

a herald of Christ's presence

# THE **DAWN**

"THY THRONE, O GOD,  
IS FOREVER AND EVER:  
A SCEPTRE OF  
RIGHTEOUSNESS IS THE  
SCEPTRE OF THY  
KINGDOM."

Hebrews 1:8

January 1967

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## Outlook for the New Year

THE Christian's outlook for 1967, and for the future in general, is one of hope based upon the assurances of God's Word that the great Creator of the universe has the affairs of his earthly creatures well in hand, and that eventually they will be delivered from the miasma of sin and death in which they are now wallowing. Followers of Christ today, however, will remember those timely words of information given by Jesus to those first disciples when he said to them, "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:7) Remembering these words, they will not undertake to forecast just when the messianic kingdom, which is to deliver mankind from sin and death, will manifest itself in power and great glory, as the Scriptures assure us will be accomplished in God's own due time.

However, God has permitted sufficient information concerning "the times" and "the seasons" of his plan to be known by his people at this juncture to give the assurance that we are living in the end of the age, and that the experiences the nations of the world are now undergoing are in preparation for his long-promised kingdom. With this in mind, we can view the day-by-day events of the world with interest, and with faith that in the general picture there is evidence that our own deliverance into the kingdom is drawing near, and that the blessing of all the families of the earth through the agencies of that kingdom is therefore also near.

### Progress in Knowledge

The period in which we are now living is described in Daniel's

prophecy as "the time of the end." (Dan. 12:4) In this "time of the end," the prophecy explains, there would be an increase of knowledge and much running to and fro. Because this was to be one of the characteristics of the end of the age, we know that during 1967 science and invention will continue to expand in every field of human endeavor.

And think of what has already taken place in fulfillment of this prophecy! The pre-nineteenth-century world possessed none of those numerous things which depend upon electricity, including all our means of rapid communication today. It is only since the incoming of the twentieth century that the world has had airplanes, television and commercial radio. Radar, atomic energy, space rockets, and jet propulsion have been in use only a few years.

Electronic computers are revolutionizing the business and industrial worlds. It is safe to say that great strides will continue to be made throughout 1967, providing still more wonderful things for the human race to use. Speed of travel—especially by air—will be increased. The length of time once consumed in crossing the Atlantic has already been reduced from several months to a few hours, and that time continues to be cut down; for now giant airplanes are being manufactured which will speed travelers across the ocean at 1,500 miles an hour, and that will not be the end of progress in rapid travel.

It is difficult at times to understand just why one would wish to travel so fast, although there are doubtless times when such speed offers considerable advantage; for example, when President Johnson traveled 25,000 miles in seventeen days on his Asian peace mission. The fact, however, that the President of the United States felt it necessary to go on such a mission in this time of enlightenment and great progress reveals that man, with all his inventions, has done little to solve the problems of human selfishness and sin.

### **Death on the Highway**

One of man's greatest conveniences is the automobile. These appeared in their first crude form near the close of the nine-

teenth century. Now they are being manufactured by the millions every year. Highways cannot be built fast enough to accommodate the increasing number of automobiles. In and near the large cities of America and Europe, and elsewhere, the highways are becoming increasingly congested; and in America alone 50,000 people are killed in automobile accidents every year. While serious efforts are being made to reduce this traffic death toll, the outlook does not seem very promising.

Science and invention have provided man with great possibilities for peace and happiness. In some countries the standard of living has been greatly raised, but the affluent life of the masses in the more favored countries has not resulted in contentment. There is discontent in every quarter. This is true within nations and among the nations. If in a small community half of the people had more than they needed and the other half were starving, there would be trouble; and the same thing is true in the world community of nations. The rich nations are trembling with fear as the attitude of the poor nations becomes more and more threatening. It is unlikely that this unhappy situation will improve during 1967.

### **The World's Awareness**

One of the unique situations resulting from the increase of knowledge in this "time of the end" is the manner in which the general public is made aware of so much that is taking place throughout the earth. By means of television we see actual battles raging in Viet Nam, with Americans and Vietnamese being killed and wounded. We see bloody riots on the streets of our large cities. We see buildings being burned. In short, we often see the news as it occurs and, if not just at the instant, very shortly thereafter.

Fallen human nature being what it is, it seems that what is considered worthwhile news coverage usually involves the unhappy events so prevalent throughout the earth. It was once observed by a philosopher that if one were walking down the street and saw a drunken man in the gutter, and helped that unfortunate one to get up and perhaps to reach his home, it is

likely that few would know about it. But if perchance that person were walking down the street and hit a man over the head and left him lying in the gutter, his name and picture would appear on the front page of the paper, or today he might even be seen on television.

We mention this as a reminder that a great portion of the daily news brought to the public by the press, radio, and television presents the unhappy, tragic aspects of human experience. And today there is so much of this that the mental attitude of the public must be adversely affected. Think of being awakened in the morning by the radio blaring out how many were killed in Viet Nam overnight, how many persons were trapped in a fire and burned to death, how many were murdered, and so forth. Humans did not have to contend with this prior to "the time of the end." But we can be sure that this symptom of a sick world will continue with us throughout 1967.

### **An Evil World**

The Apostle Paul spoke of man's social order as an "evil world." (Gal. 1:4) This does not mean that there is no good in the world, but simply that evil predominates. There is still much good in the world. Acts of kindness by individuals and groups are taking place all around us. There are noble-minded men and women who are laying down their lives for those in need. How much darker this dark world would be without these! And sometimes the noble deeds of the truly good people of earth do get favorable mention in the news. How refreshing it is when this happens!

However, to the truth-enlightened Christian the hope for that better world destined ultimately to come is not based on the efforts of those today who are nobly doing all they can to alleviate mental and physical suffering. The hearts of the people as a whole are little or no different today than prior to the foretold increase of knowledge. Throughout the ages there have always been the evilly inclined, although there have also been those who have preferred to do good rather than evil, and who have been willing to have their good deeds cost them

something—in many instances, even life itself.

The recent great advances in science and invention have not changed the hearts of the people. Because this is true, the abilities of many scientists are being utilized for making increasingly destructive materials and weapons of war. The United States and Russia now have it within their power to destroy essentially all mankind in a very short period of time. Some day not too distant probably China will also possess the same potential. This was one of the threatening news items of 1966. We are not to expect that scientists will find a way to change the human heart from selfishness to love, from hate to mercy, either in 1967 or any other time.

### **God's Way**

The Scriptures reveal that in this prophetic “time of the end” man’s extremity becomes God’s opportunity to set up his control in the affairs of men through the establishment of that long-promised messianic kingdom. This kingdom, or government, is foretold in Isaiah 9:6, 7. In this prophecy we are informed that “of the increase of his government and peace there shall be no end.” The same prophecy gives us the assurance that “the zeal of the Lord of hosts will perform this.”

The Hebrew word here translated “zeal” is used in Zephaniah 3:8, where it is translated “jealousy.” We think the word “zeal” conveys the more correct thought. Zephaniah’s prophecy reads, “Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy [zeal].”

In this prophecy we see the zeal of the Lord overthrowing the selfish and sinful institutions of earth in preparation for the establishment of Christ’s “government and peace.” We believe that this is now taking place. In Daniel’s prophecy “a time of trouble, such as never was since there was a nation” is associated with the foretold increase of knowledge; and the increase of knowledge has itself had much to do with precipi-

tating this world-wide distress of nations with perplexity, as mentioned by Jesus.—Dan. 12:1; Luke 21:25, 26

In Zephaniah's prophecy it is the symbolic earth that is devoured, even as it is symbolic fire—the fire of God's zeal—that does the devouring. The important consideration for us, however, is not the fact that "this present evil world" is being destroyed, but that a new world is to be established. This new world will be under the jurisdiction of the kingdom of Christ. One of the main functions of that kingdom will be to enlighten the people concerning God and his ways, and to assist them in walking in his way of righteousness.

Zephaniah's prophecy continues: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:9) There are other prophecies which give us similar information. Isaiah wrote, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9

In many places throughout the earth today the people are hurting and destroying one another because they lack a true knowledge of the loving God of the Bible, the Creator of heaven and earth. They do not know of his loving plan for the recovery of mankind from sin and death. They do not know that God so loved them and all mankind that he gave his beloved Son to die for them that they might have life. They do not know of his plan to set up a government in the earth in which Jesus will be the King, and that through the agencies of that government the Lord will satisfy the legitimate desires of the people of all nations.

### **Hearts Will Be Changed**

Satan will be bound during that thousand-year reign of Christ's kingdom, and will therefore not be able then to deceive the nations. Thus the true knowledge of God will enter the minds and hearts of the people, and its enlightening and soothing powers will soften the hearts made hard by selfishness, and the people will respond in obedience to the laws of the kingdom.

When they are thus taught concerning God and his ways, they will beat their swords into plowshares and their spears into pruninghooks, and will learn war no more. How marvelous will be the accomplishments of the zeal of the Lord of hosts!—  
Micah 4:1-4

### **The New Covenant**

In Jeremiah 31:31-34 we are given a promise by God that he intends to “make a new covenant with the house of Israel, and with the house of Judah.” Other prophecies reveal that this covenant will be extended to the people of all nations. As the Lord explains, this covenant will not be written on tables of stone as was the covenant given to Israel through Moses. This New Covenant, the Lord says, will be written in the “inward parts” and in the hearts of the people.

No rulership which is imposed by the strength of arms can result in the law of God being written in the hearts of the people. But this will be accomplished through the agencies of Christ's kingdom. Thus love will replace selfishness as the motivating factor in human behavior. What a different world it will be when this glorious work of the messianic kingdom is fully accomplished! David presents a poetic description of the happy conditions that will exist here on earth when the long-promised kingdom of Christ shall have accomplished its designed purpose: “Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase.”—Ps. 85:10-12

Knowing that the time of our deliverance from this present evil world and our exaltation into Christ's kingdom is near, we can enter 1967 with assurance and hope. We can also rejoice on behalf of mankind in general, who are destined to be delivered soon from the bondage of sin and death; for the kingdom will give not only peace to the nations, but health and life as well. And even the dead will be restored to enjoy that blessed new day of peace and happiness.

# THE BIBLE ANSWERS TV SCHEDULE

## ALABAMA

Decatur	WMSL-TV	Channel 23
Saturdays,	(Time to be announced.)	
Florence	WOWL-TV	Channel 15
Sundays,	11:00 a.m.	
Montgomery	WCOV-TV	Channel 20
Sundays,	12:00 noon	
Tuscaloosa	WCFT-TV	Channel 33
Sundays,	1:00 p.m.	

## ARIZONA

Phoenix	KTVK-TV	Channel 3
Sundays,	11:00 a.m.	
Phoenix	KTAR-TV	Channel 12
Fridays,	6:00 a.m.	
Yuma	KIVA-TV	Channel 11
Sundays,	7:00 a.m.	

## ARKANSAS

Little Rock	KTHV-TV	Channel 11
Sundays,	11:00 a.m.	

## CALIFORNIA

Fresno	KMJ-TV	Channel 24
Sundays,	10:00 a.m.	
Mt. Wilson	KMTW-TV	Channel 52
Sundays,	8:30 p.m.	
Los Angeles	KTTV	Channel 11
Sundays,	7:00 a.m.	
San Diego	KFMB-TV	Channel 8
Sundays,	7:00 a.m.	
San Francisco	KPIX-TV	Channel 5
Sundays,	6:30 a.m.	
San Jose	KNTV-TV	Channel 11
Tues, Thurs. Fri.,	8:00 a.m.	

## COLORADO

Durango	KREZ-TV	Channel 6
Sundays,	(Time to be announced.)	
Grand Junction	KREX-TV	Channel 5
Sundays,	(Time to be announced.)	
Montrose	KREY-TV	Channel 10
Sundays,	(Time to be announced.)	

## CONNECTICUT

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

## FLORIDA

Jacksonville	WJKS-TV	Channel 17
Sundays,	9:00 a.m.	

## HAWAII

Honolulu	KHON	Sundays, 7:00 a.m.
Wailuku	KALI	Sundays, 7:00 a.m.
Hilo	KHAW	Sundays, 7:00 a.m.

## ILLINOIS

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

## INDIANA

Terre Haute	WTHI-TV	Channel 10
Alternate	Sundays, 12:00 noon.	

## LOUISIANA

Monroe	KTVE-TV
Sundays,	7:00 a.m.

