

The Dawn

Volume LIX, Number 12
(USPS 149-380) December 1991

Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073, \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada : P.O. Box 175, Postal Station F, Winnipeg, Man. R2L 2A5

British Isles : Associated Bible Students, P.O. Box 136, Chesham, Bucks. HP5 3EB

Australia: Berean Bible Institute, 1 Springfield Street, Briar Hill, Victoria 3088

France: Association des Etudiants de la Bible-Publications Aurore, B.P. 3066, 68062 Mulhouse CEDEX

Germany: Tagesanbruch Bibelstudien-Vereinigung, Postfach 4 D8567, Neunkirchen am Sand

Greece : He Haraugi (The Dawn), Afexidiou 81 Ano Ilisia, GR 15771 Athens

Italy: Aurora, Via S. Leonardo 21, Ottaviano 80044, Napoli

New Zealand : P.O. Box 1358, C.P.O. Auckland

South America : El Alba, c/o Avel y Milo Lupsor, Calle Almirante Brown 674, Monte Grande, Buenos Aires, Argentina

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If happiness and personal fulfillment and peace of heart and mind could be measured by the soaring figures of Gross National Product, by the number of new dwellings, new automobiles, new factories, new superhighways produced each year; by the rise in kilowatt hours of energy consumed year by year, by the growing number of dishwashers, refrigerators, vacuum cleaners, computers, television sets, video recorders, and two- and three-car garages in use, then, truly, we should be a happy people.

But we are not.

JESUS, The Only Hope for a Dying World

**"Unto us a child is born, unto us a Son is given:
and the government shall be upon his shoulder:
and his name shall be called Wonderful Counsellor,
The mighty God, The everlasting Father,
The Prince of Peace."
— Isaiah 9:6,7**

THE TRUE MEASURE of the worth and durability of a civilization is not in its material wealth, but rather it is in its mental, moral, and ethical wellbeing. It is in the degree of its possession of those 'old-fashioned' virtues of honesty, trustworthiness, kindness. It is in the measure of its love for God, for one's neighbor, for righteousness, for sharing. And this, the only real foundation for happiness and peace within and between peoples and nations, is passing away. It was thus with God's ancient people Israel; when they followed God's righteous commandments and precepts they had God's favor; when they departed from them, they fell on difficult times. And from these righteous

standards the world, like Israel of old, has largely departed, and shall in due time reap a fitting reward.

The shiny, truly marvelous products of this day emphasize man's increased knowledge, and tend to hide from our mental view the deterioration that is relentlessly proceeding within the rotting social framework, much as the destructive work of the termite is indiscernible to the eye until the whole rotted structure finally totters and falls to the ground. Man is striving mightily to hold his patchwork civilization together; but as the symptoms of a fatal disease may be temporarily relieved without delaying the ultimate outcome, so with a dying world. Palliatives, be they ever so generously administered, will not cure. What is needed, but not being used, is surgery to remove the root cause of the evil, which is selfishness.

Crime Increases

We are regularly informed that corruption, homicides, stealing, and crimes of every variety are still continuing. Social diseases, once believed well in hand and virtually banished, are once again escalating alarmingly, to the dismay of health authorities, and a new horror hovers over mankind which is known as AIDS. Mental institutions are filled to overflowing, and must deny admission to others seeking their help, which results in many harmless, homeless people being pitifully thrown out upon the streets to fend for themselves. These evil reports have become so routine and commonplace that one's sensibility to shock tends eventually to become dulled.

Moral permissiveness is rampant throughout the world. With many, the notion of giving a solid day's work for a day's pay is almost extinct, dedication to good works is considered 'fogyish', honesty akin to idiocy. Faith in God, in the Bible, and in the virtues which it teaches, have also largely passed away. These are indications that we are at the end of the age, for Jesus told his disciples

that at that time lawlessness, or vice, would abound.—
Matt. 24:12, *Diaglott Translation*

True, these conditions alone would not prove that we are at the end of the age, for down through the centuries there have been recurring periods when similar conditions have flourished and waned. There have been wars almost without ceasing between nations. Man has perpetrated cruelties and injustices upon his fellow man since time immemorial. Robberies, murders, human bondage, immorality have marred man's existence since the initial entry into the world of sin, and death because of sin.

"Tribulation"

But the Lord additionally informed us that at that time there would also be great tribulation, "such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21) Jesus quoted this prophecy of the end of the age from Daniel, who further stated that this time would be marked by an increase of knowledge, and by a great increase in travel and communication—"running to and fro." (Dan. 12:4) It is the sum of these things, taken together, that distinguishes the times in which we are living as unparalleled in the annals of man.

Surely, one need not belabor the point that we are in a time of great and unprecedented increase of knowledge. Indeed, it is this fact that largely explains the countless inventions that have not only relieved mankind of so much drudgery, but have also supplied the potential for man's moral and physical destruction.

Man is running about today in a manner and to a degree never before possible until the advent of trains, automobiles, and jet planes. And the possibility of a nuclear holocaust with the potential of destroying all civilization, all flesh—both man and beast—is certainly peculiar to the present time. It is the unprecedented conjunction of *all* these various factors that marks the present time as the foretold end of the age.

Sober minded people in every station of life are aware of the singularity of our day. An official of the United Nations, viewing the deplorable state of the world and the bitter contention dividing its members, stated that the only hope for salvaging the world lies in strengthening the United Nations organization.

The Scriptures partly agree with these thoughts. They agree to the need of a strong government to bring order and justice and happiness to this present evil world. They agree to the need for a world government with power to enforce its just edicts. But the Scriptures tell us that it will not be a human organization that will accomplish these much-desired and longed-for ends. The ruler will be King Jesus, and the worldwide, all-powerful government will be the kingdom of God.

A New Ruler

The Heavenly Father long ago published this glad news through the words of the Prophet Isaiah: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace." What a marvelous message for a dying world! For it is this Jesus who is the hope—and the **only** hope—of mankind for life, happiness, and peace.

This future king was born almost two thousand years ago in a stable, and laid in a lowly manger. His birth was announced to the shepherds as "good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10,11

Unlike most other kings of earth, who demand tribute, homage, and even life from their subjects, King Jesus voluntarily **laid down** his own life, in order to give life to his people. He then "went into a far country to receive for himself a kingdom, and to return." (Luke 19:12) He

received that kingdom when he was raised from the grave by the power of God, and now, endued with all power, he has returned to establish his kingdom in the earth, and to bestow the blessings of its beneficent rule upon all mankind.—Matt. 28:18; Rev. 21:1-5

The first order of business of this world ruler is the removal of this present evil world, or world social order, with all its wicked devices. This will be accomplished in a period of time described in the Scriptures as “the Day of the LORD [Jehovah].” “Howl ye; for the Day of the LORD [Jehovah] is at hand; it shall come as a destruction [of corruption and corrupt institutions] from the Almighty.” —Isa. 13:6

The prophet goes on to explain why the LORD is sending this destruction upon the world. “I will punish [‘visit’, **Strong’s Concordance**] the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.” (Isa. 13:11) We are also told how this will affect the hearts of men. “Therefore shall all hands be faint, and every man’s heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth.”—Isa. 13:7,8

Nations Distressed

Jesus described this time as being “days of vengeance,” —then there would be “upon the earth distress of nations, with perplexity [*Greek*, ‘no way out’]; the sea and waves [restless humanity] roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.” (Luke 21:22,25,26) We believe we are now in the time thus scripturally described as the Day of Jehovah, which precedes the establishment in the earth of God’s righteous kingdom. The hearts of many today are surely afraid, and filled with perplexity, as they see no escape from the many problems besetting the world.

As that day proceeds to its Armageddon climax, the troubles upon the world will multiply. "Alas for the day! for the Day of the LORD is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of water are dried up, and the fire hath devoured the pastures of the wilderness."—Joel 1:15-20

The Apostle Peter also calls our attention to this same time in man's history. He too spoke in symbolic terms, saying, "The day of the LORD [Jehovah] will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—II Pet. 3:10

A Righteous Rulership

Following the foretold destruction of this present ungodly social order, Peter tells us of the coming of a new heavens and a new earth "wherein dwelleth righteousness." (II Pet. 3:13) That will be the time for the promised heavenly kingdom under the rulership of King Jesus, when "the government shall be upon his shoulder." (Isa. 9:6) With him will be his faithful followers, who, brought forth from death, will reign with him for the blessing of all the families of the earth.

The Prophet Isaiah, many centuries earlier, had announced the coming of this righteous kingdom to be ruled over by Jesus, the antitypical David. He said: "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 for ever."—Isa. 9:7

In this kingdom Jesus will be "The **everlasting** Father." He came into the world so that "whosoever believeth in him should not perish, but have **everlasting life**." (John 3:16) This is in contrast to father Adam, who did not bring his progeny everlasting life. Jesus gave himself a ransom for **all**, and in order for **all** to receive the promised blessings of life, all the dead will have to be resurrected from the grave. "The hour is coming," Jesus said, "when the dead shall hear the voice of the Son of God: and they that hear shall live."—John 5:25

Life for the World

Peter referred to this kingdom period as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21) All who then hear and heed the voice of that Prophet shall be granted everlasting life by Jesus, for "as the Father is himself the source of life, in the same way he has made his Son to be the source of life." (John 5:26, **New English Bible**) To all of restored mankind, Jesus will indeed be their everlasting lifegiver, their everlasting Father.

In that kingdom, Jesus will also be called the "Wonderful Counsellor." We are told that "an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein." (Isa. 35:8) As a shepherd watching tenderly over his sheep, our Lord and his associates—the church—will lovingly and patiently instruct, guide, and assist each one desiring to come back into harmony with their Heavenly Father, and to gain everlasting life here on earth. As their Mediator between God and men, as their Wonderful Counsellor, his eye will be ever watchful, his

ear ever open to their cry, that all whose hearts are right may attain to perfect, everlasting life; for this, indeed, is the whole purpose of God's plan of salvation, and of Jesus' coming to earth to die on the cross.

Jesus will also then be known as "The mighty God [powerful one]." In order to establish his kingdom with judgment and justice, all power has been given to him in heaven and earth. (Matt. 28:18) Those who sincerely strive to obey the just laws of the kingdom then in operation will be assisted and encouraged in "the way of holiness." But the unclean, the unregenerate, the incorrigibly disobedient, shall not pass over it and gain life; these shall be destroyed from among the people. The power of the kingdom shall be extended over all the earth and over all peoples, and justice shall be meted out with righteousness.—Isa. 28:17; Acts 17:31

And best of all, Jesus will then be recognized and hailed by all mankind as "The Prince of Peace." Everlasting life, apart from peace, would be an imperfect blessing for mankind. But Jesus left the heavenly realms, suffering as man's Redeemer, not only to bring life, but also peace—peace between God and man—peace in all the earth—peace between man and his fellow. Then will come to pass the fulfillment of that marvelous promise foretold by the heavenly host when, at the Savior's birth in Bethlehem, they joyously sang, "Glory to God in the highest, and on earth peace, goodwill toward men." And the promise is sure! for the prophet tells us that "the zeal of the LORD of hosts will perform this."—Isa. 9:7

The promises of God cannot fail of fulfillment. The LORD himself assures us of this, saying, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my [Jehovah speaking] Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it

shall prosper in the thing whereto I sent it."—Isa. 55:10, 11

Over and over again God has declared that it is his purpose, by means of the kingdom of Christ, to establish peace—universal and everlasting peace—on earth. One of the outstanding promises of God assuring us of this reads, "He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it."—Mic. 4:3,4

"The mouth of the LORD of hosts hath spoken it," and herein we may rest our hopes for a better world, a peaceful world, a world in which there shall be no fear, uncertainty, or discontent, because the LORD has decreed it. It was the 'Word of the LORD' which came to the shepherds on the night Jesus was born, announcing that through him as the world's Savior and king there would come "peace on earth." Because it was the LORD speaking through the angels, we need have no doubt that what they proclaimed will, in God's due time, become a reality.

