calif. Dec. 17
MIKE BALKO Monessen, Pa. Dec. 17	WALTER Blicharz Adrian, Mich. Dec. 17	THOMAS C. FAY Riverside, Calif. Dec. 17 Ontario, Calif. 17
JOHN BARACOS Monessen, Pa. Dec. 24	DAVID A. BRUCE Whittier, Calif. Dec. 10	JOSEPH FENCHAK Connellsville, Pa. Dec. 10
NICK BARACOS East Liverpool, O. Dec. 10	BERTRAM C. COOPER Tehachapl, Calif. Dec. 17	I. C. FOSS Fresno, Calif. Dec. 10

THEODORE HACK		DANIEL KAZIAK		RAYMOND RAWSON	
Gary, Ind. Dec. 17		Chatham, Ont. Can. 17		London, Ont. Can. Dec. 10	
JOHN G. HULL, JR.		N. MOLENAAR		NORMAN F. RICE	
San Bernardino, Calif. 3		Whittier, Calif. Dec. 3		Fullerton, Calif. Dec. 17	
		Ventura, Calif. 10			
STANLEY W. JEUCK		H. W. OSTRANDER		ALBERT SHEPPELBAUM	
Miami, Fla. Dec. 10		Stockton, Calif. Dec. 2		Milwaukee, Wis. Dec. 10	
		Sacramento, Calif. 3			
EDMUND M. JEZUIT		HARRY PASSIOS		J. I. VAN HORNE	
Minneapolis, Minn. (Cedar Ave.) Dec. 10		Duquesne, Pa. Dec. 3		Steubenville, Ohio Dec. 10	
		Washington, Pa. 17			
RUSSELL L. JURD		G. R. POLLOCK		IRWIN WYSOCKI	
San Luis Obispo, Calif. 10		Whittier, Calif. Dec. 24		Duquesne, Pa. Dec. 10	
				LOUIS ZBIK	
				Flint, Mich. Dec. 3	

—○—

"I was glad when they said unto me, Let us go up into the house of the Lord."—Psalm 122:1

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KEEPING THE HEART

THE Scriptures admonish: "Keep thy heart with all diligence for out of it are the issues of life." (Prov. 4:23) Keeping the heart signifies keeping guard over our sentiments. It signifies a critical inspection of every motive of life. Why do we speak? What is the object desired? Why do we do this, or not do that? Is the motive honorable, just, loving? Do we love righteousness? Do we hate iniquity? Is the love of God being more and more shed abroad in our hearts? Is it increasing toward God, toward man, and toward the brethren? This is watching, or keeping our hearts, and implies that if a selfish thought or motive or ambition be found lurking anywhere, or seeking to guide in act or word, it should be promptly expelled—that the heart may be pure and clean.

CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

COLUMBUS, OHIO, Dec. 10—Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Avenue, Columbus 4.

SAGINAW, MICH., Dec. 10—The Woman's Club, 311 N. Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

CHICAGO, ILL., Dec. 30-Jan. 1—Central Masonic Temple Building, 912 N. LaSalle Street. Mr. Leonard Jezuit, 10742 S. Talman Avenue, Chicago 55.

PHOENIX, ARIZ., Dec. 30-Jan. 1—The Osborn School Auditorium, Central Avenue and Osborn Road. Mr. Zygmunt

Roguski, 2936 West Rancho Drive, Phoenix, 17.



NEW ALBANY, IND., Dec. 31—Amalgamated Building, 1614 East Spring Street. Miss Nellie K. Goodbub, 620 Culbertson Avenue, New Albany, Indiana.

***FT. WORTH, TEXAS, March 22-25.**

LAKE LAND, FLORIDA, March 31, April 1, 2.

DETROIT, MICH., April 14, 15.

WILMINGTON, DEL., April 14, 15.

——
"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrews 10:25
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WEEKLY PRAYER MEETING TEXTS



DECEMBER 7—"When He was reviled, He reviled not again."—I Peter 2:23 (Z. '01-295 Hymn App. E)

DECEMBER 14—"Blessed are the merciful: for they shall obtain mercy."—Matthew 5:7 (Z. '01-332; '00-70 Hymn 23)

DECEMBER 21—"Who is worthy?"—Revelation 5:2 (Z. '02-333 Hymn 167)

DECEMBER 28—"He shall drink of the brook in the way: therefore shall he lift up the head."—Psalm 110:7 (Z. '02-14 Hymn App. O)

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HOW often we hear this statement made by those who are zealous for making known the glad tidings of the kingdom. May we suggest that one thing practically all can do is send one or more gift subscriptions to The Dawn Magazine for their friends. Just think one gift subscription means that The Dawn enters the home twelve times during the year as your messenger of truth. Isn't this something worthwhile doing? Each subscription is only one dollar, and you can have six entered for five dollars. And it is simple to do when you use the coupon.

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East Rutherford, New Jersey

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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.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

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

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

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