## MASSACHUSETTS

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

## MICHIGAN

Flint	WJRT-TV	Channel- 12
Saturdays,	8:00 a.m.	
Bay City	WNEM-TV	Channel 5
Wednesdays,	5:45 a.m.	

## MINNESOTA

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

## MISSISSIPPI

Biloxi	WLOX-TV	
Sundays,	1:00 p.m.	
Columbus	WCBI-TV	Channel 4
Sundays,	7:30 a.m.	
Meridian	WTOK-TV	
Sundays,	10:00 a.m.	

## MISSOURI

Springfield	KYTV	Channel 3
Sundays,	10:00 a.m.	

## MONTANA

Butte	KXLF-TV	Channel 4
(Day and	Time to be announced.)	

## NEBRASKA

Omaha	WOW-TV	Channel 6
Sundays,	11:00 a.m.	

## TV BROADCAST

### NEW MEXICO

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

### NEW YORK

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

### NORTH CAROLINA

Highpoint WGHP-TV  
Sundays, 7:00 a.m.

### OHIO

Cambridge WHIZ-TV Channel 80  
Sundays, 9:30 a.m.

Cincinnati WCPO-TV Channel 9  
Thursdays, 1:30 a.m.

Columbus WBNS-TV Channel 10  
Saturdays, 7:30 a.m.

Coshocton WHIZ-TV Channel 71  
Sundays, 9:30 a.m.

Toledo WSPD-TV  
Sundays, 1:00 p.m.

Zanesville WHIZ-TV Channel 18  
Sundays, 9:30 a.m.

### OREGON

Eugene KEZI-TV  
Sundays, 10:00 a.m.

### PENNSYLVANIA

Erie WSEE Channel 35  
Tuesdays, (Time to be announced.)

### SOUTH CAROLINA

Charleston WCSC-TV Channel 5  
Sundays, 12:00 p.m.

Greenville WFBC-TV Channel 5  
Tuesdays, 6:30 a.m.

### SOUTH DAKOTA

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

### TEXAS

El Paso KTSM-TV Channel 9  
Sundays, 10:00 a.m.

Monahans KVKM-TV Channel 9  
Sundays, 11:00 a.m.

San Antonio KWEX-TV  
Sundays, 3:15 p.m.

### UTAH

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

### VIRGINIA

Norfolk WHRO-TV Channel 15  
Tuesdays, 8:30 p.m.

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

### WASHINGTON

Yakima KNDO-TV  
Sundays, 11:30 a.m.

Richland KNDU-TV  
Sundays, 11:30 a.m.

### WEST VIRGINIA

Fairmont WDTV  
Sundays, 1:00 p.m.

### BERMUDA

Hamilton ZFB-TV Channel  
(Day and time to be announced.)

## SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

### PANAMA

Panama City HOR59 Saturdays,  
8:45 a.m.

### PARAGUAY

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

### PERU

Lima Radio America 7:00 p.m.

### URUGUAY

Montevideo Radio Carve  
Saturdays, 4:30 p.m.

### PHILIPPINES

Davao City DXAW Saturdays, 9:45 p.m.

# "Frank and Ernest"

## BROADCAST SCHEDULE

### SUNDAYS UNLESS OTHERWISE NOTED

#### ALABAMA

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

#### ARIZONA

Phoenix KUEQ 740 8:30 a.m.

#### ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

#### CALIFORNIA

Chico KPAY 1060 10:35 a.m.  
El Centro KICO 1490 10:30 a.m.  
Los Angeles KBIG 740 10:00 a.m.  
Needles KSFE 1340 8:00 a.m.  
Redding KVCV 600 7:45 a.m.  
Sacramento KGMS 1380 8:30 a.m.  
San Diego XERB 1090 9:45 a.m.  
San Francisco KSAY 1010 10:00 a.m.  
Tulare-Visalia KCOK 1270 10:35 a.m.

#### COLORADO

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

#### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

#### FLORIDA

Tampa WFLA 970 9:30 a.m.

#### IDAHO

Lewiston KRLC 1350 9:35 a.m.

#### ILLINOIS

Chicago WEAW 1330 10:00 a.m.  
La Salle WLPO 1220 9:45 a.m.  
Rockford WRRR 1330 8:30 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

#### INDIANA

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

#### IOWA

Clinton KROS 1340 7:15 p.m.

#### KANSAS

Goodland KLOE 730 7:45 a.m.

#### KENTUCKY

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

#### MAINE

Bangor WABI 910 12:00 noon

#### MASSACHUSETTS

New Bedford WBSM 1420 1:45 p.m.  
Orange WCAT 1390 9:15 a.m.

#### MICHIGAN

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

#### MINNESOTA

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

#### MISSISSIPPI

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

#### MISSOURI

Joplin WMBH 1450 6:00 p.m.  
Farmington KREI 800 9:00 a.m.  
Kansas City KCMO 810 9:35 a.m.  
St. Louis KWK 1380 8:00 a.m.

#### MONTANA

Miles City KATL 1340 9:15 a.m.

#### NEBRASKA

Grand Island KRG1 1430 10:05 a.m.

#### NEW JERSEY

Newark WJRZ 970 9:30 a.m.

#### NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

## BROADCAST SCHEDULE

### NEW YORK

Albany WEEE 1300 9:00 a.m.  
Kingston WBAZ 1550 9:45 a.m.  
New York WJRZ 970 9:30 a.m.

### NORTH CAROLINA

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

### OHIO

Akron-Canton WHLO 640 7:45 a.m.  
Cincinnati WNOP 740 9:10 a.m.  
Columbus WBNS 1460 10:05 a.m.  
Plaqu WPTW 1570 11:30 a.m.  
Zanesville WHIZ 1240 11:45 a.m.  
Cleveland (Sat.) WXEN (fm) 106.5  
11:45 a.m.

### OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.  
Wagoner KWLK 1530 8:15 a.m.

### OREGON

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

### PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.  
Connellsville WCVI 1340 12:05 p.m.  
Pottstown WPAZ 1370 8:30 a.m.

### PUERTO RICO

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

### SOUTH DAKOTA

Yankton KYNT 1450 11:05 a.m. and  
5:45 p.m.

### TENNESSEE

Clinton WYSH 1380 7:00 a.m.

### TEXAS

Lubbock KDAV 580 9:45 a.m.  
Pampa KPDN 1340 12:00 p.m.  
San Antonio KBOP 1380 7:15 a.m.  
Sherman-Dennison KRRV 910 11:45 a.m.  
Wichita Falls KWFT 620 10:15 a.m.

### UTAH

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

### VIRGINIA

Richmond WLEE 1480 10:10 a.m.

### WASHINGTON

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

### WISCONSIN

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

### WYOMING

Cheyenne KVVO 1370 10:05 a.m.

### VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

### CANADA

Calgary, Alta. CKXL 1140 9:00 p.m.  
Corner Brook, Nfld. CFCB 570 10:30 a.m.  
Dauphin, Man. CKDM 730 10:30 a.m.  
Oshawa CKLB 1350 9:45 a.m.  
Prince Albert, Sask. CKBI 900 10:30 a.m.

### AUSTRALIA

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

### RADIO TOPICS FOR JANUARY

1—"The Lord's Witnesses"

8—"The Bible, Ancient and Modern"

15—"The Bible Versus Evolution"

22—"God the Father"

29—"Unlocking the Gates of Hell"

**LESSON FOR JANUARY 1****Time of Preparation**

**MEMORY VERSE:** "Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Luke 4:8

**LUKE 3:21, 22; 4:1-13**

JESUS was thirty years of age when he presented himself to John the Baptist to be baptized. John was baptizing those who responded to his call to repentance from their sins against the Law of God which had been given to the nation by Moses. John knew that Jesus was not a transgressor of this Law and he hesitated to baptize him, saying to him, "I have need to be baptized of thee." (Matt. 3:13-15) But Jesus insisted, and John baptized him.

However, Jesus' baptism was not for the remission of sin, in contrast with the others whom John immersed. It was at this point in Jesus' earthly life that he dedicated himself to do the Father's will, and his burial in water was a symbol of the burial of his will into the will of his Father as it had been outlined in the Old Testament Scriptures. We are told that in connection with his baptism Jesus was praying. His prayer might well have been the one expressed in Psalm 40:7, 8: "Lo, I come: in the volume of the book

it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."

With this presentation of himself in consecration to his Father, "the heavens were opened" to Jesus. (Matt. 3:16) This suggests a divine revelation of truth relating to the Father's plan, the truth which was to guide Jesus throughout his ministry.

We are told that when Jesus "returned from Jordan" he was filled with the Holy Spirit, and that by that Spirit he was led into the wilderness. Later in his ministry Jesus described the Holy Spirit as "the Spirit of truth." Evidently what occurred at his baptism was such a revelation of truth through the Spirit, or power, of God that Jesus felt impelled to isolate himself for a time in order to comprehend fully the Father's will for him.

Jesus fasted in the wilderness for forty days, and naturally he became very hungry. Satan used this circumstance to suggest to Jesus that he use his God-given power to turn stones into bread. Jesus received this power when

the heavens were opened to him, but he knew that it was not to be used to satisfy his own cravings or desires, but for the blessing of others. And how wonderfully he used it in this manner throughout the course of his ministry!

Jesus replied to Satan, saying, "It is written, That man shall not live by bread alone, but by every word of God." (Deut. 8:3; Luke 4:4) While material bread might sustain Jesus' life temporarily, he knew that his eternal existence depended on his obedience to the Word of God. Obedience called for the sacrifice of his life, so apparently it would have been disobedience to use the miraculous power with which he was now endowed to satisfy his natural craving for food.

Then Satan presented another temptation to Jesus. He took him, in his mind, up into a high mountain and showed him "all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them: . . . if thou . . . wilt worship me." Jesus knew that he had come into the world to be eventually a great king over all the peoples of the earth. He also knew, however, that he had to earn the right to this high position of power by faithfully laying down his life to redeem mankind from death. To attempt to become a ruler by bowing down to Satan, the prince of this world, would have been disobedience to his Heavenly Father; so again he quoted the Scriptures to turn the Devil aside:

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

Then Satan tried the third time. He suggested to Jesus that he cast himself down from the pinnacle of the temple and depend upon his Heavenly Father, through his angels, to save him from injury. In this instance Satan quoted a text of Scripture: "He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."—Ps. 9:11, 12; Luke 4:10, 11

Satan introduced two of these temptations with the statement; "If thou be the Son of God." He knew that Jesus' claim to be the Son of God would provoke the religious leaders, and that Jesus knew this also. But Jesus did not propose to demonstrate the validity of his claim by yielding to Satan's temptations. Jesus had heard the voice from heaven saying, "Thou art my beloved Son; in thee I am well pleased." To expect further proof of this from his Father would have been tempting him, and he said so: "Thou shalt not tempt the Lord thy God."

#### QUESTIONS

What was the significance of Jesus' baptism?

What great blessing came to Jesus at the time of his baptism?

How did the Holy Spirit impel Jesus to go into the wilderness?

Explain why it would have been wrong for Jesus to yield to any of the three temptations Satan presented to him.

## Jesus Begins His Ministry

**MEMORY VERSE:** "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."—John 14:12

**LUKE 4:16-19; 5:18-26**

JESUS received the Holy Spirit at the time of his baptism by John, and in this lesson we find him in the synagogue at Nazareth explaining in part the ministry of the Spirit in his life. He read from the 61st chapter of Isaiah's prophecy, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

As Jesus explained, he was "anointed," or commissioned, by the Spirit of God to do all these things. In short, this was a commission to preach the glad tidings of his coming kingdom on earth, when deliverance will come to all the "poor," the "brokenhearted," the "captives," the "blind," and the "bruised." Jesus not only comforted the people by his messages of truth concerning the coming kingdom blessings, but in many instances he confirmed this message by the miracles which he performed to illustrate the vital meaning of his ministry.

The second part of our lesson is an account of one of these miracles. It was the healing of a man afflicted with palsy. Much faith was manifested by this man and his friends in overcoming the difficulty of bringing him to Jesus. When Jesus saw their faith he said to the man, "Thy sins are forgiven thee." The scribes and Pharisees were displeased with this and accused Jesus of blasphemy.

To their reasonings among themselves, Jesus replied by asking which would require the greater power, or authority: to forgive a man his sins, or to heal his disease? Then, to demonstrate that he did have power to forgive sins and to heal the sick, Jesus said to the man sick of the palsy, "Arise, and take up thy couch, and go into thine house." The man obeyed, and thus it was demonstrated that the power of God was truly operating through Jesus.