Isaiah 9:6,7 is one of the beautiful and comforting prophecies of the birth of Jesus. And in this prophecy the great *objective* of his birth is explained. It declared that he was to be "The Prince of Peace," and that "of the increase of his government and peace there shall be no end." But it does not leave the accomplishment of this wonderful purpose of God in human hands, for it concludes with the reassuring statement, "The zeal of the LORD of hosts will perform this."

All the prophecies and promises of the Bible concerning 'peace on earth' reveal that this divine purpose will be accomplished by means of the setting up of Christ's kingdom in the earth. Concerning this messianic govern-

ment the Prophet Daniel declared, "In the days of these kings [represented by the ten toes of the humanlike image which pictured Gentile dominion] shall the God of heaven set up a kingdom." (Dan. 2:44) Many efforts have been made throughout the centuries, some by ambitious men, others by the well-meaning and sincere, to set up governments which would assure peace to the people. They all failed because this was not the LORD's way for his peace plan to be carried out. It was to be done by "the God of heaven."

Jesus was born to be the king in the kingdom which the "God of heaven" had promised to establish. Satan tempted him to accept and to cooperate with a different plan for ruling the world, saying of the kingdoms of this world, "All these things will I give thee, if thou wilt fall down and worship me." Satan demanded that Jesus acknowledge him as the supreme ruler. (Matt. 4:9) But Jesus did not yield to this temptation. Instead, Jesus waited for God's time and way to be exalted as the ruler of earth. Meanwhile, his enemies killed him, one of their excuses being that he was a traitor to the Roman Empire because he claimed to be a king.

When brought before Pilate, this Roman ruler asked him if the charge were true, and the Master 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 18:36) What could be plainer than this? All the kingdoms and governments of this world have been established and maintained by the force of arms. Humanly constituted governments are still resorting to this method. But it will prove just as true now as it has always been, that those who "take the sword shall perish with the sword."—Matt. 26:52

The reason we can have confidence that Christ's kingdom will bring peace to the people is that it is "not of this world." Christ's kingdom will not be made up of the

selfish elements of what the Apostle Paul describes as "this present evil world." (Gal. 1:4) Nor will his kingdom employ the methods of this world to gain and maintain its power and authority over the people. That there could be a king whose kingdom 'was not of this world' was difficult for Pilate to understand, so he asked Jesus further, "Art thou a king then?" How could there be such a kingdom?

Jesus replied to Pilate, saying, "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) Then Pilate asked, "What is truth?" (vs. 38) Seemingly Jesus did not reply to this question, but as to the truth concerning God's plan to establish a kingdom in the earth and through it to give peace and life to the people, he had already answered it; and that great truth was, and still is, that the "God of heaven shall set up a kingdom," that the fulfillment of his promises has not been left in the hands of men, nor to human methods—"My kingdom is not of this world."

Most 'Christian concepts' fail to take this great truth into consideration. Many churches are cooperating with this world in their efforts to establish peace, rather than looking to God to accomplish it. Their efforts are failing because the "kingdoms of this world" with which they are cooperating, and on which they are pinning their hopes, are presently being removed to make way for the kingdom of God. One of the basic errors of Christendom is the false idea that God expects man to establish his kingdom for him. Whereas, on the contrary, the great fundamental truth on this point is that God will do it in his own way, and by the exercise of his own power. This is truth!

"The Mountain of the LORD's House"

In Isaiah 2:2 we read: "It shall come to pass in the last days, that the mountain of the LORD's house shall be established." The 'last days' referred to here are not, of

course, the last days of time, nor of this earth, nor of human experience, but simply the last days of the reign of sin and death in the earth—the last days of “this present evil world.” (Gal. 1:4) And it is in this period that the mountain, representing the kingdom of the LORD, is established. By consulting Daniel 2:35,44 it will be found that this ‘mountain’ is in reality the kingdom of the LORD, which he—the God of heaven—will establish, as the Prophet Micah stated it.—Mic. 4:4

It is said to be the mountain, or kingdom, of the “LORD’s house.” This is God’s way of telling us that his kingdom will be made up of a divine ruling house, or family. The Scriptures make it abundantly clear that Jesus, God’s own beloved Son, will be the ruler supreme in this “house”—he will be the “King of kings, and Lord of lords.” But there are to be other sons of God associated with him. These are referred to many times in the Bible, particularly in the New Testament. Paul, speaking of a work of the Holy Spirit, wrote: “The Spirit [of God] itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”—Rom. 8:16,17

“It is a faithful saying,” wrote Paul, that if we “be dead” with Christ we shall also “live with him,” and if “we suffer,” we shall also “reign with him.” (II Tim. 2:11,12) These Spirit-begotten sons of God who suffer and die with Jesus are described in Acts 15:14 as “a people for his name.” The explanation is given that the divine purpose in proclaiming the Gospel to the Gentiles was to take out of them this people to be members of the divine family. The further explanation is given that it will be after this work of God in the earth is accomplished that both Jews and Gentiles will receive their promised blessings, that all will then have an opportunity to “seek after the LORD.”

So the work of God in the earth throughout the centuries since the peace prophecy of the angels was given

has not been the converting of the world. Many men have tried to do this and have failed. God's work during this Gospel Age has been the selection and preparation of that small group whom he has called to be 'sons'. Their worthiness to live and reign with Christ has been demonstrated by their faithfulness in suffering and dying with him. Each one of them has been given the assurance, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

But how can these reign with Christ, since they have all died? The answer to this is simple, for the Bible assures us of their resurrection to the spiritual nature. At the same time, this fact highlights the meaning of the promise that the God of heaven shall set up a kingdom. More than nineteen centuries ago, and in the exercise of his mighty power, God raised Jesus from the dead to be the king in his kingdom. At this end of the age God again exercises his mighty power to raise the true church of Christ from the dead—those who have suffered and died with him—that they might be associated with him in his kingdom. They are said to come forth in "the first resurrection" to life on the spirit plane, as did Jesus, to "live and reign with Christ a thousand years."—Rev. 20:4,6

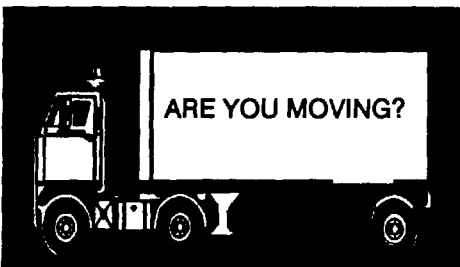
Consideration of these facts helps us to grasp more fully the meaning of the statement, "The zeal of the LORD of hosts will perform this," for it emphasizes that God's zeal is manifested in the use of his mighty power even to the extent of raising the dead—yes, even to exalting Christ and his church to the divine nature and to his own right hand of authority, in order that his ruling house might be established.

We can have every confidence, then, that the mountain of the LORD's house will be established. Conditions around us in the world are clearly in fulfillment of the prophecies which testify that already the kingdoms of this world are being removed. We are already in the historic period when the old world, dominated by sin and selfish-

ness, is passing away, and the new is about to be manifested. The psalmist declared, "Therefore will not we fear, though the earth [the social order] be removed." (Ps. 46:2) If we can exercise faith in God's providences, and confidence in his ways, we will not need to fear at this time when the hearts of so many are filled with fear.

To us the angelic message of peace on earth will take on a new and brighter luster, despite the present troubles in the world, if we are able to grasp and believe the thought that its fulfillment is certain because the LORD has promised it, and his 'zeal' will perform it. And not only will the kingdom established by the God of heaven, bring peace to the people, it will also bring health and life; for Jesus was also announced to be a "Savior." Paul tells us that Christ must reign until he has put all enemies under his feet, and that the "last enemy to be destroyed is death."—I Cor. 15:25,26

Let us rejoice in confidence that this dark night of human experience is soon to terminate in a wonderful morning of joy! While rejoicing in this knowledge ourselves, let us tell the whole world these blessed tidings. No gift could bring greater joy to hearts filled with fear than the assurance that God has a plan which is soon to reach fruition in the blessing of all the families of the earth, and that the prophecy of the angels is really true! ☐



If you will notify the Dawn of your new address three weeks in advance of your move, it will save us considerable expense in mailing your magazine.

Thank you!

LESSON FOR DECEMBER 1

Song of Deliverance

KEY VERSE: *"The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him."* — Exodus 15:2

SELECTED SCRIPTURE: Exodus 15:1-10, 13

IT IS BELIEVED that the author of this song was Miriam, the sister of Moses. (Exod. 15:20-22) In Micah 6:4, Miriam is listed as one of the deliverers of the Hebrew people from Egypt: Moses, Aaron, and Miriam. Though she is referred to as a 'prophetess', her service in this field seems to be limited to her song which Moses and Israel sang after they crossed over the Red Sea, in which, actually, there is very little of a prophetic nature. It is mainly a song of praise to God for his mighty act of delivering his people from their enemies.

She did express the idea of a future habitation being prepared for God. The idea of the Creator's inter-

est in an earthly house to be built for him by his human creatures was first suggested in the instructions to Moses for the building of the Tabernacle in the wilderness. (Exod. 29:43-46) Although, earlier, Jacob, when fleeing from Esau, saw, in a dream, Jehovah looking down from heaven assuring him of the blessing for which he had risked so much. Jacob said, "Surely the LORD is in this place. . . . This is none other but the house of God, and this is the gate of heaven." — Gen. 28:16,17

The idea of God's house was embodied in the Temple built by Solomon in accordance with divine instructions. But both the

Tabernacle and the Temple were recognized by their builders as inadequate to furnish a real home for Jehovah. Of the Temple, Solomon declared: "The heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"—I Kings 8:27

God did not literally dwell in the Temple, but rather it was a place where his presence was miraculously represented. There, communion with God could be had, and, if done in accordance with his instructions and made in the proper spirit, sacrifices could be offered and forgiveness for sins could be obtained.—II Chron. 7:12-16

God clearly indicated in his Word that the Tabernacle and Temple arrangements were merely typical of the church of God, and their true significance was quite unrelated to a material building. See Isaiah 57:15 and Psalm 132:13.