The record states that "they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today." (Luke 5:24, 26) Truly these things were strange, not to Jesus, but to the members of the sin-

cursed and dying race to whom he ministered. To them, sickness and death were inevitable, and they supposed that no one could do anything about it. But Jesus could, for he had been endowed with the miracle-working power of his Heavenly Father, the Creator, and he was able not only to comfort his hearers with his words but to restore them to health, which in many cases he did. He even awakened from death some who had died.

Our memory verse ties in beautifully with the lesson, and calls attention to an aspect of the divine plan of redemption and deliverance not generally understood. In this verse Jesus asserts that those who truly believe on him will be able to do the same works that he did, and even "greater works." There are those who use this text as authority to practice what they call divine healing. But these do not attempt to raise the dead, as Jesus did, nor do they attempt to explain what Jesus meant by doing "greater works" than he did. The understanding of this statement by Jesus is to be found only in the divine plan of the ages as set forth in the Bible. One of the important features of that plan is the fact that Jesus will have associate rulers and blessers with him in his thousand-year kingdom. Jesus will be the great Messiah of promise in that kingdom, the "Seed" promised to Abraham which was to "bless all families of the earth." (Gen. 12:3; Gal. 3:16) And his true followers will be a part of that

"Seed" class. For Paul wrote, "As many of you as have been baptized into Christ have put on Christ, . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:27-29) While these faithful followers of the Master today are to comfort the mourning ones with the Gospel of the kingdom, they are not now empowered to heal the sick and raise the dead. But they are being prepared for this glorious future work of the kingdom. This is the hope which is set before them in the Word of God.

In the kingdom, both Jesus and his associates will perform great works. During his earthly ministry Jesus healed comparatively few of the sick, and the number of those awakened from the sleep of death was small indeed. But during the kingdom all the sick will be restored to health, and all the dead will be raised to life. And not only so, their healing will be permanent if they obey the laws of the kingdom; and those raised from death will not need to die again, as did those whom Jesus awakened at his first advent. These will indeed be greater works!

## QUESTIONS

What function of the Holy Spirit in Jesus' life did he emphasize at Nazareth?

Explain the circumstances of the miracle recorded in this lesson.

When will Jesus' followers do greater works?

## The Marks of a Christian

**MEMORY VERSE:** "Why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6:46

**LUKE 6:20-23, 27-36**

THE first 26 verses of the 6th chapter of Luke present much the same thoughts as those found in the 5th chapter of Matthew, which is the opening chapter of Jesus' Sermon on the Mount. Perhaps this is Luke's more condensed report of Jesus' Sermon on the Mount, although some scholars feel that Jesus presented similar thoughts on another occasion. This is not important. It is important that as followers of the Master we be guided and inspired by these teachings.

"Blessed be ye poor," Jesus is reported as saying, "for yours is the kingdom of God." (Luke 6:20) Matthew's record reads, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matt. 5:3) This more complete report defines the type of poverty to which Jesus refers. He is not saying that all poverty-stricken people are to be in the kingdom. To be "poor in spirit" is to be humble, and to be as free as possible from pride and self-sufficiency. One who is "poor in spirit" realizes his need of help from the Lord and reaches out for that help. It is the "poor in spirit"

whom God calls into his service, and it is essential for them to remain thus "poor" in order that they may ultimately enter into the kingdom of heaven. This is one of the true marks of a Christian.

Luke's account reads, "Blessed are ye that hunger now; for ye shall be filled." Matthew states, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The reference is not to a physical hunger, but to a hungering for righteousness—a longing to know and to do God's will. These have their hunger satisfied by the nourishing spiritual "food" of God's Word—the truth.

Luke says, "Blessed are ye that weep now; for ye shall laugh." Matthew writes, "Blessed are they that mourn: for they shall be comforted." Jesus was touched with a feeling of human frailties and sorrows, and his tenderheartedness was evidenced by his doing all he could to comfort the people, even to healing the sick and raising the dead. This must have brought much joy to his own heart. The same attitude should be found in us. We cannot perform miracles as Jesus did, but we can proclaim to the people that the kingdom age of miracles is now near.

Another of the "Beatitudes" speaks of the blessedness of being among the persecuted. But we are not to court persecution. We are not to speak and act intemperately in order to have ourselves persecuted. But if, through our loyalty to God's Word and the great truths of the divine plan which it presents—a loyalty which includes the proclamation of the message—we are persecuted, then we can truly rejoice.

Jesus did not suffer because he was kind and sympathetic. He suffered because he exposed popular errors and proclaimed unpopular truths. It is our privilege to suffer and to die with him, and for the same reasons. Those who are faithful to this calling will, following the first resurrection, live and reign with Christ a thousand years.

The command to love our enemies and to pray for them is perhaps the most frequently disobeyed command of the Bible, although those who are endeavoring to know and to do God's will earnestly strive to obey it. Our memory verse reminds us that through the Christian era there have been many who have been Christian in name only. These pay lip service to Jesus but do not follow his precepts, especially on the point of loving their enemies. If the professed Christian nations of earth obeyed this one command, there would be no war among them.

Following his admonition to love our enemies and to do good to those who despitefully use us,

Jesus said, "Be ye therefore merciful, as your Father also is merciful." (Luke 6:36) Matthew states this thought a little differently: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) Luke tells us that our Heavenly Father is kind to the unthankful and to the evil; and Matthew quotes Jesus as saying that the Father "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt. 5:45

So it is obvious that being merciful and perfect like our Heavenly Father, as set forth in this lesson, simply means the practical carrying out of Jesus' instructions to love our enemies and to bestow blessings upon them even as we bestow blessings upon our friends. This is what our Heavenly Father does, and this is the standard for us. True, those who endeavor to serve the Father faithfully are partakers of rich spiritual blessings which would not even be understood by those not in harmony with him. But the common blessings of life he showers upon all.

## QUESTIONS

Cite some of the differences in expression between Luke's account of the Sermon on the Mount and Matthew's account.

Are all who take the Lord's name true Christians?

How can we be merciful like our Heavenly Father?

## Our Response to Christ

**MEMORY VERSE:** "Take heed therefore how ye hear: for whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken even that which he seemeth to have."—Luke 8:18

### LUKE 8:9-21

THIS lesson consists largely of Jesus' interpretation of The Parable of the Sower, prefaced by his observation, "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." (vs. 10) It is plain from this that only those who are given understanding hearts can appreciate the Gospel of Christ, spoken of here as knowing the mysteries of the kingdom of God. It is also clear that the Lord is not at this time concerned about those who do not hear and respond. He made it difficult for this class by presenting the message so largely in parables.

This does not imply that God lacks interest in mankind as a whole. It is simply that the time has not yet come for the enlightenment of mankind in general. This is the time for the instruction and guidance of those who respond to the call of the Gospel and are endeavoring to walk in the footsteps of Jesus. However, the Gospel,

or the "Word," as it is referred to in this parable, is proclaimed as widely as possible. The Lord does not want us to restrict the publishing of the message simply because in most instances there will be little or no sustained response.

The Scriptures admonish: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Eccl. 11:6) When we obey this admonition it should be with the expectation that some of the "seed" will fall by the wayside, some among the thorns, some on stony ground, and perhaps very little on truly good ground, as outlined by Jesus in his parable.

The seed that is sown by the wayside has no chance at all to germinate, for the Devil, represented by the fowls of the air, carries it away. Those who have witnessed to the Gospel will have noted that many times there is practically no interest shown, that circumstances divert the attention of the hearers. This would be discouraging were it not that Jesus foretold that it would be like this.

Then there is the seed that falls upon a "rock." (vs. 6) This, Jesus explains, represents the case of those who "when they hear, receive the word with joy." But, as Jesus further explains, "these have no root, which for a while believe, and in time of temptation fall away." This foretold outcome is also borne out by the facts, as all know who are active in bearing witness to the truth. At times there is great enthusiasm for the message, but suddenly the enthusiasm is gone. Luke's record speaks of "temptation" that comes upon this class. Matthew describes this temptation as "tribulation or persecution" which arises "because of the Word." (Matt. 13:20,21) Many more would rejoice in the Gospel of the kingdom were it not that it is unpopular.

Then there is the seed that falls among thorns. These "are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." It would seem that the seed which falls among thorns endures longer than the seed that falls upon the rock. It does mature up to a point. It is not withered by persecution. The difficulty here is too great a concern for material interests. It is so easy to become involved in "cares and riches and pleasures of this life." Only by prayerful watchfulness can this situation be avoided.

Finally, there is the seed that falls upon good ground. Jesus said that these "are they, which in an

honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Here the thought of the word "patience" is cheerful endurance. These are not destroyed by the sun of persecution. They do not permit the "thorns" to hinder their growth and fruitbearing. To these the Lord and his truth are the all-important considerations of life.

These bear the fruit of love, joy, and peace—the "fruit of the Spirit." In the following verse Jesus reminds us that those who light a candle do not cover it with a vessel. This suggests that fruitbearing also includes letting the light of the Gospel shine out to others. Those who bear Christian fruit will be active in the service of the Lord.

Our memory verse is a timely admonition. We are to "take heed" how we hear the truth and respond to it. The Lord's Word is to be accepted without reservations, and we are to be guided by it in all the activities of life. Otherwise, the Lord will not permit us to hold it.

## QUESTIONS

Can anyone receive the truth by his own wisdom?

Is the present God's time for the conversion of the world?

Outline The Parable of the Sower and what it teaches.

What is the "fruit" borne by Christians?

Is it possible to lose the truth through unfaithfulness to its principles?

## The Messiah and His Mission

**MEMORY VERSE:** "For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake, the same shall save it."—Luke 9:24

**LUKE 9:18-22, 57-62**

THE mission of the Messiah, as foretold in the Old Testament, was to die to redeem mankind from death; and later, at his second advent, to establish a kingdom, through the agencies of which the redeemed world of mankind would be enlightened and given an opportunity to be restored to human perfection and live forever. When Peter testified his belief that Jesus was the Messiah, or Christ, he expected that his Master would establish the foretold messianic kingdom at that time. Peter and the other disciples did not understand that Jesus must first suffer and die as the world's Redeemer.

Jesus explained this point to the disciples, but they did not fully grasp it until they received the Holy Spirit at Pentecost. He said to them, "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." (vs. 22) To this Jesus added, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—vs. 23

Thus did Jesus reveal to his disciples not only that he must himself suffer and die before his kingdom would be established, but that they, in order to be associated with him as his followers, would need to suffer and die with him—to take up their cross and follow him into death. Our memory verse also stresses this truth by revealing that the only way they could save their lives as his disciples would be to lose their lives for his sake, bearing witness to the Gospel of the kingdom.

Peter objected to the idea that Jesus should surrender to his enemies and let them put him to death. He said to Jesus, "Be it far from thee, Lord: this shall not be unto thee." But Jesus said to Peter, "Get thee behind me Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." (Matt. 16:21-23) It was then that Jesus explained that it was necessary for one to lose his life in order to save it.

Jesus had covenanted to do his Father's will, and that will was that he should die as man's

Redeemer. Should he seek release from that covenant and not yield himself to be sacrificed, it would mean unfaithfulness. While he might thus temporarily save his human life, he would in the end lose everything, including his human life, and also the divine life which had been promised. So Peter's advice did not express the Heavenly Father's will. It was merely an expression based on human reasoning.

The same principle applies to us, the followers of Jesus. The teaching in many churches is that the faithful Christian may expect to enjoy prosperity and well-being. But this is contrary to the teachings of Jesus as they relate to his followers. The Christian way is a way of sacrifice and suffering. We are invited to lay down our lives in the service of the Lord and of his truth. If we have dedicated our lives to this great cause, and then draw back, the Lord will have no pleasure in us, and we will lose everything.

The seriousness of being a follower of the Master is further attested to in the second part of our lesson. To one who indicated to Jesus that he desired to be one of his followers, Jesus said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." (Luke 9:58) The implication is that those who follow Jesus must be prepared to sacrifice everything of an earthly nature, even as he had done. How different this is from the "Gospel" that is being so widely

preached today in an effort to induce people to join the church!

Jesus said to another, "Follow me," but this man replied, "Lord, suffer me first to bury my father. Jesus said to him, Let the dead bury the dead: but go thou and preach the kingdom of God." (vss. 59, 60) Here Jesus is referring to the whole world of mankind as being dead. They are dead in trespasses and sin, under the condemnation to death which came upon Adam because of original sin. These could very well bury those among them who had gone all the way into death, whereas the individual here or there who sees the vision of truth should be active in its service.