We cannot know the 'physical' requirements, if any, of a divine being's

home. But we do know where our Creator finds comfort and joy in what he calls his home. We can appreciate what makes a human home desirable. With man, we know that harmonious, compatible companionship is essential for a good home, and we find it is even so with our Creator. In order to share his home—that "high and holy place" (Isa. 57:15)—his family must be composed of those who have devoted their lives to acquiring all the elements of God's own righteous character. The Prophet Jeremiah reminds us of God's qualities, and intimates that those who will eventually make up the members of God's divine family will have the same characteristics: "I am the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD."—Jer. 9:23,24

And so it must and will be with all who are being "builded together for an habitation of God." ☐

Song of Triumph

KEY VERSE: *"I will sing unto the LORD; I will sing praises to the LORD God of Israel!"—Judges 5:3*

SELECTED SCRIPTURES: *Judges 5:1-11*

AFTER TWENTY YEARS of oppression by Jabin, King of Canaan, the Israelites cried unto the LORD for help, and Deborah was the one instrumental in delivering them. Deborah realized her limitations as a woman, so she enlisted the help of Barak to lead an army against Jabin's general, Sisera.

Barak was somewhat hesitant about attacking the powerful army of Sisera. But he believed that the LORD's blessing was upon Deborah, so he agreed to the undertaking if she would accompany him, which she did. The LORD gave him a signal victory over Israel's enemies. They were destroyed; and we are told that as a result the land had rest forty years.—Judges 5:31

In Hebrews 11:32 Barak is mentioned as one of the heroes of faith who lived

and served God prior to Jesus' First Advent. It must have required a great deal of faith on his part to lead a comparatively small army against the well equipped forces of Sisera. Deborah assured him that the LORD had promised to help, and Barak had enough faith to believe that the God of Israel would fulfill his promise.

Deborah is styled a prophetess. Seemingly in her case this title signifies one through whom the LORD sent special messages; as, for example, the directives which enabled Barak and his army to defeat Sisera. Surely the LORD used her, and that because she was a willing and consecrated servant of his cause and of his people. There is a lesson here for all of his people, which is that in order to be used by him in his service,

full devotion of heart is essential.

It is a question with some as to whether Deborah should be classed as one of the divinely appointed judges of Israel as well as a prophetess. It is obvious that the LORD used her and that her appointment as a judge was from God. Paul says, "God gave [Israel] judges." (Acts 13:20) and Deborah judged Israel together with Barak at that time.

In this song of praise to God for avenging Israel, when the people willingly offered themselves, two humble and noble thoughts are expressed. Credit is given to God for the victory, and it properly acknowledges the part Israel's army played in the effort. It was not merely that Deborah and Barak worked with the LORD, but, in addition, the people willingly offered themselves.

Deborah's song of praise for Israel's deliverance eloquently gives God the glory, and acknowledges with gratitude the coopera-

tion of Barak and the others that helped.

Although she sang, "The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel" (Judges 5: 7), Deborah was undoubtedly a humble woman. It is not necessarily a sign of pride that she gave recognition of the fact that the LORD had used her, but an expression of thanks for the opportunity of service. When this opportunity of service did present itself to Deborah, she accepted it, and did the best she could to carry it out. She sent encouraging messages to the chief men of various tribes. She was respected; her counsel was appreciated; her advice was sought. In this way she judged and assisted Israel.

There are many opportunities of service among the LORD's people today. May each one of us perform faithfully whatever part the LORD's providences indicate as being ours. And let us do it courageously and with praise to the LORD. □

Song of Sorrow

KEY VERSE: *"Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions."*—II Samuel 1:23

SELECTED SCRIPTURE: II Samuel 1:17-27

THIS WAS A song written by David after King Saul and his son, Jonathan, were slain in battle. Their lives had been intertwined with that of David in a rather tragic way. David—who had been anointed by the Prophet Samuel to succeed Saul as king—and Jonathan became close friends; while Saul became jealous of David and sought to kill him.

This placed Jonathan in the very difficult, but natural, position of wanting to be loyal to his father, and at the same time desirous of protecting David, to whom his heart was 'knit', against his father's fierce hatred. That he used a great deal of wisdom and tact is evidenced by the fact that he maintained the goodwill of his father, yet was instrumental in saving

David's life. He was indeed a true friend to David—one who was constant in his devotion, even though at the risk of his own position of favor with his father.

The friendship of Jonathan and David began shortly after the shepherd boy had slain Goliath, the Philistine giant. This act of bravery resulted in an outstanding victory over Israel's enemies, and David was brought before King Saul, that the king might honor him. Saul was apparently pleased with the young man, and commanded that he remain in his palace as a member of his household. This was what brought about the close friendship of Jonathan and David. The record indicates that they were inseparable, even to

the eating of meals together at the king's table.

As time went on, however, David became a popular hero with the people due to various successes in overcoming Israel's enemies. Bravery and success are often recognized and acclaimed by the populace, and so it was in the case of David. The women sang that while Saul had killed his thousands, David had destroyed tens of thousands of enemies! This confirmed and increased the jealousy of the king.

Jonathan, under ordinary circumstances, would have been the next in line to occupy the throne of Israel when his father died. However, David must have informed him that he, David, would become the next king. He told him, no doubt, that Samuel, following the instructions of God, had anointed him when he was just a shepherd boy.

We find that Jonathan was quite reconciled to this fact, and was willing to become subject to David when God, in his own due time, placed him upon the

throne of Israel. However, Jonathan was killed in battle before David was made king. During this conflict, Saul was put to flight, and in deep chagrin he fell upon his sword, taking his own life.

We have, in the relationship between Jonathan and David, a noble example of friendship. Many in Jonathan's position would have chosen between the father and David, but he did not. He remained loyal to both. And probably one reason for this was the fact that despite Saul's hatred of David and his efforts to destroy him, David also remained loyal to Saul, in the sense that he refused to do anything to injure the nearly insane king. This was a quality of character which should call forth the respect of every right-thinking person.

Jonathan had often risked his life in his devotion to David, to his righteous principles, and his faithfulness to the LORD and David lamented sorely at the death of his friend, Jonathan. □

Song of Joy

KEY VERSE: *"My soul doth magnify the LORD, and my spirit hath rejoiced in God my Saviour."*—Luke 1:46,47

SELECTED SCRIPTURE: *I Samuel 2:1-5; Luke 1:46-55*

THESE ARE THE words of Mary, at the time she was still only the prospective mother of Jesus. Mary did not become the mother of God, but was the mother of the Son of God—the one who, in his prehuman state, was known as the **Logos**, or Word of God.—John 1:1

The transfer of the life of the **Logos** to the womb of Mary in order that he might be made flesh for the suffering of death was quite within the power of the Creator to accomplish. We cannot understand it, but neither can we understand how human beings—or even the lower animals, for that matter—are developed and born in what we call the natural way. The life principle and how it operates is a divine secret, and from our standpoint, is always miraculous.

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

Thus Mary became the mother of the Son of God, and it was by this arrange-

ment that the 'Word', or '**Logos**', became flesh and dwelt on earth, becoming the man, Jesus. (John 1:14) At first Mary did not fully understand all that was involved, but she did rejoice in God's providences and recognized that God would bring deliverance to Israel through her son. Thus, in our Key Verse, she refers to him as her Savior.

God is the great Author of the plan of salvation. (I Cor. 15:21,22) But God himself did not come to earth to die on the cross. It was his Son, Jesus, who was made flesh for the suffering of death. He was God's representative on the earth. Therefore it was appropriate that the name Immanuel, meaning 'God with us', should be given to him.—Heb. 2:9

Not much is said in the Scriptures concerning Mary. Unquestionably she must have been a noble woman, appropriately fitted for the role which was hers in the divine plan. Every mention that is made of her indicates that she

was a reverent woman, devoted to God, and ever solicitous for the welfare of her son, whom she was convinced was the great Messiah, and king of promise.

Later, after Jesus began his ministry, she and her family attempted to see Jesus. Her presence was announced to him, and her desire to speak to him conveyed. But Jesus, pointing to his disciples, said, "Behold my mother and my brethren!" Jesus explained that this applies to all who are dedicated to the doing of his Father's will.—Matt. 12:46-50

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

Song of Praise

KEY VERSE: "O LORD, our LORD, how excellent is thy name in all the earth."—*Psalm 8:9*

SELECTED SCRIPTURE: *Psalm 8*

AT THE TIME that David through inspiration wrote this psalm, the LORD's name was not excellent in all the earth. Mankind in general was ignorant of God, and many who knew of him, did not hold his name in excellence.

The psalm is a description of the glory possessed by Adam in his original perfection, before his fall into sin. The Apostle Paul, in Hebrews 2, gave us a wonderful treatise on this prophecy, quoting from it:

Verse 6: "One in a certain place testified, saying, What is man, that thou art mindful of him? or the Son of Man, that thou visitest him?" David is the one who testified, and the certain place is Psalm 8:3-8. This question arose as the result of meditation upon the immensity of creation in comparison to the puny efforts and nothingness of man.

The Creator, who made the vast universe, has provided a balance of forces that enables man to live in happiness and abundance. Our gratitude should lead us to exercise supreme confidence and trust in such a Creator, and to consider it a great privilege to serve him.

The word visitest in this text means 'to inspect' and 'select'; or 'to go to see in order to relieve'. The chief visit referred to prophetically by the psalmist is the coming of God's beloved Son to the earth, first to redeem the fallen race, and then to restore those who accept this provision of divine grace. Thus God visits the human race representatively in the person of his Son.

Verse 7: "Thou crownedst him with glory and honor, and didst set him over the works of thy

hands." This refers to Adam in perfection, the progenitor of the human race created by God. His glory was that of perfect manhood, in the image of God. His was a "terrestrial glory." (I Cor. 15:40) Man was created to be the king of earth and was given dominion over the lower animals. Thus he was given honor as well as glory. This was the "first dominion" referred to in Micah 4:8, and "the kingdom prepared from the foundation of the world."—Matt. 25:34

Verse 8: "Now we see not yet all things put under him." Alas, man lost his dominion and his glory and honor. Now we behold him in misery and distress as a result of his own willfulness and disobedience. Despite man's pride and boastfulness, he is not able to deliver himself from the result of his sin; and the human race is threatened now with complete destruction.

Verse 9: "But we see Jesus, who was made a little lower than the angels for the suffering of death,

crowned with glory and honor; that he by the grace of God should taste death for every man." Here the apostle clearly indicates the divine purpose to restore man's original dominion of earth. We do not see this accomplished, but we see the outworking of the divine purpose in the coming of Jesus to redeem the fallen race—"we see Jesus." We see that Jesus was made the exact counterpart of father Adam, that he, like Adam, was made "a little lower than the angels," and that this was in order that he might suffer death, thus providing a corresponding price by laying down his perfect human life for the perfect man, Adam, who forfeited his life. It was for this purpose that Jesus poured out his soul unto death.—Isa. 53:6,12

When the restitution work is accomplished through Christ, all will then recognize the excellence of God, his love, his wisdom, his justice, his power, and they will sing this song throughout all the earth. □

Be Strong in the LORD!

THE MARVELOUS LIGHT of present truth brings a general refreshment to the children of God, and to this all of us will agree. Yet we know that in this very day in which we are living, every man's faith and every man's works will be tested 'by fire' to determine their worthiness. (I Cor. 3:13) "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." These words were spoken by the Apostle Paul just after he explained the variety of work the ministers of God will perform down through the Gospel Age. Some 'plant', some 'water', but it is God "that giveth the increase." (vss. 6,7) We have no doubt read that passage of Scripture many times in our study of the Bible and realize that being judged by God is indeed a serious matter.

Our faith and our works are going to be tested 'as with fire'. This expression reminds us of the Apostle Peter's words, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (I Pet. 4:12,13) Again he said, "Wherein . . . rejoice greatly, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." (I Pet. 1:6,7) And so we realize that it is no light decision

that we have chosen, to walk in the footsteps of our Lord Jesus.

How important then, brethren, it is for the child of God to "put on the whole armor of God," as the Apostle Paul instructed us to do in his letter to the Ephesian church. We think, when we read this letter, that Paul might have written it just yesterday, or today! Paul had a look into the future, and could visualize what the church would endure even unto the end of the age.

Therefore, let us consider his advice in Ephesians 6, from which our lesson will be taken, lest we become overcharged by the cares of this life, and lest we become spiritually drowsy. We do not wish to find ourselves judged by God as unable to defend the principles laid out for us in God's Holy Word.

It is important that we defend the principles of the Gospel of Jesus Christ. This defense of the Gospel takes many avenues, some affecting our everyday worklife and homelife, and some affecting our lives as Christians in our ecclesias. One is mentioned in the opening verse of this sixth chapter, where an outline is given of the proper relationship between parents and children. It is well known that in today's society, for the most part, there is a lack of communication between these two segments of society. Respect is lacking between parents and children. The apostle admonished that children should obey and respect their parents, but he also teaches that the parents should endeavor, in turn, to treat their children in a respectful manner. They must not be too harsh, nor are they to be too lenient with their children.

Earlier Paul had pointed out the tender relationship that exists between the Heavenly Father and his children, and advises us that this loving relationship should be a pattern of good rapport with our children. We should be to our family what we want our relationship to our Heavenly Father to be—a close and loving one. And our relationship with each other, in Christ, should also be as

toward our own brothers and sisters. This loving, respectful relationship should be carried throughout all the aspects of our lives.

Paul touched on this subject again, as recorded in I Timothy 5:1,2. Here he wrote that elders should be looked upon as fathers, and respected for their example and instruction in spiritual matters. He also tells us that older women in the church, those who manifest humility and sober conduct and concern for the younger women, should be looked upon as mothers. Paul exhorted the mature members of the ecclesia to be concerned for the welfare of the younger brethren, and to do all that they could to help them develop as children of God.

Sometimes we tend to forget that a portion of the brethren with whom we fellowship has not yet reached the stage of Christian maturity. If our Heavenly Father did nothing but chastise these for their mistakes, how discouraged they would be. Because all are imperfect, life would be simply one chastisement after another. But instead, God is very patient with us. He gently leads us along the way, lovingly giving us the same lessons over and over again, until we finally reach a state of maturity as Christians. Likewise, we should follow God's kind example, and show patience and concern for each member of our ecclesia, whether immature or mature in Christ.

We, who are mature parents, or mature Christians, ought to keep in mind the thought that there are other more effective ways of stimulating good works than criticism. How good it is to praise somebody, even if they only partially deserve praise. When we see an attempt being made to do what is right, even though not a completely successful one, we should remember that a little praise might be just what the person needs at that time as encouragement.

These bits of encouragement do not cost us any more than a just small effort to speak a word of praise now and then at an appropriate time. If we are observant and

notice the efforts of the brethren to serve in ways that may not be extraordinary, it is well to let them know that we see and appreciate their efforts. If we look for them, we can find many avenues of being an encouragement to each other. A loving word may alleviate some of the hardness of an experience one might be enduring of which we are not even aware.

Our Heavenly Father always tempers the corrections he gives us with joyful blessings. He always takes the time to listen to our problems, to listen to our cares, and to listen to our anxieties. He is available to us in prayer at every moment of the day or night, and never turns a deaf ear to us. We should follow his example in this particular, also, in our dealings with our brethren.

Our fellowship at conventions offers us opportunities to listen to the joys and sorrows of our brethren, either individually in private conversations, or collectively in testimony. In the world we have many trials, we have many experiences, many hardships. We discover, while we are attempting to handle these difficulties, that we have many fallen tendencies to overcome. But when we share our trials with each other in testimony or private conversations when we gather at a convention, we find a great source of encouragement and strength because we have similar experiences. We become stronger because we did not forsake 'the assembling of ourselves together'.—Heb. 10:25

It is a good thing to meet together because that is how we encourage, strengthen, and help one another. How can we do all these things if we do not associate regularly with the brethren, taking advantage of every opportunity offered to us? Our privileges of fellowship at conventions will not continue forever; we must not take these privileges for granted.

All of our dealings with our brethren must be carried out in the spirit of love. It is necessary that we endeavor to let the love we have received from God permeate our

thoughts and words and doings in such a way that it might be obvious to others, and encourage a response of love in their lives, thus that they might glorify God also.

We are told that if we seek honor among men, our reward will come now, from them, and not later from God! Jesus' words on this subject are recorded in Matthew 6:16: "When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward [now]. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee [later on]," and far beyond our wildest imagination!

Paul said, "Cast not away therefore your confidence, which hath great recompence of reward." (Heb. 10:35) He indicated that whatsoever good work any man accomplished during his lifetime to glorify God, he shall receive from the LORD the reward for that which he performed if his motivation was proper. His service will be received joyfully by the LORD, who will repay him many times over.

Brethren, it is our privilege to help one another to walk faithfully and well in this narrow way, but we can not win the battle for each other. Each must do it themselves, in God's strength and power. Be strong in the LORD! Be strong in the power of his might, for it is the LORD who is working in you to do this good thing. This is the Apostle Paul's sound advice. Yes, dear ones, be strengthened in and by the power of the Father and by his dear Son. "Put on the whole armor of God."—Eph. 6:11

Paul told us to put on the whole armor of God, and he also told us what each piece of that armor represents, and why we need to wear it. He said, "We wrestle not against flesh and blood, but against powers, against principalities, against the rulers of darkness of this world,

against spiritual wickedness in high places." (Eph. 6:12) Note that the Apostle Paul uses the word 'wrestle'. We wrestle every day, every conscious moment of our lives, against the things that would destroy us. This takes training, development of strength and fortitude, and conscious effort in order that we might be victorious.

Paul tells us that our armor will sustain us no matter what enemies we might encounter, or whatever threatening events will transpire! We are aware of the evil surrounding us—this awareness is part of our defense—and therefore we want to be diligent in taking advantage of the armor that God has provided. When we properly clothe ourselves with the armor, we are protected completely against Satan and all his agencies.

Our Heavenly Father is the maker of this flawless armor. His workmanship is shown in the solidly made armor of his Word, his truth, his oath: "Thus saith the LORD," and, "It is written."

This armor is composed of a number of parts, as mentioned by Paul in Ephesians, chapter 6. He tells us first to put on the girdle of truth. (vs. 14) When one girds his loins it enables him to exert more strength than usual in his efforts. This suggests the great, primary need for the Holy Spirit of truth. It is one thing to have the truth, and it is another to have the ***Spirit of the truth***. This involves a complete consecration to do his will. When we have girded ourselves with the truth, and by the Spirit of the truth, and in consecration to God to serve that truth, we will be fortified absolutely against all our enemies—the world, the flesh, and the Devil.

Then Paul directs us to put on the breastplate of righteousness—the breastplate of justification. God's reckoned standing of justice comes to us through the precious blood of Jesus, and our faith in its efficacy. When we are with our brethren it is not difficult to follow righteous principles, because they too are seeking to serve righteousness. But to be just, and honest, and

(Continued on Page 37)

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ARKANSAS

Little Rock	KAAY 1090	6:30 a.m.
Marshall	KCGS 960	4:30 p.m.

CALIFORNIA

Claremont	KTSJ 1220	9:45 a.m.
Lancaster	KVOY 1340	10:15 a.m.
Los Angeles(Mon)	KTYM 1160	6:30 a.m.
Los Angeles(Span)	KALI 1430	5:45 a.m.
Monterey	KNRY 1240	8:30 a.m.
Sacramento	KJAY 1430	10:00 a.m.
San Francisco	KEST 1450	3:30 p.m.
Tehachapi	KTPI-FM 103.1	10:15 a.m.
Yuba City	KOBO 1450	3:30 p.m.

FLORIDA

Jacksonville	WXTL 1010	7:45 p.m.
Orlando	WGTO 540	6:45 a.m.
Tampa	WTMP 1150	8:30 a.m.

ILLINOIS

LaSalle	WLFO 1220	9:45 a.m.
Rockford	WRRR 1330	6:15 a.m.
West Frankfort	WFRX 1300	9:15 a.m.

INDIANA

Hammond	WJOB 1230	8:30 a.m.
LaPorte	WCOE-FM 96.7	10:00 a.m.
North Vernon	WKRP 1460	8:00 a.m.

KANSAS

Goodland	KLOE 730	7:15 a.m.
Coffeyville	KGGF 690	9:05 p.m.

KENTUCKY

Bowling Green	WLBJ 1410	8:00 a.m.
Winchester	WHRS	10:30 a.m.

MICHIGAN

Detroit	CKLW 800	7:45 a.m.
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NEW JERSEY

Salem	WNNN-FM 101.7	9:45 a.m.
Salem	WJIC 1510	9:45 a.m.

NEW MEXICO

Los Alamos	KRSN 1490	6:45 a.m.
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NEW YORK

Buffalo	WHLI 1270	12:00 noon
New York	WOR 710	9:15 p.m.

OHIO

Cincinnati	WNOP 740	9:00 a.m.
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OREGON

Portland	KKEY 1150	7:00 a.m.
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PENNSYLVANIA

Allentown	WHOL 1600	10:45 a.m.
Jenkintown(Wed)	WIBF-FM 103.9	12:30 p.m.
Pittsburgh	WCXJ 1550	3:00 p.m.
Pottstown	WPAZ 1370	12:45 p.m.

SOUTH CAROLINA

Charlestown	WOKE 1340	7:06 p.m.
Beaufort (Sat.)	WVGB 1490	1:00 p.m.

TENNESSEE

Nashville	WLAC 1510	7:45 p.m.
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VIRGINIA

Richmond	WGM 820	7:45 a.m.
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WASHINGTON

Spokane	KUDY 1280	9:45 a.m.
Tacoma	KAMT 1360	7:30 a.m.

WISCONSIN

Milwaukee	WNOV 85.6	7:00 a.m.
Jackson	WYLO 540	2:15 p.m.

PLEASE TAKE NOTE . . .

. . . of adjustments which are continually being made in the "Frank and Ernest" program schedule. New stations will be added, and some old ones will no longer carry our program. You may wish to check this schedule regularly, to see what is happening in your area.