We do not need to suppose that the "father" in this illustration had already died. It was probably a case where the called one wished to tarry until such time as his father did die so that he might be on hand to arrange for the burial. This might be a matter of years, and those contemplating dedicating themselves to the Lord and his service should not thus delay. They should not delay for any reason.

## QUESTIONS

What is the twofold mission of the Messiah?

Explain how a Christian saves his life by losing it.

Should those considering consecration use any excuses to delay taking their stand??

THE CREATOR'S GRAND DESIGN

Article XIII

Times of Restitution

SHORTLY after the outpouring of the Holy Spirit at Pentecost Peter and John visited the temple in Jerusalem, where they came into contact with a man "lame from his mother's womb." Seeing Peter and John about to go into the temple, he asked alms of them. Peter, "fastening his eyes on him with John, said, Look on us." Then Peter said, "Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Then Peter took this man by the hand, "and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."—Acts 3:1-8

We read that "as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering." (vs. 11) It is not surprising that the people wondered, for here was a man who they knew had been unable to walk from the time of his birth. but who was suddenly walking and leaping and praising God.

Peter observed the situation and said to the people, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy

One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."—vss. 12-18

Thus Peter set squarely before his Jewish audience the fact that Jesus Christ had been raised from the dead, and that it was through faith in his name that the lame man had been given soundness of limb. Then Peter presented a marvelously comprehensive lesson from this incident of divine healing, a lesson which embraces the great objective in the Creator's design for the redemption of mankind from sin and death, and the restoration of all the willing and obedient to perfect health and everlasting life.

Peter introduced this lesson by the expression, "Repent ye therefore." No one can receive of God's grace through Christ without repentance. In Peter's pentecostal sermon his listeners were "pricked in their heart," (Acts 2:37) and asked what they could do. To these Peter said also that they should repent; and, noting that they were already in the attitude of repentance, he bid them to be baptized. But the audience which witnessed the healing of the lame man seemingly did not show this same attitude. The record does not say that they were "pricked in the heart," so Peter simply outlined to them their future prospects as subjects in the kingdom of Christ. He said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—vss. 19-21

Restitution means restoration or, as some translations state it, "reconstitution." Something had been lost. One of the evidences of that loss was the condition of the lame man who through faith in Jesus had been restored to health; and Peter explained that following the second coming of Christ there would be "times of restitution of all things." Jesus had healed a few of the sick in Israel during the short period of his ministry, and now Peter and John had restored another to health. But the people were not to suppose that these token blessings represented God's total design for the sin-cursed and dying race, for later in his great plan there would be "times of restitution of all things."

What was lost because of sin? The answer to this question is revealed in the Genesis account of the creation and fall of man. It was life that was lost through sin. The penalty, "Thou shalt surely die," fell upon our first parents and their progeny in tragic reality. Adam and Eve were driven out of Eden to die. Their descendants have continued ever since to die. With the dying process came sickness and pain of every conceivable kind. Some have become blind; some, deaf; some are not able to speak; others have been unable to walk. Millions have finished their miserable lives in institutions for the insane. Even the healthiest of humans grow old and die.

In the loss of life man also lost his God-given dominion over the earth and the lower earthly creations. (Gen. 1:28) The Prophet David wrote, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."—Ps. 8:3-8

The Apostle Paul quoted this prophecy in the second chapter of Hebrews, and then observed, "But now we see not yet all

things put under him [man]. 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." David asked, "What is man . . . that thou visitest him?" This "visit" is in the person of Jesus, who came at his first advent to redeem man from death. So Paul explained that while we do not yet see all things put under man, which was the Creator's original design for him, we do see that the divine plan is progressing toward that end—we see that Jesus has visited this earthly domain and has given his life that man might be released from the penalty of death which fell upon him in Eden.

### **The Second Visit**

But, as the Scriptures reveal, it is in the plan of God for Christ to visit the earth a second time, not to die again, but to rule and, through his rulership, to restore to man that which he provided through his death at his first advent. That is why Peter wrote concerning Christ, "Whom the heaven must receive until the times of restitution of all things." This blessed hope for mankind is based upon the sure foundation of God's promises—promises which have been ratified by the blood of Christ. Peter explained that "the times of restitution" had been spoken by the mouth of all God's prophets since the world began.

Having made this sweeping statement concerning the "restitution" testimony of all God's holy prophets, Peter quoted an example of these prophecies—"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." This is a quotation of Deuteronomy 18:15. The implications of this prophecy are astounding, for the Lord instructed Moses to say unto the Israelites of that day who were not pleasing to the Lord that a Prophet would be raised up to them from among their brethren (a later generation), and that they would be given an opportunity to hear and obey that Prophet.

According to Peter's inspired explanation, this prophecy is to be fulfilled by Christ during "the times of restitution of all things." This means that the Israelites of Moses' day will have to be awakened from the sleep of death in order to have the opportunity of obeying this foretold Prophet. It means, therefore, that their eternal destiny was not fixed at death, but that in God's due time they will have an opportunity to participate in "restitution" blessings.

Peter explained further that in the times of restitution those who do not "hear that Prophet shall be destroyed from among the people." (Acts 3:23) This reveals how different conditions will then be from what they are now or ever have been in the past. At no time in human history has anyone been able to escape death by believing and serving God. Believers and unbelievers, the righteous and the unrighteous, have succumbed alike to the ravages of death. But in "the times of restitution" only those who disbelieve and disobey will "be destroyed from among the people." All others will continue to live and, if they finally prove faithful, will enjoy perfect and everlasting human life.

### **The Covenant with Abraham**

In telling his Jewish audience about the times of restitution foretold by all God's prophets, Peter also said, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." (vs. 25) God's promise to Abraham was, as indicated by Peter, one of the assurances of the times of restitution.

God said to Abraham, "In thy seed shall all the families of the earth be blessed." (Gen. 22:18) The Apostle Paul refers to this promise, and explains that Jesus is the "Seed" referred to by God. (Gal. 3:8, 16) Paul also explains that associated with Jesus as that promised Seed will be his footstep followers, those who, during the present age, suffer and die with him. (Gal. 3:27-29) It was necessary that this larger "Seed" be developed before

the promised blessing of the people as a whole could flow out to them. This has been the work of the age in God's plan which separates the first and the second visits of Jesus. There are evidences that this work is now nearly completed; therefore the blessing of all the families of the earth will soon commence.

As we have seen, that blessing will be a restoration to the life and dominion forfeited by Adam when he transgressed God's law. As Peter explained, the times of restitution were foretold by all God's prophets. In a marvelous prayer to Jehovah, Moses said, "Thou turnest man to destruction; and sayest, Return, ye children of men." (Ps. 90:3) God turned man to destruction by pronouncing the sentence of death. He provided for his return from death through the redemptive work of Christ; and through Christ, during the times of restitution, God will say, "Return [from death] ye children of men."

The prophetess Hannah said, "The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up." (I Sam. 2:6) Again, it was the death sentence, inflicted on account of sin, that led to death; and it will be the grace of God through Christ that will result in mankind's being made alive during the times of restitution. In this text it is the Hebrew word **sheol** that is translated "grave." This is the Hebrew word in the Old Testament which is also translated "hell." Thus we have the assurance that those who are in the Bible hell are to be released. (Rev. 20:13) This is an assurance that the future of humanity is not to be one of torment, but of life and happiness, as the willing and obedient are restored to human perfection in an earthly paradise.

### **To Live Again**

The Prophet Job expected to live again here on the earth. He wrote, "If a man die, shall he live again? all the days of my appointed time will I wait [in death], till my change [from death to life] come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." (Job 14:14, 15) Man is the work of God's hand. He was created in God's

image. Through the thousands of years since creation, that divine image has become greatly blurred, for through all this time man has been a falling creature. But in the times of restitution, because God has a desire unto the work of his hand, he will restore man to his original perfection, and the image of God will be reflected in him as it was in the beginning.

### **Tears Wiped Away**

Tears have been a symbol of the sorrow and suffering experienced by mankind throughout the reign of sin and death; but in one of his prophecies of restitution, Isaiah wrote that God would "swallow up death in victory," and that "the Lord God will wipe away tears from off all faces." (Isa. 25:8) What a happy experience is waiting for the world during and after the times of restitution of all things!

Isaiah enlarged further upon this in the 35th chapter of his prophecy. There we read that blind eyes will be opened, and that deaf ears will be unstopped. "Then shall the lame man leap as an hart," he wrote, "and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." "An highway shall be there, and a way, and it shall be called The way of holiness." This "highway" is the return road from death, and over it, symbolically speaking, the teeming millions of the adamic race, guided and helped by the Lord, will make their way back to the perfection that was lost in Eden.

Writing further concerning this highway which will lead to holiness and perfection, Isaiah explained, "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return [from death], . . . with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The principal "lion" abroad in the earth during the dark night of sin and death has been the Devil. The Apostle Peter referred to him as "a roaring lion" who is ever "seeking whom he may devour." (I Pet. 5:8) But during the coming times of restitution

Satan will be bound (Rev. 20:2); and therefore this great lion of opposition to God and to his laws of righteousness will not be able to deceive and interfere with those who are traveling over the symbolic highway on their way back to perfection of mind, heart, and body, and to everlasting life.

There are other "lions" and "ravenous beasts" which lurk about at the present time to hinder, frighten, and discourage those who would serve the Lord. There is the lion of strong drink, and the ravenous beast of adverse public opinion, and, of course, many others. The Scriptures assure us that in the times of restitution nothing will be permitted to hurt nor destroy.—Isa. 11:9

Isaiah wrote, "The ransomed of the Lord shall return." Jesus gave himself "a ransom for all," Paul explained. (I Tim. 2:3-6) This means that all mankind will return from death and progress over the highway to perfection during that glorious period of restitution. They will return with joy and singing, for of that time we are assured that sorrow and crying shall pass away. (Rev. 21:4) This means that all the present causes for sorrow will be removed; and chief among these causes is death itself, which will be destroyed.

Concerning the times of restitution, Isaiah also wrote, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall make them long enjoy the works of their hands [margin]. . . . And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord."—Isa. 65:21-25

In this beautiful picture of peace and good will we are reminded that when man was created he was given dominion

over the animals, and without doubt that dominion will be restored during the times of restitution of all things. This, too, will add to the joy and fulness of life which mankind will experience in that glorious new day of restoration when the "the Sun of Righteousness" arises with "healing in his wings."—Mal. 4:2

### **In the Inward Parts**

Through the Prophet Jeremiah, the Lord gave us another blessed assurance of restitution for mankind. The promise specifically names the Jewish people, but the Scriptures clearly show that all mankind will be included. We read: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:31-34

Through Moses, who served as mediator, God entered into a covenant with the Israelites at Mount Sinai. The Law of that covenant was written on tables of stone. The covenant promised life to the Israelites if they would be wholly obedient to its laws, but they did not obey, so they failed to gain life. In God's promise of the New Covenant he explains that its law will be put "in their inward parts" and will be written "in their hearts," rather than on tables of stone. This means a restoration to the fulness of the original "image of God" in which man was created. In other words, this is another of God's promises of restitution.

The Lord assures us that when this covenant is fully made with the people all will know him, hence that the dissemination of the truth concerning him will no longer be necessary. When we think of the confusion concerning God that is in the minds of the people today, how thankful we should be that it will not continue forever; that a glad new day of enlightenment is in prospect for the sin-cursed and benighted world of mankind!

When the New Covenant is fully made, the whole world will be at peace with God, and at peace with one another. Only those who refuse to accept the provision for reconciliation through Christ, which the Creator in his love has made for them, will fail to gain the available blessings of that time. Peter explained that these will "be destroyed from among the people." (Acts 3:23) Then will be fulfilled that wonderful picture painted for us in Revelation 5:13, which reads. "And every creature which is in heaven, and on the earth, . . . and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

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## WEEKLY PRAYER MEETING TEXTS

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**JANUARY 5**—"The reproaches of them that reproached Thee fell on Me."—Romans 15:3 (Z. '96-83 Hymn 168)

**JANUARY 12**—"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempt-

ed."—Galatians 6:1 (Z. '01-150 Hymn 312A)

**JANUARY 19**—"O how love I Thy law! it is my meditation all the day."—Psalm 119:97 (Z. '99-156 Hymn 306)

**JANUARY 26**—"When ye fast, be not as the hypocrites, of a sad countenance."—Matthew 6:16 (Z. '98-45 Hymn 1)

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DAWN PUBLICATIONS

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## Our Infallible Textbook

SOLOMON wrote, "Of making many books there is no end; and much study is a weariness of the flesh." (Eccles. 12:12) Books in Solomon's day were quite different from what they are now. Actually they were merely handwritten parchment scrolls, tedious to produce, and wearisome to read. Besides, not many in that ancient time could read; nevertheless the making of "books," according to Solomon, seemingly went on endlessly.