... WORLDWIDE RADIO BROADCASTS

Canada

ALBERTA

Banff	CFHC 1340	11:45 a.m.
Brooks	CIBQ 1340	9:00 a.m.
Canmore	CFNC 1450	11:45 a.m.
Stettler	CKFQ 1400 a.m.	7:45 a.m.

BRITISH COLUMBIA

Duncan	CKAY 1500	9:00 a.m.
Duncan	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.
Nanaimo	CHUB 1570	9:30 p.m.
Qualicum-Parksville	CHPQ 1370	9:30 p.m.

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

Leamington	CHYR 710	5:00 p.m.
St. Thomas	CHLO 1570	10:45 a.m.

QUEBEC

Montreal	CFMB 1410	5:15 p.m.
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SASKATCHEWAN

Rosetown	CJYM 1330	9:45 a.m.
Weyburn	CFSL 1190	8:45 a.m.
Estevan	CJSL 1280	8:45 a.m.

Argentina (Spanish)

Buenos Aires (Sat.)	FM Malvinas 91.5 MHz	10:00 a.m.
		10:00 p.m.

Brazil (Portuguese)

Curitiba	Radio Capital 1270 KHz	8:45 a.m.
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British West Indies

Grand Cayman	Radio Cayman	9:30 a.m.
Trinidad	Radio Trinidad 610	10:30 p.m.

Chile (Spanish)

Santiago (Sat.)	Radio Panamericana CB 142	10:00 a.m.
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China

Hong Kong Radio Villa Verde (Fri.)	6:00 p.m.
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Ecuador

Quito Radio Anoranza (Sat.)	99.7-FM 8:45 a.m.
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Israel & Middle East

Voice of Hope (Wed.)	945 AM 10:30 p.m.
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Italy (Italian)

Europe Radio Milano	83.3-FM 11:30 a.m.
Euro Tele Radio Calabria (Fri.)	
MHz 102	5:30 p.m.
Radio Corleone Centrale	
FM-88-500 FM-92	11:00 a.m.

Mexico (Spanish)

Culiacán Ranchera XEQQ	8:30 a.m.
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New Zealand

Whakatane IXX	7:00 a.m.
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Nigeria

Radio Africa (Thurs.)	7:45 p.m.
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Panama (Spanish)

Panama City HOQ 1250	10:30 a.m.
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Philippines

Manila (Sat.)	DZAM 1026 KHz 7:15 p.m.
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South Africa

Joubert Park (Thurs.)	SWAZI Music
Radio 1400 & shortwave 49 & 60	9:00 p.m.

Sri Lanka

Columbo (Sat.)	Radio Sri Lanka 7:15 p.m.
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Tonga

Nuku' Alofa (Mon.)	10:15 a.m.
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Uruguay (Spanish)

Montevideo Radio El Espectador	810 9:15 a.m.
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"Ye are the light of the world."

THE BIBLE ANSWERS – TV Programs

ALABAMA	Channel	MAINE	Channel	OKLAHOMA	Channel
Montgomery	56	Portland	57	Broken Bow	28
CALIFORNIA		MARYLAND		Muskogee	19
Arroyo Grande	66	Leonardtown	52	Oklahoma City	7
Lancaster	38	MICHIGAN		Tulsa	33
CONNECTICUT		Detroit	16 & 26	PENNSYLVANIA	
Litchfield	5	Muskegon	40	Berwick	47
FLORIDA		MINNESOTA		Harrisburg	40
Daytona	42	Minneapolis	13	Hazleton	35
Ft. Myers	7	MISSISSIPPI		Johnstown	9
Jupiter	9	Bolivar	8	Pittsburgh	63
Naples	9	Philadelphia	20	SOUTH DAKOTA	
Orlando	21	Starkville	5	Mitchell	16
St. Augustine	22	Tallahatchie	11	TENNESSEE	
St. Petersburg	35	MISSOURI		Harrogate	18
Tallahassee	9	Cameron	35	Heiskell	12
Tampa	57	Columbia	2	Murfreesboro	27
GEORGIA		St. Louis	7	TEXAS	
Athens	34	NEBRASKA		Austin	13
Cordele	55	Lincoln	67	Corpus Christi	50 & 7
Dublin	36	NEVADA		Mt. Pleasant	54
Savannah	55	Las Vegas	39	San Antonio	67
ILLINOIS		NEW JERSEY		Sulphur Springs	18
DeKalb	7	Hammonon	8	UTAH	
Plano	30	NEW YORK		St. George	55
Rockford	45	Glens Falls	8	VIRGINIA	
Urbana	1	Jamestown	8	Gloucester	51
INDIANA		Oneonta	15	Norfolk	68
Evansville	52	Rochester	40	WASHINGTON	
Indianapolis	11	Syracuse	14	Wenatchee	27
IOWA		NORTH CAROLINA		Yakima	60
* Cedar Rapids	13	Burlington	16	WEST VIRGINIA	
Marshalltown	39	Charlotte	15	Huntington	55
KANSAS		Henderson	34	* Logan (Mon)	12
Junction City	6	Lenoir	53	WISCONSIN	
Waterville	26	Raleigh	63	Wausau	43
KENTUCKY		Wilmington	10	PUERTO RICO	
Morehead	10 & 7	OHIO		Mayaguez	42
Mt. Sterling	6 and 2	Akron	29		
LOUISIANA		Ashland	59		
Jennings	13	Cincinnati	25		
New Orleans	61	Delaware	56		
		Youngstown	20		

"The Bible Answers" television programs are aired each Sunday afternoon from 12:00 to 12:30 p.m., Eastern Standard Time, on the stations listed above. The times, days, and channels of those listings marked with an asterisk (*) can be found in your local newspaper.

sincere, and righteous in the world, is quite difficult, since the majority of mankind are following different principles. A battle ensues, because now we have unrighteous principles with which to contend.

Next Paul tells us to put on the sandals of peace. If we do not possess peace *with* God through justification, and if we do not possess the peace *of* God which our Lord Jesus Christ possessed, which passeth all human understanding, the truth will not be able to illuminate our lives, and we will have great difficulty in walking the path of sacrifice. Such a one who does not have peace with God, and who desires not peace with his neighbors, will generally go hunting for trouble. And if you go hunting for trouble you will find it right away! So it behooves us to put on the sandals of peace and not to go looking for trouble. We must continually seek to be peacemakers!

Peace is a righteous motivation and brings joy to our lives. Without the peace of God one is restless; one becomes impatient; one begins to run to and fro looking for something new, rather than being satisfied with the Father's ways. Jesus assured his followers that as far as God is concerned, "Blessed are the peacemakers, for they shall be called the children of God."—Matt. 5:9

The shield of faith! Take up the shield of faith and never lay it down. His truth is our buckler and it is our shield. This piece of armor is our only defensive protection against the Godless theories and philosophies of men. "Without faith it is impossible to please God." (Heb. 11:6) Think of the prophets, the faithful ones prior to this Gospel Age. Think of faithful Abraham and Isaac, Jacob and David, Job, and others—those ancient ones who walked in faith. What did they have? They did not have a knowledge of the spiritual rewards which have been offered to us by God—the hope of glory, honor and immortality. They did, however, have knowledge of the

promises God made to bless all the families of the earth, and that someday man would live forever in peace and health upon earth. They had a wonderful earthly hope, and exercised great faith in God's promises. Think of their great faith, and how they endured all manner of persecution, suffering, and even death, because of their great hope. (Heb. 11) How great, then, is our responsibility to serve God faithfully, and to exercise absolute trust in him and in his power, wisdom, and love!

Another piece of our armor is the helmet of salvation. The helmet protects the intellect. Never was it more vital in the life of the church than it is in our day, to protect the intellect. Think of all the written material that is in existence today—it staggers our minds. There is so much literature available, and other materials of communication, that even in a lifetime we could not make a dent in absorbing all of it. It could take up our time and occupy our minds so completely that we would not have time for serving God or studying the truth. Much of its content is the philosophies of men, and in direct conflict to the Word of God. No wonder that we are told to put on the helmet of salvation!

God has provided his divine plan of the ages as the solution to all problems. It is the only means by which salvation will reach all men. Why should we marvel at the solutions offered by worldly men or worldly women, no matter how brilliant? God has already told us through his Word that man's solutions will all come to nothing.

When we come to an understanding and appreciation of the divine plan for redemption, we have placed securely upon our heads the helmet of salvation. We will not find anything that fits better! The same truth that we learned when we first heard about 'the divine plan of the ages', has never changed. The only thing that has happened is that it has become clearer, dearer, more precious, as the years go by. As our understanding grows deeper, it becomes more a part of our personal lives.

Paul concluded his lesson on the armor of God, by saying: Take "the sword of the Spirit, which is the Word of God." All of the parts of the armor previously mentioned by Paul were for defensive purposes, to protect ourselves from the Evil One and his agencies. But now Paul tells us to take up a sword, a two-edged sword—an offensive weapon. (Eph. 6:17; Ps. 149:6; Rev. 1:18) We are Christians. We do not take up the sword to do harm to anyone. But, figuratively, we wield this sword against all spiritual error.

Our Lord Jesus used this sword so beautifully when, after he came out of the water at the time of his baptism, he straightway went into the wilderness forty days, and was tempted by Satan. He used that two-edged sword three times. "It is written!" No matter what anybody says to you, whether it is man or devil, the two-edged sword, "It is written," will cut down their argument if it is incorrect. And if it cannot be cut down by that two-edged sword, then it is truth. It is as simple as that!

Nothing can ever take the place of this sword because it has been provided to us by our Heavenly Father. It bears the inscription, "It is written," and the words which were written came from God. When our Master was tempted, nothing could take the place of that powerful sword to defend Jesus against the wiles of the Adversary! The Word of God can put down all evil suggestions, all doubts, all temptations, all fleshly allurements, and even the Adversary, himself.

The sword of the Spirit gives a reason for the hope that lies within our hearts, collectively and individually. The Word of God can combat all things, but also it can search out the very intents of every thought that we have. Why do we have the thoughts that we do? What is the purpose behind these thoughts; what are we trying to prove? What are the motives behind our conduct? We must pay particular attention that our conduct and our motives are

always pure; and they will be if we wield the sword of the Spirit—the Word of God—honestly.

The Word of God can guide us to our goal. Once we have made a vow with our Heavenly Father to become a soldier of the cross, we must diligently clothe ourselves in the armor of God. We must not become careless. We must not turn our backs on the foe. Be vigilant. Satan will attempt to overcome us when we are off guard. But the armor God has provided can effectively protect our spiritual lives if we keep our armor on, and keep it shining bright. We must not let it rust from lack of use.

Brethren, be watchful; be careful. We must realize that our battle is a struggle until the end. We are not to run away from the battle, but strive daily to contend for the faith that was once delivered to the saints. Let our daily life be a witness to the LORD and an example of holiness to all men. We must do with our might what our hands find to do.

The last point is very important to all, young or old, and the older we get the more important it becomes. Paul said, "Finally, my brethren, be strong in the LORD, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Now stand firm against all odds, clothed with the whole armor of God, and know that nothing will divert your attention from the mark, from the love of God, and Christ, and the brethren. Stand, brethren, be faithful, and gain the victory.