To his reference to "many books" Solomon added, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (vs. 13) It could well be that the "books" which Solomon refers to were those written, even in those early times, to explain the ways and will of God. As Solomon saw it, man's duty toward God was not involved, it being a matter of fearing, or reverencing him, and keeping his commandments. Later the Prophet Micah wrote, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8

These brief statements by Solomon and Micah are merely summations of God's will for his people. The Ten Commandments given to Israel were much more comprehensive; and besides there were all the detailed requirements of the Law Covenant. Then from time to time God sent prophets to Israel, and we have their recorded messages, portions of which were for the instruction of typical Israel, but largely for us of the Gospel Age. Peter explains "that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven."—I Pet. 1:12

## **Jesus' Ministry**

Jesus' teachings are a further revelation of God's will and plan, enlarging as they did upon the Spirit-inspired writings of the Old Testament. And Jesus promised his apostles that he would send the Holy Spirit to them, and that it would guide them into all truth. This promise was fulfilled at Pentecost, and the teachings and writings of the apostles thereafter are further inspired revealments of the precious truths of the divine plan.

In the Apostle Paul's listing of the various servants whom the Lord has provided for the edification of his people during the present age, he mentions pastors, teachers, and evangelists. (Eph. 4:11-13) From this it is apparent that God designed that there should be lesser servants in the church than those who wrote under the inspiration of the Holy Spirit. Since this was God's arrangement, we should recognize the need of the encouragement and help we receive from one another as fellow members of the body of Christ, but we should never think of any as speaking authoritatively for Jehovah except Jesus, the prophets, and the apostles.

## **Other "Books"**

Books other than the Word of God, and purporting to reveal the will of God, began to be written even before Christ. The Talmud of the Jews is one of these. In his day Jesus referred to teachings other than those presented in the Word of God as "traditions of men," and the ideas set forth in the Talmud were among these. Those who followed the traditions of men rather than the Word of God were condemned by Jesus. We have no doubt but that there were many things in the Talmud which were in harmony with the Word of God, but the mistake of the Israelites was in supposing that this uninspired book should be accepted as having the same authority as the Book which God provided through his Holy Spirit.

The making of "many books" continued with the professed

followers of the Master, even though it was just about as tedious and laborious in those early days of the present age as it was in Solomon's time. This was not wrong in principle, for the Lord wanted his people to help one another to an ever clearer understanding of his plan as set forth in his inspired Word. It was for this purpose that he provided pastors, teachers, and evangelists. However, it seems to be a weakness of fallen man to accept the explanations of truth as being as important as the direct statements of truth found in the inspired Word, if not of greater importance.

With the settling down of the Dark Ages the Bible was almost entirely neglected and the writings of "the fathers" substituted. But with the dawn of the Reformation, the Bible began to come into its own, at least to a greater extent than before. With the advent of printing, the making of "many books" was stepped up, so that there became available almost numberless "explanations" of the Bible, and in many instances the Lord's people fell into the same error of leaning upon these explanations more than upon the Word which they purported to explain.

### **Not Condemning**

We are not implying that it is wrong to write and publish books. After all, one of the services rendered by the Dawn Bible Students Association is the supplying of books and other literature to help make plain the glorious doctrines of the divine plan. The important thing is to make sure that what we accept as truth is in harmony with the Bible. Among the publications provided by the Dawn is the series of books, "Studies in the Scriptures." The author of these books, that "faithful and wise servant," frequently emphasized the vital importance of testing all his teachings by the infallible Word of God. This, we believe, is one reason he is referred to as "faithful and "wise."

We are thankful for the memory we have of Brother Russell's faithfulness in this and other respects, and we want to continue emphasizing the vital importance of making the Word of God

the final arbiter of all the doctrines which we hold and teach. Certainly we would be very much disappointed if we failed to establish this important principle in the minds of those who are served through the ministry of The Dawn. Let us make sure that every viewpoint we accept as truth can be established by a "thus saith the Lord."

### **What Is Truth?**

In Jesus' prayer on behalf of his followers he said, "Sanctify them through thy truth, thy Word is truth." (John 17:17) We believe that the Word of God clearly teaches that man was created in the image of God and given an opportunity to live in an earthly paradise forever, on condition of obedience. The Bible tells us that man disobeyed and was driven out of his garden home to die.—Gen. 1:26-31; 3:16-19

The Bible teaches that the penalty for sin is death. To Adam God said, "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) Paul wrote, "The wages of sin is death." (Rom. 6:23) We read in Ezekiel 18:4, 20, "The soul that sinneth, it shall die." And Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy [not torment] both soul and body in hell."—Matt. 10:28

The Bible teaches that Jesus took the sinner's place in death. Thus he became the satisfaction, the "propitiation for our sins: and not for ours only, but also for the sins of the whole world." (I John 2:2) To accomplish this redemption Jesus "poured out his soul unto death." (Isa. 53:12) He gave himself a "ransom for all." (I Tim. 2:3-6) Having died for the world, Jesus was raised from the dead by the power and glory of his Heavenly Father. (Acts 2:24; Eph. 1:19, 20) His soul was not left in death, the Bible hell. (Ps. 16:10) Now Jesus "ever liveth to make intercession" for us.—Heb. 7:25

The Bible teaches that "the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Salvation from death is through a resurrection of the dead, Jesus being "the firstfruits"

of the resurrection. If Jesus had not been raised from the dead, then there would be no hope of a resurrection for others—even Christians would perish in death, Paul wrote.—I Cor. 15:17-19

The Bible teaches that the church of Christ comes forth from death in “the first resurrection.” to live and reign with Christ a thousand years. (Rev. 20:4, 6) There is also to be “a better resurrection” of the ancient servants of God whose awakening from death must wait until the completion of the church, for “they without us should not be made perfect,” Paul wrote.—Heb. 11:35, 40

Finally, there will be the general resurrection of the whole world of mankind, those, that is, who did not prove worthy of participating in the special resurrections. Paul speaks of these as the “unjust,” and Jesus mentions them as the ones “that have done evil.”—Acts 24:15; John 5:28, 29

The Bible teaches that the faithful followers of Jesus in the present age partake of a “heavenly calling.” (Heb. 3:1) These will be with Jesus in the “place” he prepares for them. (John 14:2, 3) They are joint-heirs with Jesus, and will sit with him in his throne. (Rom. 8:17; Rev. 3:21) In the resurrection these partake of “glory and honor and immortality.”—Rom. 2:7

The Bible teaches that those awakened from death in the general resurrection will have the opportunity of being restored to perfection of human life here on earth as enjoyed by our first parents before they transgressed the law of God. Peter describes this general restoration of all the willing and obedient of mankind as the “restitution of all things,” adding that all God’s holy prophets had foretold this glorious aspect of God’s plan of salvation.—Acts 3:19-23

The Bible teaches that Christ came at his first advent to give his life “a ransom for all.” (I Tim. 2:6) It was for this purpose that he was made flesh, and he gave his flesh, his humanity, “for the life of the world.” (John 6:51) Jesus was raised from the dead in the “express image” of his Father’s person, “whom no man hath seen, nor can see.” (Heb. 1:1-3; I Tim. 6:15, 16) It is the divine Christ who returns and establishes his authority in

the earth, and for a thousand years is both Ruler and Judge of humanity, his faithful followers, also raised from the dead, being associated with him.—Isa. 9:6; II Tim. 4:1; I Pet. 4:5; I Cor. 6:2, 3; Rev. 2:26, 27; 3:21

### **Prophecy**

The main prophecies of the Bible are those which pertain to the first and second visits of Christ to the earth. The fact that Jesus was the Messiah of promise was firmly established by the prophetic signs which accompanied his birth, his ministry, his death, and his resurrection. The fact that the vast majority of the Israelites at that time did not believe that Jesus was the Messiah did not nullify the reality of his first advent and the work of redemption which he then accomplished.

We believe there is abundant evidence that Christ's prophetic second visit to earth has already begun. Now again, the fact of his presence as the divine, invisible Christ is well established by the "signs" which are discernible in world events and in the experiences of the Lord's people. It is true now, even as at the first advent, that as yet only a few discern the fact of Christ's second presence, but those who do discern it rejoice in this assurance that the blessings of his kingdom will soon be flowing out to the people, and that his presence will then be known by all mankind.

One of the signs of Christ's second presence is outlined in Matthew 24:21, 22. In this prophecy Jesus speaks of a time of "great tribulation" upon mankind, which he declares would be so great that if it were permitted to continue it would result in the destruction of all flesh. As we all know, the world is faced with this very situation today, a situation which never existed in the earth before. The certain meaning of this sign, and its appearance in the experience of humanity, is inescapable to those who have faith in the Word of God.

### **A Brief Outline**

We have outlined very briefly some of the fundamentals of truth which are set forth in the Word of truth by which we are

sanctified. There are other important fundamentals which also can be well established by a "thus saith the Lord." Then there are other items, less clearly established by the Bible, which also have a proper place in our general fellowship. These are points which help to fill in the details of the divine plan, and we should ever be seeking to understand these details more clearly.

However, in our fellowship we should realize that our brethren in Christ cannot be expected to understand the unimportant details of truth exactly alike. How many times we hear the expression, "It is reasonable to conclude" that such and such is the proper understanding of this point! We all want to reach reasonable conclusions on every point of truth we make our own, but let us remember that only a "thus saith the Lord" can establish a viewpoint as a fundamental doctrine of truth.

It is well to remember, also, that what seems to be reasonable to one may not seem to be reasonable to another. This is why it is important to keep our "seeming" viewpoints in their proper positions of relative importance.

By contrast, let it be noted that it is never necessary to use the expression, "It seems to be," when we assert that the immortality of the soul is not taught in the Bible; that eternal torture is not "the wages of sin"; that Jesus died as a ransom, or substitute, for the human race; that the work of God during the Gospel Age is the selection of a "little flock," to whom it is the Father's good pleasure to give the kingdom; that the followers of Jesus share in the "better sacrifices," the sin offering; that the "great multitude" will be spiritual in the kingdom; that the New Covenant belongs to the Millennial Age; that Christ is now present; that the end-of-the-age harvest is now in progress; that the great objective of Christ's reign is the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Let us endeavor to become better acquainted with these great fundamental truths, to cherish them, and to publish them far and wide, by word of mouth, by radio, by television, by books, booklets, and tracts. Surely it is pleasing to the Lord that many

books should be published and sent forth bearing the message of the glorious doctrines of present truth. As consecrated followers of the Master, we are dedicated to the laying down of our lives in the promotion of the divine plan represented in these great truths of the Bible. Those who hold to these fundamentals, and rejoice in them, esteem it a privilege to labor together in telling the world these blessed tidings, as well as confirming one another in this "most holy faith."

As we work together for the promotion of the glorious Gospel of the kingdom, let us continue to fellowship freely on all points of truth, but with understanding and tolerance. When we find that a favorite idea we may hold cannot be substantiated by a "thus saith the Lord," let us not insist that it is fundamentally important anyway, and endeavor in our zeal to destroy the confidence of the brethren in those who may not agree with us. The wholesome exchange of differing viewpoints often leads to a clearer understanding of details by all concerned. Thus real progress in the truth is made.

The basic doctrines of the truth are so clearly set forth in the Word of God that we need have no fear of their ever being successfully assailed. It only remains for us, through study of the Word, to show ourselves approved unto God, to be ready and able to give a reason for our hope, with meekness and with reverence. If we make the truth our own by becoming more and more acquainted with the wonderful manner in which each doctrine is substantiated by the Word of God, we will enjoy a wonderful peace of mind and heart, and we will always be able to say, "I know," because the Bible says so.

May we, then, be real Bible students! Let us accept and rejoice in every means provided by the Lord to help us understand his Word. But let us lean on the Bible and quote it as the proof of our beliefs. Thus we will be "noble" as were the Bereans of old, because we "search the Scriptures daily" in order to make sure that what we are told in our meetings, and what we read—from whatever source it may come—is really in harmony with the inspired Word.

# God Meant It Unto Good

WE OFTEN sing, "God moves in a mysterious way, his wonders to perform," and how true this is! So often, with our dim perception, we fail to recognize his overruling providences in our experiences, and we allow worry and anxiety to disturb the peace of mind and rest of heart that should be ours. How can we pierce this earthborn cloud that seems to hide our Father's face? Surely by meditating on his gracious dealings with us in the past, recalling the promises of his precious Word, and seeing by faith those things that are invisible.

Paul tells us that our afflictions would seem but momentary if we kept always before our eyes the eternal things. He says in II Corinthians 4:17, 18, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are

seen are temporal; but the things which are not seen are eternal."

The words "God meant it unto good" are found in Genesis 50:20. They were spoken by Joseph to his brothers. We remember how these brothers had sold Joseph into slavery. Their jealousy of him was so great that they disregarded the sorrow and heart-break that they knew their action would bring to their old father, Jacob, and they had no pity on the lad, who would suffer untold hardship as a slave in Egypt. They also disregarded the God of their father. Surely this God-fearing man, Jacob, had taught his family about the all-seeing eye of the God who had made such great promises to his grandfather, Abraham, to his father, Isaac, and to himself, regarding their seed which was to be the instrument of blessing in His hand.

When they committed this wicked and cruel deed, had they no qualms of conscience, no heart-searching fears that God would avenge their innocent young brother? Doubtless they were able to still these rising fears at the time, but afterwards they were to say, "We are verily guilty concerning our brother, in

that we saw the anguish of his soul, when he besought us, and we would not hear"; and "God hath found out the iniquity of thy servants."—Gen. 42:21; 44:16

The account given in Genesis of Joseph's experiences in Egypt is well known to us—how he prospered in the house of Potiphar, for the Lord was with him; and how he was suddenly cast down from his favoured position and put into prison. Again he was released from prison and given the second highest position in the realm, next to Pharaoh himself. How was he affected by these mountain-top and deep-valley experiences? He never lost sight of the fact that God was dealing with him and that all he did was open to the eyes of his God. When he was tempted by Potiphar's wife, he resisted her with the words, "How can I do this great wickedness, and sin against God?"—Gen. 39: 9

### **Joseph's Faith and Trust**

So, when, after many years, he again met the brothers who had so sinned against him, the words he used to them were full of faith and trust in God. He was so content to be used of God in the working out of his purposes that, far from upbraiding those who had sold him into slavery, he

comforted and assured them, saying, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. . . . And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God."—Gen. 45:5, 7, 8

After Jacob's death, Joseph's brothers became afraid that he would punish them for what they had done to him, and they again asked him to forgive them. We read in Genesis 50:17 that Joseph wept when they spoke so unto him. That he should wait until his father was dead in order to be revenged upon them was so foreign to his gentle heart that it grieved him to have them think it of him; but he spoke more severely to them after they had revealed their thoughts to him, saying, "As for you, ye thought evil against me; but God meant it unto good."—Gen. 50:20

### **For Our Admonition**

This is recorded, as is so much of our Father's Word, that we may draw strength and encouragement to assist us in our Christian walk. Joseph had hard experiences which tested his faith and obedience to God and prepared him for the great work

God had assigned to him, the work of giving food to the hungry and blessing those who had persecuted him. We, too, are being trained and tested—for an infinitely greater work of blessing; and surely we, who have been blessed with such a knowledge of our Father's plan, can trust him where we cannot trace him, and can recognize his chastening (or child-training) hand in life's experiences and say, "God meant it unto good."

We are assisted to this end when we look unto Jesus and see how all the evil intentions of his enemies could avail nothing except as they, all unwittingly, fulfilled the purposes of God. As Jesus said to Pilate, "Thou couldst have no power at all against me, except it were given thee from above." (John 19:11) The priests and rulers of the Jews thought they were triumphing over him when they clamoured for him to be crucified. They indeed thought evil against him, but God meant it unto good, the good of the whole world, the salvation of the dying world, the overturning of all that the Adversary of God and men had accomplished, and the restoring of harmony and peace throughout the whole realm of God.

Ephesians 1:10 reads, "That in the dispensation of the fulness

of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." And our Lord himself said, "Except a corn of wheat fall into the ground and die, it abideth alone." (John 12:24) Jesus saw that this was the Father's will for him, and he knew that the result would be glorious. None of the humiliation and suffering he had to undergo had power to disturb his absolute trust in God. He knew God meant it unto good, and even on the night of his betrayal, when he knew that his hour was come, he could say to his disciples, "Peace I leave with you, my peace I give unto you."—John 14:27

This legacy of peace, in spite of, and in the midst of, turmoil, has been the wonderful possession of the Lord's people; this is a peace which the world can neither give nor take away, the peace of assurance, of complete reliance on the promises of God, the knowledge that his Word shall not return unto him void, but shall accomplish that which he pleases, and prosper in the thing whereto he sends it.—Isa. 55:11

### **The Disciples' Faithfulness**

Another example of a seeming great evil which resulted in great good, in God's overruling provi-

dence, is seen in the experiences of the disciples, recorded in the early chapters of the Acts of the Apostles. To the consternation of the priests of Israel, the crucifixion of the Lord did not bring about the results they had anticipated.

They thought that they had heard the last of him when he hung upon the cross, dying the death of a despised criminal. Surely the handful of frightened men who had all forsaken him when he was arrested would give no further trouble; but the Lord arose! His disciples saw him and received infallible proofs of his resurrection. They also received the promised Holy Spirit, which enlightened their minds and brought to their remembrance what their Lord had taught them, and they preached a living Saviour !

Peter, in his sermon on the day of Pentecost, indicated that this Jesus, whom they had "taken, and by wicked hands . . . crucified and slain, . . . God . . . raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Acts 2:23-24) This brought upon the disciples the fury of the rulers and much persecution, resulting not long afterward in the death of the first Christian martyr, Stephen.

Acts 8:1 says, "There was a

great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria." What a calamity this seemed, for they would no longer be able to meet together at Jerusalem, to enjoy fellowship and to recall the teachings of the Lord, and to remind each other of the days when he walked and talked with them.

But what was the result of this scattering? Acts 11:19 tells us, "They which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word." The message went further as a result of this seeming calamity, and others heard the blessed Gospel of salvation. God meant it unto good.

### **Paul's Faithfulness**

Later, one of the chief persecutors of the church, Saul, became the Apostle Paul and in his turn was hated and persecuted. How bravely he endured affliction and hardship for the Lord's sake! He lists some of these tribulations in II Corinthians 11: 23-28, where he speaks of "stripes above measure, in prisons more frequent, in deaths oft." And he continues, "Of the Jews five times received I forty stripes

save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep." He also gives a list of perils of waters, of robbers, by his own countrymen, by the heathen, perils in the city, in the wilderness, in the sea, and, perhaps the saddest of all, "perils among false brethren."

This great apostle to the Gentiles preached the Gospel and established churches, never sparing himself in his efforts to build up the saints of God in their most holy faith. His own testimony is, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14) He traveled from place to place admonishing and encouraging the young churches, exhorting them to stand fast in the Lord; and it must have seemed to his devoted converts that the work he was doing was the greatest possible and the most effective in establishing the church.

With what dismay, therefore, they would hear that he had been arrested. They probably asked among themselves, "Why does not the Lord overrule in this matter and release Paul from

prison as he previously released Peter, and thus allow him to continue to instruct the churches and encourage them by his presence among them?" But God meant it unto good.

### **Paul's Ministry Extended**

Had Paul remained at liberty, he would no doubt have instructed many in the way of the Lord and would have helped the existing churches by example and by word of mouth. Prior to his imprisonment he had found time to write several epistles. While in prison he continued writing epistles, which ministered, not only to the early brethren, but to the saints all through the age, reaching down to us at this time, so that we still benefit by his ministry. Paul's epistles written in prison have been used of the Lord to teach and instruct his people in the deep truths of his plan of salvation. To the Ephesian elders he said, "I have not shunned to declare unto you all the counsel of God." (Acts 20:27) When he was in prison he put much of this "counsel of God" into his letters, which have been preserved for our instruction, that we too may be helped to comprehend the breadth and length and depth and height of the love of Christ which surpasses knowledge, and be filled with all the

fullness of God. Paul had the right viewpoint.

In Ephesians 3:1 he describes himself as "I Paul, the prisoner of Jesus Christ." He had no doubt that if his Master's cause would be best served by his regaining his freedom, no prison could hold him. He was therefore in prison by the permission and providence of God, and he did the work he could best do under the circumstances. We at this end of the age can testify how greatly the Lord used him and blessed his ministry.

Paul's attitude toward the hand of God in his life is seen in his reaction to what he called "a thorn in the flesh." (II Cor. 12:7) In verse 8 he tells us, "For this thing I besought the Lord thrice, that it might depart from me." The Lord made known to him that it was not in his best interest that this request should be granted. And what was Paul's attitude? Did he fret; was he discouraged by this? No! Rather, he said: If this is the will of God, "most gladly will I rather glory in my infirmities, that the power of Christ may rest upon me." God meant it unto good.

### **Why God Permits Evil**

This principle is illustrated over and over again in our Father's dealings with the erring human family. The question is

often asked, "Why does God permit sorrow and suffering, disaster and death to continue for all these centuries?" "Why, why, why?" asks the groaning creation in its ignorance of the divine plan. The answer is, God means it unto good. Man cannot see this now, but when he has learned of the exceeding sinfulness of sin, and has gained valuable experiences by the permission of evil, he will be able to appreciate the blessings of righteousness in the next age and will say, "Lo this is our God; we have waited for him, and he will save us."—Isa. 25:9

### **The Christian's Walk Difficult**

We are warned by Jesus that the Christian walk will not be an easy one. He said in John 15:20, "Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you"; and in John 16:2, He that "killeth you will think that he doeth God service." The reason for Jesus' telling them these things is given in verse 1 of this chapter. It was that they should not be offended or stumbled.

The things the Lord had foretold came to pass, as we are told in Acts 5. Because the apostles preached a risen Christ, they were apprehended and put into

prison; but the angel of the Lord opened the prison door and brought them forth. The high priest sent officers to take them again, but Peter and the other apostles boldly proclaimed that they ought to obey God rather than men. They knew that they had been commissioned to bear witness to the fact that God had raised up Jesus, whom they had slain and hanged on a tree. (Acts 5:30) Their persecutors at a loss to know what to do with them, and when they had beaten them and commanded them to speak no more in the name of Jesus, they let them go.

The wonderful climax to this experience is given in verse 41. The apostles did not go home discouraged and full of selfpity after the beating, for they had been forewarned by the Lord that this was what they were to expect. Instead, "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

### **Jesus Prepared Disciples**

Jesus dealt very graciously with his disciples during the last precious hours he spent with them. Each time we read chapters 13-17 of John's Gospel we feel the magnitude of the wonderful things he was telling them, preparing them for the work that

was to occupy the rest of their lives, and for the persecution which would inevitably follow the preaching of the Gospel. He knew that their sad hearts could not take in all that he was telling them at that time, but he promised them that the Comforter, the Holy Spirit, would bring to their remembrance all the things that he had said unto them. This promise was indeed fulfilled. With their minds illuminated by the Holy Spirit, the disciples recognized the fulfilment of their Master's words and knew that persecution was to be expected.

Peter wrote in I Peter 4:12 (Weymouth): "Do not be surprised at finding that scorching flame of persecution is raging among you to put you to the test, as though some surprising thing were accidentally happening unto you." This translation brings out very forcibly Peter's confidence that nothing happens by chance, accidentally, to the people of God. The consecrated ones know that in all the experiences of life, God means it unto good—not only the happy times when we bask in the warmth of our Father's love and enjoy the wonderful truths in his Word, but also when we are enduring and learning the lessons from the fiery trials.

Peter not only tells us that we must not be surprised (think it strange), but he goes on to say in the next verse that we are to "rejoice," inasmuch as we are partakers of Christ's sufferings, and to "be glad also with exceeding joy." Just as Joseph had recognized that God knew all about his sufferings and meant it unto good, so Peter says exactly the same thing. Our trials are all a part of God's purpose; there is nothing strange or accidental about them; he means it

unto good, and the end will be glorious. "When his glory shall be revealed, ye may be glad also with exceeding joy."