Paul concluded with these words: "I open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak. But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the LORD, shall make known to you in all things. Peace be unto the brethren

and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."—Eph. 6:19 □



"The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

—John 1:14

WEEKLY PRAYER MEETING TEXTS

DECEMBER 5—"Choose ye this day whom ye will serve; . . . as for me and my house, we will serve the LORD."—Joshua 24:15 (Z. '01-284 Hymn 160)

DECEMBER 12—"As a man thinketh in his heart, so is he."—Proverbs 23:7 (Z. '01-325 Hymn 198)

DECEMBER 19—"Let not him that girdeth on his harness boast himself as he that putteth it off."—I Kings 20:11 (Z. '94-155 Hymn 208)

DECEMBER 26—"Be thou strong and very courageous."—Joshua 1:7 (Z. '02-285 Hymn 202)

Brother Kenneth Nail, New York, NY

I Corinthians 10

OUR LESSON IS centered around I Corinthians, chapter 10. Evidently the first few verses of the chapter were directly related to problems which the brethren at Corinth had in their day. However, the sin of unfaithfulness, which "so easily beset" them, can also 'easily beset' us today.—Heb. 12:1

We read: "Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was [represented] Christ. But with many of them God was not well pleased: for they were overthrown [died] in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted."—I Cor. 10: 16

In the 12th verse, the apostle emphasized the importance of remaining faithful to our Heavenly Father. Paul here stressed the gravity of unfaithfulness, and that it is a very easy attitude for fallen human beings to adopt. He said: "Wherefore let him that thinketh he standeth take heed lest he fall." This can happen to us. If we look back over our Christian life and begin to be pleased with our efforts, thinking, Well, I have won this battle very handily, and I won my last battle as well; I'm getting pretty good at conquering my weaknesses! If we get into this frame of mind, we are very ripe material for the Adversary. So the apostle gave us a good admonition when he

said, "Let him that thinketh he standeth take heed lest he fall." We must never forget that it is in the LORD's strength that we overcome, not in our own strength.

Then follows an inspired verse of Scripture for which we are so appreciative to the Heavenly Father. These words, penned by the Apostle Paul under inspiration, assure us that the LORD will never allow trials to come to us beyond what we are able to endure, and to profit from. He said, "There has no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—I Cor. 10:13

This is a truly comforting promise, especially when our trials seem almost unbearable. The LORD knows just how much we can undergo without damage to our Christian character, and he will never permit us to break under the strain, but will provide the comfort, encouragement, and strength to overcome. The *Diaglott Translation* has a little different rendering. It says that God will "direct the issue." This means that regardless of what the outcome is to our flesh, God will overrule on our behalf, to see that we, as spiritual New Creatures, will get the blessing designed from it.

"Wherefore, my dearly beloved, flee from idoltary," was Paul's next advice, so tenderly proffered. If we research the meaning of the Hebrew word 'flee', as Paul used it here, we discover that it has the thought of being 'clean'. Paul is referring back to his words in the 7th verse, where he reiterated some of the transgressions of the nation of Israel. There he advised the Corinthians, as well as us today, "Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." Israel's idol worship and revelry while Moses was up in Mt. Sinai receiving the Law from God, was an admission on their part that they had turned their backs on God, lost their faith in the great

Jehovah, and had taken instead to worshipping an idol—one made of gold—the golden calf. By worshipping this manmade golden calf they indicated that they were subservient to their new god, and all that was represented in the idol, and had forsaken the true God and his precepts.

Yes, my dearly beloved, we must, indeed, flee from idolatry of every kind. We must flee from idols in fear, lest we be tempted, or overcome, by them—the idols of wealth or power, prominence or fame, leisure or comfort, complacency or apathy, or *whatever* idol is presented to us to worship by our adversary, the Devil. We are to 'be clean' and not become sullied by these idols.

We come to the apex of our lesson in the 15th verse. Paul said, "I speak as to wise men; judge what I say." The apostle introduces the fact that his message is directed toward Spirit-begotten Christians, to those who have been enlightened by God through his Holy Spirit. To paraphrase his words, we might say: "I speak to those who are acquainted with Christian principles, and because of this have superior wisdom and knowledge of things pertaining to God."

Then we would continue to paraphrase, "I beg of you to ponder the weight of what I am going to say." Paul wrote the familiar verses that we often quote at the time of the observance of the Memorial Supper: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." The *Diaglott Translation* says, "Because there is one loaf, we, the many are one body; for we all partake of the one loaf." Thus Paul completes his argument begun in the early verses of the chapter, that as Israel was one because they partook of the water from the Rock, which represented Christ, so the church is one body, because they partake of the one loaf—the Bread of Life.

The apostle goes on in the succeeding verses to show how Israel after the flesh partook of the arrangement that God had made for them with respect to the priesthood, and the altars, and the sacrifices, etc. He concludes with these words: "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say that the things which the Gentiles sacrifice, they sacrifice to devils and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink of the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

Here in these few verses, the Apostle Paul has very neatly outlined for us the arrangement that God provides for his Spirit-begotten people now, and then compared it to the altar, or arrangement of things, that he had for his people in ages past—Israel after the flesh. He also calls to our attention the altar, or arrangement of things, that Satan had for the Gentiles, or the heathen. Paul compares the three 'altars'. As Israelites after the Spirit, is not our partaking of the cup and the bread a confession that we are partakers of the one loaf? And is it not an indication of our partnership together in this cause?

This was demonstrated in the past when Israel's priests ate of the sacrifices which had been offered by Israel, and accepted by God, showing that they were partakers of the 'altars'. In the case of natural Israel, the fat and other choice parts of the animal were completely consumed on the altar, becoming a 'sweet savor unto the LORD'. But the remainder of the animal was eaten by those who served the altar.

An account of this is given to us in Deuteronomy, the 18th chapter, starting with the 1st verse: "The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance. Therefore shall

they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them. And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be an ox or a sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw. The first fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons forever."

This was the recompence to the Levites and the priests who served the Temple and the Tabernacle in ancient days. They had no inheritance in the land, but they ate and lived from the things that had been offered on the altar. In the LORD's arrangement under the terms of the Law Covenant, the priests and the Levites had no inheritance in the land. The LORD had set them aside as a tribe, to serve him in the priesthood. And, as they were servants of God, they were given the honor of sharing with God the things offered to him on the altar. They became partakers, or partners, or had common-union with Jehovah; in other words, God's interests were pictured as being their interests.—Deut. 18:2

In 1 Corinthians 9:13, Paul used this ancient arrangement as grounds for believing that those who ministered to the brethren in God's service, such as the apostles and pilgrims, were, according to the Jewish Law, entitled to sustenance. However, the Apostle Paul never availed himself of this privilege. (vss. 15-19) But he wanted to point out to the brethren that anyone in the full-time service of the LORD was perfectly within their rights to ask for assistance toward their livelihood. And so he said, "Do ye not know that they which minister about holy things live of the things of the Temple? And they which wait at the altar are partakers with the altar?" He reminded them that this was an ancient provision of the Law. He concluded this subject, saying, "Even so hath the

LORD ordained that they which preach the Gospel should live of the Gospel." —vs. 14

In his letter to the Hebrews, Paul used the Tabernacle and the Temple lessons of the priests' privilege of eating at the altar, to bring out a doctrine that is very dear to those endeavoring to walk in the footsteps of Jesus. He showed that the church has the blessed privilege of having a part in the sin-offering, instituted by God to bring all the world back into harmony with him.

We turn to Hebrews, the 13th chapter. In the 10th verse we read, "We have an altar, whereof they have no right to eat which serve the Tabernacle." In just a few words the Apostle Paul pinpointed a very important lesson. Under the Levitical arrangement, priests were entitled to receive sustenance from the sacrifices made on the altar—and this was true 364 days of the year. But one day of the year, the Atonement Day, when the animals were offered as sin-offerings and their blood taken into the Most Holy and sprinkled upon the Mercy Seat for sin, these animals were not to be used as food by the priests. At that time it was against the Law to eat the offerings. Not only was it against the Law, but it was impossible for them to do, because we are told that these animals were to be taken without the camp and burned.—Lev. 16:27

When the Apostle Paul said, "We have an altar whereof they have no right to eat which serve the Tabernacle," he was pinpointing the *antitypical* Day of Atonement—we who are the *antitypical priests* are serving the altar represented by the typical altar of old, on the Day of Atonement. We will quote several Scriptures along this line: "No sin offering, whereof any of the blood is brought into the Tabernacle of the congregation to *reconcile* withal in the Holy place, shall be eaten: it shall be burned in the fire."—Lev: 6:30

Specifically concerning the Day of Atonement we read "The bullock for the sin offering, and the goat for the sin

offering, whose blood was brought in to make atonement in the Holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung." (Lev. 16:27) The sacrificed animal was not available to be eaten, as the other sacrifices had been.

In Hebrews 13:11, we read, "The bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp." Paul continues, using the word, "wherefore." This is a very strong connective word indicating that his next statement is a conclusion drawn from the words preceding it—**"Wherefore** Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

So Jesus' offering was made on the altar that he 'served'. The 13th verse includes his footstep followers with that same altar. It says, "Let us go forth therefore unto him without the camp, bearing his reproach." We have been invited to share with Jesus his altar—to lay down our lives in sacrifice as he did when he offered his life as a sin offering for the whole world.

In Romans, we have a nice supporting scripture for this thought: "In that he [Jesus] died, he died unto sin [as an offering for sin] once; but in that he liveth, he liveth unto God." (Rom. 6:10,11) The only way that Jesus who was holy, harmless, undefiled—perfect—could die **unto sin** was to die as a sin offering. **"Likewise,"**—in other words, just as Jesus became a sin offering for the sins of the whole world, likewise we are counted into that arrangement of things—"reckon yourselves also to be dead as a sin offering, but alive unto God through Jesus Christ, our Lord."

Returning to I Corinthians 10:16, we read: "The cup of blessing which we bless, is it not the communion of the blood of Christ?" When we consider this formidable thought for a moment, we are so thankful for the arrangement God has made, permitting us to be partakers at this wonderful spiritual altar. We realize that the invita-

tion to partake did not just 'happen' to come to us. We have the wonderful words of Jesus which tell us that "no man cometh to me except the Father who sent me draw him." (John 6:44) This means that each of us who have the hope of becoming part of the Christ—a member of his 'body'—and of bestowing untold blessings upon the world of mankind—have been invited to share in this hope by the LORD himself.

The Father has extended to us this favor of sonship, or joint-heirship with Jesus. He has promised us that **he** will be our inheritance, as he promised the priests and the Levites, of old. Surely this inheritance is the cup of blessing with which he blessed us!

The meaning of the symbols given in I Corinthians 10:16,17, is beautifully explained for us by Jesus himself in John 6, beginning with the 48th verse. Jesus said, "I am the bread of life." No one will enjoy everlasting life on any plane of existence without having first 'partaken of the bread'. Jesus **is** the bread of life. He said, "Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." It is important that we understand this concept of what the bread means.

Later, in the succeeding verses, Jesus makes a more specific application with respect to the bread. You remember that after he had said that the bread was his flesh, which he would give for the life of the world, some of the scribes and Pharisees around him became confused, and were talking among themselves. "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?"—vs. 52

To appreciate what Jesus is saying from this point forward, we have to realize that when Jesus came to earth

he directed his message to the Jews only, for three and one-half years. Everything he said to them had reference to the heavenly kingdom, the heavenly promises, because these were the things which were being opened to them at that time. Their earthly favor and privilege of being God's chosen people was drawing to a swift close. But instead they had the specific privilege, exclusive privilege, of being invited to his heavenly calling.

This is why we read, in the 53rd verse, that "then Jesus said unto them, Verily, verily, I say unto you [he is talking directly to the Jews], Except ye eat the flesh of the Son of man, [the Bread of Life] and drink his blood, ye have no life in you." This was a loathsome thought to Jews, because to drink blood would mean, according to the Law, that they were condemned to death. But this is exactly the meaning that Jesus wanted them to get. He wanted them to know that if they were going to have life, it would be necessary that they die to earthly aims and ambitions, to sacrifice their flesh. Then they must turn to Jesus, and by demonstrating their faith in his death, receive justification. This is a reckoned standing in God's sight, which consecrated believers have. We have the privilege of partaking of the bread and the blood now, ahead of the world. And if we do this, and do it faithfully, we will receive abundant life.

In the typical Tabernacle arrangement, when the priest laid his hand upon the head of the animal to be sacrificed, the animal pictured the priest, himself. And then the priest slew the animal, picturing the priest giving his life in sacrifice. But in the antitype, there is no animal substitute for this. Jesus, our forerunner, actually laid down his life in death. Therefore, as his footstep followers, we must lay down our lives in sacrifice even unto death, as he did.

In Romans 12:1 there is a really beautiful truth: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a *living sacrifice*." What does the Apostle Paul mean by a living sacrifice? None of us

have life—we are all condemned to death through Adam. We have nothing to offer God as a 'living' sacrifice. Only through the application of the blood of Christ Jesus that justifies us, do we have anything to offer God. Because, through faith in his death, we have been reckoned perfect, thus we have something worthy of offering to God. The merit is all in our Lord's ransom price. And when the last member of the body of Christ is beyond the veil, then Christ's merit becomes available to the world of mankind, so that they too will have an opportunity for life.

Paul wrote in Romans 6:13: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead [we have life through faith in Christ's sacrifice] and your [body] members as instruments of righteousness unto God." We have been justified and are counted as being able to perform in a righteous manner, since our sins have been, and are constantly being, forgiven.

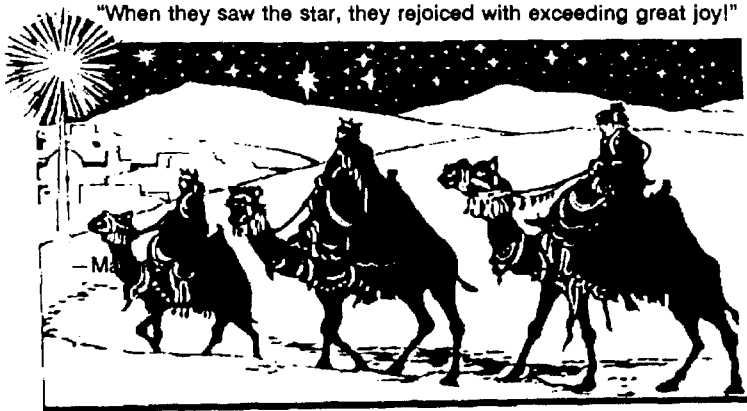
In Romans 8:10, 11, we read: "If Christ be in you, the body is dead because of sin." If Christ be in us—if we are Spirit-begotten—our body is accounted as dead as a sin offering. Paul continues, "but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Paul wrote: "The cup which we bless, is it not the communion of the blood of Christ?" When the sons of Zebedee asked Jesus if one could sit on his right hand and one on the left when our Lord ascended his throne, Jesus asked them, "Are ye able to drink of the cup that I drink of?" Here the cup pictures the trials that were necessary to perfect Jesus' followers as New Creatures in Christ. Jesus had to drink of this cup. The Apostle Paul said, "Though he were a Son, yet learned he obedience [under extremely adverse conditions] by the things which he suffered." (Heb. 5:8) The trials which he experienced during

the three and one-half years of his ministry perfected him as a New Creature; they proved him faithful to God and righteousness beyond any question of doubt, so that in the eons and ages to come he would be looked upon as worthy to hold the position as king of Kings and lord of Lords over God's vast universe. Therefore, symbolically, the cup also pictures the testings which are necessary for each New Creature in Christ to develop and grow strong, and to crystallize in character.

We have an altar, the arrangement of which is that we can come to the LORD to be covered by the merit of Christ's righteousness. We can offer ourselves as an acceptable offering for sin along with our Lord Jesus' great, meritorious offering. We realize that when Jesus died on the cross he provided all the merit that will ever be needed in order to ransom Adam and his progeny from death. But if we are faithful, we will have the privilege of helping to dispense the blessings to all the families of the earth at Jesus' side, when we partake of his glory. ☐

"When they saw the star, they rejoiced with exceeding great joy!"



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Hannah's Gift to God

SAMUEL'S LIFE HAS many interesting facets for us to explore. He was a prophet, a judge, and, at a very young age, was helper to a priest. His experiences were closely intertwined with those of two famous kings of his day.

To start at the beginning of his life, we learn that Samuel's very existence was as a result of his mother's many prayers to God. Although Hannah, Samuel's mother, and Elkanah, his father, had been married a long time, Hannah did not have any children. This troubled Hannah and made her quite sorrowful.

Each year, Hannah and Elkanah traveled from their hometown of Ramah to Shiloh, where the Tabernacle was now permanently set up. There they offered sacrifices to the LORD, and each time she prayed, her prayers were for a son. Year after year went by, and still she was childless, until she was so unhappy she could not control her weeping, and she lost her appetite. Her husband loved her very much and was quite concerned about her. He asked Hannah, "Why weepest thou, and why eatest thou not, and why is thy heart grieved? Am not I better to thee than ten sons?" She tried to be cheerful because she loved Elkanah, and knew he was always especially kind and loving to her. But when she prayed to the LORD this time, she made a vow. "LORD of hosts, if thou wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life." — I Samuel 1:11

The priest, Eli, was watching her as she prayed. It was obvious to him she was very intense about her prayer. After talking to her, he told Hannah, "Go in peace: and

the God of Israel grant thee thy petition that thou hast asked of him." Her confidence in his words was so sure that at once she forgot her sadness, and was able to join her husband, and to enjoy a meal with him.—I Samuel 1:17,18

Finally Hannah's longing for a son was satisfied! She had a fine, healthy little boy whom she named Samuel, meaning, 'Asked of God'. As the years passed by, he grew into a lovely child, and before long it was time for Hannah to keep her vow to Jehovah. When Hannah and Elkanah went to Shiloh to leave Samuel there with Eli, the priest, to serve the LORD, it was a joyful day! Hannah said, "My heart rejoiceth in the LORD. . . . There is none holy as the LORD, . . . for the LORD is a God of knowledge." Hannah's complete prayer is recorded in I Samuel 2:1-10. It is indeed a very beautiful prayer, which you may enjoy reading!

"Samuel ministered before the LORD, being a child, girded with a linen ephod. Moreover, his mother made for him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. And the child grew on, and was in favor both with the LORD, and also with men."—I Samuel 2:18,19,26

Samuel was introduced into the LORD's service as a prophet while he was still very young, and in a very unique manner. From early childhood he had served Eli in the house



of the LORD. One night when Eli was sleeping, the LORD called Samuel. He answered, "Here am I." (I Samuel 3:2-4) He did not know this was the LORD calling him. He supposed Eli had spoken to him, needing some help. Surprised to learn Eli had not called, he went back to bed only to be summoned again! Once more he reported to Eli. He had the same experience a third time. Now Eli realized it must be the LORD speaking to the boy. He told him that if he heard his name called again, to answer, "Speak, LORD, for thy servant heareth."—verses 5-10

The LORD did speak to Samuel again, and he answered as Eli had instructed him. At this time Jehovah gave his new, young prophet in Israel his first message to deliver—God's message to Eli. These were difficult words for Samuel to say to Eli, to whom he was a loyal servant, because the information was a judgment against Eli and his sons, who had not been as faithful in their priestly duties as they should have been.

After Samuel spent a restless night, early the next morning Eli insisted that the young man tell all of the message from God, which Samuel faithfully did. It was a hard blow to Eli, but he took it well, saying, "It is the LORD: let him do what seemeth him good." (I Samuel 3:18) Later, the judgment of God did fall upon Eli and his sons, just as Samuel had prophesied. In this way the young servant of God was confirmed as a prophet. "Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israel knew that Samuel was established to be a prophet of the LORD."—I Samuel 3:19,20

For many years Samuel served well as a helper to Eli and as a prophet. But the LORD had still another role for him. Samuel was also privileged to serve as a judge who would deliver Israel from their enemy, the Philistines. As was true with all who served the LORD in the capacity of judge over that idolatrous people, Samuel's first work was to call the nation back to the worship of the true God.

Samuel spoke to all the house of Israel and said, "If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroath from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines." (I Samuel 7:3) The people heard his words willingly and with hope, and so Samuel told them, "Gather all Israel to Mizpeh, and I will pray for you unto the LORD."

It was a great test of Samuel's faith in God, since, while the people were gathered at Mizpeh, they were completely surrounded by their enemy, the Philistines. But Samuel offered sacrifice to the LORD and continued to pray. Meanwhile, the Philistines took advantage of the situation, and drew near to do battle against Israel. But the LORD thundered with a great thunder on that day, upon the Philistines, and they were terrified. Israel joined battle with them, and won! (I Samuel 7:10,13) The Philistines were conquered, not only in that skirmish, but they never again invaded Israel all the days Samuel served as judge.

"Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places, and his return was to Ramah, for there was his house; and there he judged Israel; and there he built an altar unto the LORD."—verses 15-17

Samuel was Israel's last judge. He had brought the Israelites back to the LORD. Because of this, peace came to the land after the destruction of the Philistines under his leadership as judge. But in spite of this, there was a growing desire on the part of the people to have a king rule over them, just as the Gentile nations around them had kings. So it was not long before all the elders of Israel gathered themselves together, and assembled before Samuel at his home in Ramah. They spoke these words: "Behold, thou art old, and thy sons walk, not in thy ways: now make us a king to judge us like all the nations." (I Samuel 8:4,5) Samuel was deeply upset with

their demand, feeling it meant the people were rejecting him and lacked appreciation for the faithful service he had rendered to the nation. But God assured him, saying, "they have not rejected thee, but they have rejected me, that I should not reign over them." He told Samuel, "Hearken unto their voice, and make them a king."