With the knowledge of our Father's gracious plan and the deep assurance of his care for us, we can say, as did Paul, "I can do all things through Christ which strengtheneth me," knowing that whatever our experiences may be, whatever trials and difficulties we may encounter in our Christian walk, God means it unto good.—Phil. 4:13

## The Glorious Gospel of Salvation

ANOTHER year has passed, a year in which the Lord has been the strength of his people. As far as mankind in general are concerned, darkness continues to cover the earth, and gross darkness the people. (Isa. 60:2) Notwithstanding the tremendous increase of knowledge on every hand, this darkness has become more and more intense, as the uncertainties and distress of these "last days" continue to increase. Paul's words to Timothy are an apt description: "Ever learning, and never able to come to the knowledge of the truth."—II Tim. 3:7

Only as the light from the "Sun of righteousness" (Mal. 4:2) dispels the darkness and gloom accompanying the passing away

of this "present evil world" will the people find peace and joy and life.

The "Day Star" (II Pet. 1:19) which introduces the millennial morning has already risen, and we rejoice that we are watching the momentous events of the early morning hours of earth's new day. Because this is true the Lord is permitting his people to bear testimony to the nearness of the kingdom blessings. We gladly give this witness, not only because we know the Lord requires it of us, but because it is the result of a spontaneous expression of our love for him, a love which impels us to have the desire to "tell the whole world these blessed tidings."

We in Britain are still unable

to make use of the radio and television networks but have continued to spread the "good news" by means of the printed page. Nearly all the magazines we use are circulated in many countries, and it therefore becomes part of the world-wide opportunity offered to those thirsting for truth and righteousness.

By inserting messages in the personal columns of the national daily papers and the display space in local weekly newspapers, we have "found" some of our brethren who through the years had lost touch with others of like precious faith. These dear ones are now re-reading the volumes and other items of truth literature, and with us rejoice in the treasures of our Father's Word which Brother Russell made so plain to those who recognise the importance of the harvest period.

The sheep are very much scattered today, but whenever possible we endeavour to unite newly found ones with nearby groups which hold firmly to present truth, for mutual edification.

As the "dark night" of world distress and perplexity (Greek, "no way out") settles down more and more over the earth, our opportunities may diminish, and so it behooves us to make the

best possible use of every available avenue to witness to the glorious Gospel of salvation. How many in Christendom, including their leaders, can explain what Jesus meant when he taught his followers to pray, "Thy kingdom come. Thy will be done in earth"? After the recent sad disaster at the school at Aberfan, South Wales, a bishop said he did not know what comfort to give those who had been so sadly bereaved. How glad we are that Jesus died for all mankind, and that the time will soon come when all in the graves will hear his voice and come forth! Let us continue to pray for the kingdom, as we seek to comfort all who mourn. One way in which comfort is given is by the distribution of tracts and consolation folders.

We know that if we are faithful now it will be our privilege then to be associated with the Master in the glorious work of assisting mankind up the highway of holiness. Then we will be able to accomplish what we would like to do now, if we could; and our worthiness to enjoy that glorious future privilege will be demonstrated by our zeal to share in some way the present opportunities of proclaiming the glad tidings as effectively as we can, that those who have a hunger for truth may eat and be satisfied.

## A Year of Joyful Service

WHEN Paul and Barnabas returned to Antioch after a long and blessed tour of service, "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." (Acts 14:27) The Book of Acts is devoted largely to the manner in which the Lord blessed the efforts of his people in the Early Church to promulgate the Gospel of the kingdom in obedience to the commission given to them by Jesus to be his witnesses.

The consecrated followers of the Master are always interested in what their brethren are doing in the great cause of making known the Gospel of love. Not all the experiences reported in the Book of Acts are in themselves joy-inspiring, for the brethren in those early days of the age were faced with much and bitter opposition. At times some of them were imprisoned and had other hardships inflicted upon them. But they accepted these things as evidences of the Lord's blessing upon their efforts, and they rejoiced in the Lord in spite of their sufferings.

When Paul was incarcerated in a Roman prison he sensed that the brethren with whom he had been closely associated might wonder why the Lord permitted this; so in his letter to the church at Philippi he wrote, "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds

in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the Word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defense of the Gospel. What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.”—Phil. 1:12-18

Despite the fact that his own activities had been curtailed by imprisonment, Paul rejoiced that the Gospel was being preached; and we are confident that the brethren at Philippi, whose fellowship he so greatly enjoyed, also rejoiced to get his report from prison. Paul was “set for the defense of the Gospel” and for the promulgation of the Gospel.

Note the sense of joy and partnership in his letter to the Thessalonian brethren when he mentions their zeal and the work they had accomplished. He wrote: “We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the Word in much affliction, with joy of the Holy Spirit: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything.”—I Thess. 1:2-8

It surely must have been encouraging to Paul to discover that the brethren at Thessalonica had been so zealous in the procla-

mation of the Word of the Lord. And it is encouraging to us now to know that the Lord's people are still demonstrating their faith by their works, that their love is still laboring in his cause, and that patiently, as they themselves rejoice in the hope of the kingdom, they are doing all they can to proclaim the Gospel of the kingdom to others. The work we report is not alone the work of a few brethren who are laboring zealously in one department or another at The Dawn in East Rutherford, but it is the work of all the brethren who are co-operating to the extent that they can in the ministry of the truth.

### **In General**

In general, the work went forward during the year 1966 with much the same momentum and volume as in former years. The work at the plant was somewhat handicapped for several months due to the loss of the shipping department by fire, and by the construction of a new building which is joined to our old building. But much good will come of this, because we will have ample space in which to conduct the work, and the working arrangements will be much more convenient.

For a number of years The Dawn Recorded Lecture Service and the editorial work have been located in a building separate from our main building. Now these two departments will be moved to our enlarged quarters, and this will effect a great saving of time and effort, especially for those who conduct the work of The Dawn Recorded Lecture Service. The recording of the "Frank and Ernest" radio programs will also now be done in our main building. If the Lord opens the way, we hope to prepare a color film showing the complete operation of The Dawn work, and make it available for the use of the classes at their conventions and at other times. However, even if this does become possible, it will be many months yet before the film is ready. Meanwhile, any of the brethren who find it convenient are invited to come to see the new plant.

## Radio and Television Witness

The radio witness was richly blessed by the Lord during the year 1966. While television has taken away a large portion of the radio audience, we find that the "Frank and Ernest" programs are being listened to by many, and are still reaching those who are searching for the truth. We rejoice in this and feel that the radio witness should be continued. As a rule, managers of radio stations are not inclined to furnish free time for the "Frank and Ernest" programs; so this witness is still carried on through the sacrifices of the brethren.

The television work also continues to be blessed. Thus far we have not been buying television time. The television stations are obliged, under conditions of their operating permit, to give a certain amount of time for public service programs. We have been able to get a share of this time from an average of about fifty stations, and for this we are thankful. The cost of the television witness is represented in the production of the filmed programs and the necessary prints to supply the stations. Since stations are rapidly converting to the use of color films, we are making all our new films in color. This adds to the cost, but it is the only thing to do. We now have more than thirty half-hour programs which have been produced in color, and we will continue to produce color films as the Lord indicates it to be his will.

One interesting thing we have discovered is that a television station always has an audience, no matter what time of the day or night it might be. One of our most successful television series has been where the only time the station could give us was at 1:30 in the morning.

The clearest evidence of the Lord's blessing upon the television witness is that as a result of it some are accepting the truth and devoting their lives in full consecration to the Lord. What a blessed privilege it is to have a share in thus extending the joys of the truth into the hearts and lives of others! It is this

and other evidences of the Lord's blessing upon the united efforts of his people that encourage us here at The Dawn to continue with our little share in this work, and this is also true of those faithful brethren in California who distribute many of the films to the television stations and conduct other parts of the film service.

### **Public Meetings with Films**

Conditions in the world change from decade to decade. When the harvest work began back in the nineteenth century, there were no automobiles, no radios, and no television sets. In those days, and for a couple of decades into the twentieth century, Sundays were much more strictly observed than they are today. Sunday is now almost completely a day for play and fun, but it was not so in the former years of the harvest. Then, except in the larger cities, theatres were not open on Sundays; there was no place for people to go, and there was no television and radio to entertain them at home. The result was that a "free lecture" on almost any subject, even on religion, was an attraction, especially since the people as a whole were much more religiously minded than they are today.

This meant that the lecture type of public meeting was often quite successful. Large audiences frequently turned out to hear a lecture on "Where Are the Dead?" or some other interesting subject. But this situation has changed. While it is still possible at times to get a few visitors to come to a public lecture, many efforts have been made in recent years when practically none of the public attended.

This led some of the brethren to try the use of the color films for public witness work, resulting in the revival of considerable interest in public meetings. For the amount of money spent in advertising, many more people will go to see a film than will attend a lecture. Learning this, the brethren in many parts of the country are using the color TV films for this purpose, and in

most instances with a good measure of success. By combining half-hour films which complement each other, we have produced three one-hour films for public meeting use, although many brethren are finding the half-hour presentations quite satisfactory. When these are used, they are usually preceded by a short introductory talk.

The films for this use are also distributed from California. If you are interested write to Dawn Film Service, 744 Faircourt Lane, Glendale, California 91203. Details regarding this service will be furnished on request, along with any films you decide to use. Large auditoriums are not necessary—some successful film showings have been held in private homes, with the neighbors invited to see and hear the message.

Some of the brethren are finding that these color films are appreciated in rest homes for the aged, and many invitations are received for such showings. In one city a request was received from an official in a prison, and now a film is used each month in that prison.

Through a film-distributing agency in New York, two of our color films are being distributed to schools, churches, and clubs. Up to this time more than 6,000 showings have been arranged, and many appreciative letters have been received. In some instances we have received requests for quantities of the booklet "Life After Death" for use in Bible class studies on this topic.

### **Recorded Lecture Service**

The Dawn Recorded Lecture Service continues to be a rich blessing to many brethren throughout the United States, England, Australia, and New Zealand, and is now also available in the German language. Without cost, you may become a regular subscriber to this service, simply by sending in your request. Two recorded lectures are sent, one for public use, and the other for a class talk. When these are returned, you

will automatically receive two other tapes. If you prefer, you may request only the class talk or the public talk.

Twice each year we prepare special tapes, which are also sent without charge to all who request them. One of these is a recorded Memorial Supper service. Many isolated brethren and small groups find these a great aid in connection with their Memorial Service. The other special tape is suitable for the Christmas season.

Now, too, a recording of each issue of *The Dawn* is being made for the blessing of those without sight or with impaired vision. These are also available free.

### **The Pilgrim Service**

The pilgrim service continues, and in 1966 with about the same volume as the previous year. Brothers Samuel Baker, J. Y. Mac Aulay, and H. W. Price spent much time in this service during the past year. Brother W. C. Bertsche spent considerable time serving the brethren, combining his visits with calling on the managers of television stations. Brother Pantel Hatgis served for several months in Greece and also visited in England. Brother R. J. Krupa visited the brethren in the British Isles, Germany, and Poland. In addition to these, Brothers N. J. Hiam, L. Paul Davis, Harry Passios, Albert Sheppelbaum, G. O. Jeuck, and Adam Miskawitz were able to serve for limited periods of time. Brother G. R. Pollock finished his world tour during the fiscal year which we are reporting.

The week-end pilgrim service, as sponsored by *The Dawn* and by some of the larger ecclesias, has also been much appreciated by the brethren in many parts of the country. The ministry of all the brethren who have served in this segment of the Lord's vineyard has encouraged the brethren to continue on in the narrow way of sacrifice, and all concerned have been further built up in our most holy faith. These are days of testing, and we all need to be reminded over and over again of the Lord's precious promises to care for his people, as we need also to

have our minds and hearts refreshed by the great fundamental doctrines of present truth. The pilgrim brethren, whether serving regularly, part time, or on week-ends, have been a great aid to the brethren along these lines.

### **The Printed Page**

The ministry of the printed page continues to be effective. There is the distribution of "Studies in the Scriptures" and other books, as well as booklets, tracts, and kingdom cards. The volume of literature of all types distributed during the year was essentially the same as it was during the preceding year. Many brethren participated in this distribution—some by going from house to house as they could, some through the mail and in many other ways. Much literature was distributed in advertising the radio and television programs, as well as the film public meetings.