Now Samuel, the old and loyal servant of God, had a new task before him. The LORD said to Samuel, "Behold the man whom I spoke to thee of! This same shall reign over my people." (I Samuel 9:17) The man God had chosen was named Saul, "a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people." (I Samuel 9:2) Yes, it was true that he would be a tall and handsome king, but would he be a righteous and just ruler?

Although the prophet warned against the power that a king would exercise over them, the people said, "We will have a king over us; that we may be like all the nations: and that our king may judge us, and go out before us, and fight our battles." See I Samuel 8:10-19.

According to custom, Samuel took a vial of oil and poured it upon Saul's head, anointing him Israel's king. He kissed him and said, "Is it not because the LORD hath anointed thee to be captain over his inheritance?" And Samuel spoke to all the people, saying, "See ye him whom the LORD hath chosen, that there is none like him among all the people?" And all the people shouted, crying out, "God save the king!"—I Samuel 10:1,24

Just before he died, Samuel gave the children of Israel some very good advice. His words are truly eloquent. They are recorded in I Samuel, chapter twelve. Included were some thoughts he wished to share with his people: "I am old and grayheaded, and I have walked before you from my childhood to this day. Now therefore, behold the king whom ye have chosen, and whom ye have desired,

and, behold the LORD hath set a king over you! I will teach you the good and the right way: only fear the LORD and serve him in truth with all your heart: for consider how great things he hath done for you!"—verses 2,13,23,24

Saul soon proved to be a wicked king, and Samuel found it necessary on a number of occasions to deliver words of warning to Saul, which he ignored. Finally Samuel said to Saul, "I will not return unto thee; for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel." To replace King Saul, God had chosen another young man named David. Once again Samuel had the honor of anointing Israel's king. Samuel took the horn of oil and anointed him before his brothers. And although he was anointed king, and the spirit of the LORD came upon David from that day, it was not until Saul was dead, many years later, that David sat on Israel's throne.—I Samuel 16:13

This appears to have been Samuel's last official act for the LORD. From boyhood to old age he had never swerved from faithfully serving the cause of the LORD eagerly. No flaw of character is recorded concerning Samuel during his life as helper to Eli, the priest, as prophet, as judge, and as counsellor of kings. When Samuel died, all the Israelites gathered together and lamented him. And they buried him at his home in Ramah.—I Samuel 25:1

QUESTIONS

1. Samuel was just a little boy when he was given by his parents to serve the priest, Eli. Why did they agree to this?
2. What was the young prophet's first message, and for whom was it meant? Was it easy for Samuel to give this message?
3. Did this prophecy come true?

4. What was Samuel's chief duty as a prophet? Was he successful?
5. Why was Samuel Israel's last judge?
6. Samuel anointed Israel's first king. Who was he?
7. Was Samuel a faithful prophet?
8. What was Samuel's last official act for the LORD? ☐

OBITUARIES

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.

Brother Carl Ostness, Tacoma, WA—September 3. Age, 95.
Sister Jessie Maynard, Santa Ana, CA—October. Age, 97.
Sister Louise Mammone, Groton, CT—October 26. Age, 85.

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*LISTEN to these
interesting topics
discussed Sundays
on*

**WOR-710
9:15 P.M.**

December:

- 1-Kingdoms of this World
- 8-Peace on Earth
- 15-Goodwill toward Men
- 22-Peace through Christ's Kingdom
- 29-Hope of Immortality

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FOR YOUR NEWSPAPER

To the left is a suggestion for an advertisement in your local newspaper. This outline is designed for 3 inches in one column.

DECEMBER SPECIAL

On Sunday, December 15th, **"Frank and Ernest"** will discuss a topic of interest, *"Goodwill toward Men."* Free circulars are available which announce this program, and you are invited to send for as many as you can use. Address your request to:

The Dawn
East Rutherford, NJ 07073

ENCOURAGING LETTERS

Saw 'The Bible Answers' on College Cinema Network

Friends: I would like very much to receive a copy of your booklet, **"Armageddon, then World Peace."** I was impressed by your presentation on the College Cinema Network and would like to look further into it on my own. I would also like information on receiving more booklets for distribution on campus at the University of Northern Colorado where I am a student, and on accessing your video for our Inter-Varsity Chapter. Thank you very much. Cordially.—CO

"Frank and Ernest" from 2,000 Miles Away!

I was scanning the radio in my car one evening when I stopped on your station and heard you talking about hell. I'm responding to your offer for the booklet entitled **"The Truth about Hell."** I found it very interesting that I've never been able to pick up any stations more than

200 miles from our town, but that night you came in loud and clear and I'm probably more than 2,000 miles away from you in a town called Thunder Bay, Ont., Canada, at the west end of Lake Superior. Did you ever think that you could reach this far? Sincerely.—Canada

New Subscriber

When I received **The Dawn** in the mail, I browsed through it, and I began to wonder if this was a ploy of another group to evangelize through the mail. So I read some of it. It said, "But to us, his footstep followers, he [Jesus] is the Son of God." The other group does not believe that, so I was convinced this was not their publication. I'm subscribing for a year. I am a Catholic Christian—I say that because some folks don't consider Catholics Christians. We are. God bless your endeavors.—OR

An Answer to Her Prayers

Please send the booklet you talked about on Sunday. I think it is called **"God and Reason."** The booklet states we shall meet our loved ones again, and know each other. Thank God for this teaching in this day. You are an answer to my prayers.—NJ

Crises in Philippines

Dear "Frank and Ernest," The recent crises here in our country, what with these typhoons, floods, quakes, unstable government, makes us think that God is punishing us, that he has forgotten us. But then, I think not. With your constant reminder to us that he loves us, I believe you. I think it's us who have forgotten him. I think it's us who have gone astray. With your program, may you always help us in praying to him that we can still make it as a united people. May God save our country. And yes, I already thank God for your kindness. Keep up the good words!!! In Christ.—*Philippines*

His Life Changed

Dear Sir: I am a regular reader of your magazine, **The Dawn**. But after reading through your publication, **"The Divine Plan of the Ages,"** a lot of things have changed in my Christian life and I can now see the glorious plan of God more clearly. Thank you for this and other publications. May the blessings of God be upon you all. Please, I want you to send me the complete set of six volumes of **The Studies in the Scriptures**, so that I will be able to read them all without wasting time. Also, please send me the following books: **"Tabernacle Shadows," "The Daily Heavenly Manna," "The Book of Books," "The Creator's Grand Design," "The People of the Bible," "Behold Your King."** I will also like to receive some tracts and booklets that are good for studying. Enclosed in this letter is \$20.00 to cover some of the expenses. If my bill remains, I will surely pay it when I see your response. Thank you very

much, and may the light of Christ continue to radiate and shine forth in our lives. I remain, Yours in Christ.—*Nigeria*

Helps to Keep Pace

Dear Dawn Magazine: We enjoy your articles. It helps to keep up with the fast-moving events in the world. Please keep us on your mailing list.—*WA*

Encouragement from Panama

We who are now listeners of the Radio Newspaper would like to encourage you to keep on, for your works are not in vain, but will attract a great reward in heaven.—*Panama*

Request from Nigeria

Dear Sir/Madam: I am very happy to write you this letter because it is not my will, but the will of Almighty God. My aim of writing you is my request that as a follower of Jesus Christ I need materials to comfort me in all my ways such like Bibles, tracts, magazines, Christian films, Christian records.

Please, I am in need of it. Thanks.—*Nigeria*

Thanks to North Hollywood

Dear Folks: We thank you so much for your kindness and the time spent in sending your cassettes over the past two years. We express our deep appreciation for you folks at the video cassette office in North Hollywood. Sincerely yours.—*TX*

God's Mysterious Ways

Dear Brethren: Greetings in Jesus' precious name! I would like ten videotapes of "***The King of kings, and Lord of lords,***" also two "***Great Pyramid***" tapes. I have many Catholic friends that will have a better appreciation of the 'King of kings' tape now that the Catholic Archbishop of Connecticut advised 500 parishioners to subscribe to ***The Dawn*** magazine, that it would be a great help for them in understanding the Bible! God works in mysterious ways. Your brother in Christ.—*NY*

Videotapes in College Classroom

Dear Sir or Madam: One of our Bible professors would like one of your videotapes for use in one of his classes. He would like *"Israel in His-
tory and Prophecy,"* which he found listed in an **Educator's Guide to Free Audio and Video Materials** catalog. I know this is a last-minute request, but we would really appreciate it if you could get it to us soon. Thank you for your time and this service that you provide.—KS

Enriching School Program

Dear Sirs: We would like to receive the following video series as listed in the 1990 edition of the **Educators' Guide to Free Science Materials: "Creation or Evolution,"** as soon as it is available. Thank you, and God bless you for assisting us to enrich the curriculum of our Christian school program. Sincerely.—WA

Across the Seas

Many thanks for the reviews [booklets] you sent us, and

God reward you because for us you are a great blessing. Although we cannot study English as well as we would like to, the [booklets] enrich a great deal our knowledge about the message of the Bible. God bless you all! We embrace you! Love from all here.—
Romania



The "Frank and Ernest" Habit

Dear "Frank and Ernest": Peace! I just want to extend my gratitude to you for providing us Filipinos with your enlightening and inspiring radio program. Listening to it has now become a habit for me and the family, and I hope you won't tire of reaching out to us with your God-inspired messages. They surely help brighten our day, and give us hope in these troubled times. Again, thank you. May the LORD bless you always for the good work that you do. Always.—*Philippines* ☐

SPEAKERS' APPOINTMENTS

These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Pilgrim Service. Their visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

D. Bruce

Boise, ID

December 1,2

R. Gorecki

Phoenix, AZ

Dec. 29-Jan. 1

CONVENTIONS

Conventions are listed at the request of the classes who sponsor them. Please send your listing IN WRITING, at least three months before the date of the convention. If received in time, your convention will be listed for those three months.

PHOENIX CONVENTION,
December 27,28,29,30—Holiday Inn, 1600 S. Country Club Dr., Mesa, AZ Phone: (602) 964-7000. Address requests for reservations or information to: Mrs. Claudine White, 12310 Aurora Dr., Sun City West, AZ 85375
Phone: (602) 584-6654

PALO ALTO, CA, January 26, 27—San Jose Masonic Lodge, 2500 Masonic Drive, San Jose. For information, please contact: Mr. Mitchell

Blicharz.

Phone: (408) 356-7973

ST. PETERSBURG, FL, January 12—Majestic Park Homes, 8300 Seminole Blvd. (Alt. 19) Seminole. Contact: Stella Slavich, 3847 Tarpon Pointe Circle, Palm Harbor 34684

Phone: (813) 786-3795

ROCKLAND BIBLE STUDENTS, February 24—Bear Mountain State Park, Overlook Lodge, Bear Mountain, NY. Contact: Mrs. R. Shallieu, 1041 Johnston Drive, Watchung, NJ 07060.

"Thou shalt call his name JESUS: for he shall save his people from their sins."—Matthew 1:21

THE NOTING OF those little incidentals by which divine providence prepared for our Savior's birth are strengthening to the faith of the LORD's people.—Z. '00-8