A number of the brethren have found the use of literature boxes in bus stations and other places a very effective way to get the printed page into the hands of those who are looking for something to read. We can recommend this method of promulgating the truth, and we suggest that more brethren investigate these possibilities in their areas. Tracts, booklets, and back issues of *The Dawn* are used very effectively in this manner.

### **The Consolation Folders**

One of the most fruitful uses of the printed page for making known the glad tidings is through the mailing of what we call "consolation folders." These are attractive folders bearing a brief message of sympathy, and the brethren mail them to the relatives of the deceased. The names and addresses of these relatives are readily obtained from the obituary columns of your local newspaper. We supply the folders without charge, together with envelopes in which they can be mailed. The folder offers a free copy of our "Hope" booklet, which, when the

request is received, we mail directly from The Dawn office. There are today consecrated brethren whose first contact with the truth was through the consolation folders.

### **Magazine Advertising**

The advertising of truth literature in magazines continued throughout 1966, although on a slightly curtailed basis. We expect to be able to carry on this phase of the work on a larger scale during 1967. This method of promoting the truth continues to be an effective one. Thousands reply to the offer of a free booklet, and of these a very encouraging percentage become subscribers to The Dawn, at least for one year, and many of them continue as subscribers. In this way they receive monthly portions of the truth and are given the opportunity of obtaining other literature.

And, speaking of The Dawn, we have found that its monthly visits serve well as a witness for the truth. Perhaps many of the brethren on giving it thought, would be reminded of friends and relatives to whom they could send The Dawn for a year. We are confident that any who do this will be blessed for the sacrifice they make to tell others about the glorious prospect of the kingdom as it is embodied in the divine plan of the ages.

With our enlarged working quarters, we are hopeful that we will be able to do a better follow-up by mail on all the names we receive from the television and radio programs, from tract distribution, from consolation folders, and from magazine advertising. With the Lord's help, we will do all we can to keep alive any budding interest that may be represented in the names reaching The Dawn office.

We have the most wonderful message of hope! Let us not keep this light of the Gospel under a "bushel"! It is the hope that is contained in the great fundamental doctrines of present truth. Let us continue to cherish these doctrines ourselves, and

do all we can, by whatever means are at our disposal, to make them known to others. The year 1966 was a blessed one of activity for the brethren; may the year 1967 likewise be a good one! The brethren everywhere are finding more and more that "it is more blessed to give than to receive." We have the precious truth to give to others; let us continue laying down our lives in this glorious service of proclaiming "good tidings unto the meek."—Isa. 61:1

## **Fair Booths**

One of the outstanding activities of many of the ecclesias throughout the year was the maintaining of literature booths at state and county fairs. These efforts were under the management of the sponsoring ecclesias. They served as good outlets for the printed page, and we are glad to know that plans are already being made by various ecclesias for similar witness work during 1967. This is not a continuous effort, for most fairs last for only one or two weeks; but it is a blessed opportunity for service as long as it lasts, and we rejoice with those who participate in it.

What a blessed privilege it is for "the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." (Isa. 52:7, 8) The Lord's people rejoice together in the precious doctrines of the divine plan, and because of this they are happy to "sing" "together" the inspiring song of Moses and the Lamb. May we cherish this privilege more and more and demonstrate our appreciation by being faithful to our every opportunity to hold forth the Word of life amidst this crooked and perverse generation—Phil. 2:5, 6

The statistical "Good Hopes" report follows.

# STATISTICAL "GOOD HOPES" REPORT

October 1, 1965—September 30, 1966

	Receipts	Expenditures
General Fund .....	\$161,775.57	
Radio Fund .....	27,473.45	\$96,536.66
Television Fund .....	11,717.44	74,741.53
Speakers' Fund .....	5,633.39	5,260.01
Overseas Fund .....	3,516.00	10,266.98
Recorded Lecture Fund .....	323.20	1,200.00
Free Literature Fund .....	4,329.19	19,058.00
Free Subscription Fund .....	221.50	579.00
Publications, Subscriptions, etc. ....	37,247.19	86,076.71
Bequests .....	29,188.89	
World's Fair Fund .....	502.91	
Fire Loss .....		13,073.26
Total Receipts and Expenditures .....	\$281,928.73	\$306,792.15

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**FREE TRACTS, ETC.:** During the year, 10,574,880 pages of free literature were provided, made up largely of tracts, kingdom cards, radio circulars, consolation folders, and public meeting cards and letters.

**FREE BOOKS AND BOOKLETS:** Approximately 70,000 free booklets were provided during the year. A large portion of these were sent out by mail in response to requests from the radio and television audiences, and from tracts, kingdom cards, circulars, consolation folders, and magazine advertisements. Many thousands were sent overseas for the use of our brethren in foreign countries. Colporteurs were supplied free with 2,203 volumes of "Studies in the Scripture."

**MEETINGS SERVED:** We have been unable this year to compile a complete record of the number of meetings served by brethren who have served under the auspices of The Dawn, but it is approximately the same as last year. The number of color-film public meetings has been larger, and the attendance most encouraging; but here again the keeping of a complete record has been difficult.

We seek an interest in the prayers of the brethren everywhere that we may continue to use the funds donated to the work, and funds which become available in other ways, to the Lord's glory and to the blessing of his people. We deeply appreciate the wonderful co-operation of the brethren in connection with the financial needs of the work.

## SPEAKERS' APPOINTMENTS

### Ministering the Glorious Gospel of Christ

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

<p><b>O. D. DEIFER</b> York, Pa. Jan. 7, 8</p> <p><b>LEVI JACOBS</b> New London, Conn. Jan. 15</p> <p><b>G. M. JEUCK</b> Sayville, N. Y. Jan. 8</p> <p><b>A. H. KRUMPOLT</b> Buffalo, N. Y. Jan. 1</p> <p><b>R. J. KRUPA</b> Pottstown, Pa. Jan. 29</p>	<p><b>L. P. LOOMIS</b> New Haven, Conn. Jan. 22</p> <p><b>J. Y. MAC AULAY</b> Jacksonville, Fla. Jan. 7, 8 Louisville, Ala. 10, 11 Birmingham, Ala. 13 East Point, Ga. 15 Hendersonville, N.C. 17, 18 Charlotte, N.C. 20 Greensboro, N.C. 22 Blue Ridge, Va. 24, 25</p>	<p>Lynchburg, Va. 27 Richmond, Va. 29 Virginia Beach, Va. 30, 31</p> <p><b>LEO POST</b> Paterson, N. J. Jan. 8</p> <p><b>C. A. SMITH</b> Allentown, Pa. Jan. 15</p> <p><b>H. J. TIEMEYER</b> Baltimore, Md. Jan. 22 Philadelphia, Pa. 22</p>
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The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

<p><b>GEORGE BALKO</b> Pittsburgh, Pa. Jan. 15</p> <p><b>EDGAR BUCKLEY</b> Saginaw, Mich. Jan. 22</p> <p><b>L. PAUL DAVIS</b> Los Angeles, Calif. Jan. 29</p> <p><b>THOMAS C. FAY</b> San Diego, Calif. Jan. 8</p> <p><b>IRVING C. FOSS</b> Santa Ana, Calif. Jan. 8 Riverside, Calif. 15 Ontario, Calif. 15</p>	<p>Fullerton, Calif. 22</p> <p><b>RALPH GAUNT</b> Chicago, Ill. Jan. 22</p> <p><b>TUNIS GERY</b> Covina, Calif. Jan. 22</p> <p><b>CARL HAGENSICK</b> Saginaw, Mich. Jan. 15</p> <p><b>JOHN G. HULL, JR.</b> Tehachapi, Calif. Jan. 8</p> <p><b>HENRY KWOLEK</b> Chatham, Ont. Jan. 15</p>	<p><b>ARTHUR NEWELL</b> Minneapolis, Minn. (Cedar Ave.) Jan. 15</p> <p><b>FRANK NIEMCZAK</b> London, Ont. Jan. 8</p> <p><b>HARRY PASSIOS</b> Duquesne, Pa. Jan. 1 West Newton, Pa. 15 Monessen, Pa. 22</p> <p><b>RAY RAWSON</b> Adrian, Mich. Jan. 15</p> <p><b>STUART SOWERS</b> Los Angeles, Calif. Jan. 29</p>
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J I VAN HORNE  
Connellsville, Pa. Jan. 15  
E. G. WYLAM  
St. Petersburg, Fla. Jan. 8

IRWIN WYSOCKI  
Connellsville, Pa. Jan. 8  
Duquesne, Pa. 15

L. W. ZBIK  
Saginaw, Mich. Jan. 1

## THE 1967 MEMORIAL SUPPER DATE

The Jewish calendar establishes the 14th of Nisan, for 1967 as April 24, which, according to biblical custom, begins at sundown the evening before. This means that the appropriate time for the Memorial Supper will be Sunday, April 23, after 6:00 P.M.

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Into the silent past the year has fled,  
With all its hope and fear, its joy and pain;  
And now, like an interminable plain  
On which our eager feet have yet to tread,  
The New Year lies before our gaze, o'erspread  
With golden prospects; hopes that once in vain  
Were entertained now spring to life again,  
And heaven's bright sunshine gleams above our head,  
Oh, glad New Year, unsullied yet and free  
From taint of sin are thy propitious hours;  
Thy cloudless countenance, serene and mild,  
Assures us of our God's fidelity,  
And bids us in His service use our powers,  
That all thy moments may be undefiled.

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### THE BIBLE VERSUS EVOLUTION

To be discussed by

### "FRANK AND ERNEST"

WJRZ-970 kc. 9:30 A. M.

Sunday, January 15

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

"FRANK AND ERNEST"

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

### For Your Newspaper

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

**FEBRUARY TOPIC:** On Sunday, February 19, "Frank and Ernest" will discuss the topic, "A Preview of History." This is an important subject and should be well advertised. All who wish may have a share in this witness by distributing the special circulars which are available to advertise it. These circulars are sent without charge in whatever quantity the friends may desire. Order your supply now. Address: The Dawn, East Rutherford, New Jersey, 07073

## CONVENTIONS

CHICAGO, ILL., Dec. 31, Jan. 1, 2—Central Masonic Temple, 912 N. La Salle St. Mr. A. Sheppelbaum, 5739 S. Normandy Ave.

PHOENIX, ARIZ., Dec. 31, Jan. 1, 2—I.B.E.W. Hall, 5818 N. Seventh St. Mr. Lloyd Gaddy, 415 E. Euclid.

MINNEAPOLIS, MINN., Jan. 1—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

COLUMBUS, OHIO, Jan. 8—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

SAGINAW, MICH., Jan. 8—YWCA Bldg., 615 S. Jefferson. Mrs. Walter V. Ogan, P. O. Box 665, Bay City, Mich.

MINNEAPOLIS, MINN., Jan. 15—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

CHICAGO, ILL., Jan. 22—Central Masonic Temple, 912 N. La Salle St. Mr. A. Sheppelbaum, 5739 S. Normandy Ave.

DETROIT, MICH., Jan. 29—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Walter Blicharz, 19300 Braille.

LOS ANGELES, CALIF., Jan. 29—Masonic Temple, 933 S. Hoover St. Mr. A. W. Abrahamsen, 700 S. Hobart Blvd., Apt. 207.

PORTLAND, OREG., Jan. 29—Mrs. C. Chandler, 10708 S. E. Cherry St., Milwaukie, Oreg.

SACRAMENTO, CALIF., Feb. 11, 12—Odd Fellows Hall, Ninth and K Sts. Mrs. E. F. Lankford, 6000 - 19 Ave.

ORLANDO, FLA., Mar. 4-6—Florida Bible Students Annual Convention.

PATERSON, N. J., Mar. 18, 19

SALEM, OREG., Apr. 7-9

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## A PILGRIMAGE TO AUSTRALIA AND NEW ZEALAND

On January 7, Brother E. R. Wilcox, and Sister Wilcox, will leave Vancouver, B. C. for Australia. After visiting classes in Australia they will proceed to New Zealand, where Brother Wilcox will also serve the brethren. They will return to Vancouver toward the end of February, and we hope to receive a report of their experiences to publish in The Dawn. We believe this visit will be much appreciated by our brethren in these faraway countries.



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

## **Studies in the Scriptures**

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

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

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

## **An Excellent Gift Especially for Children**

### **GOD'S PROMISES COME TRUE**

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

**255 PAGES      7x10 INCHES, CLOTH BOUND      \$2.00**

to us the
<b>SCRIPTURES</b>
clearly teach

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

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

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

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

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

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