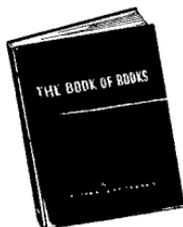


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Highlights of **Dawn**

This Dark Day of the Lord

"And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts."—II Peter 1:19, R. S. V.

THE sure word of prophecy is indeed "a lamp shining in a dark place," even as our text declares. Darkness is used in the Scriptures as a symbol of sin—of that which is out of harmony with God. The Apostle John wrote that "God is light, and in him is no darkness at all." (I John 1:5) The darkness of sin contributes to unhappiness, and how much there is in the world today that comes within this category!

As we enter upon the new year, 1969, we are painfully reminded that the problems which confronted the people at the beginning of 1968 are still with us. Seventy-five per cent of the world's inhabitants are still hungry, and millions of them died of starvation during 1968. And, as of now, there is no assurance that this situation will improve during 1969. This is indeed a dark picture in which the human suffering involved staggers our imagination and defies description.

Then there are the many festering sores of trouble, discontent, war, revolution, and anarchy which at the beginning of the New Year continue to plague this sin-sick

and suffering world. Every continent is afflicted with these eruptions, and we hear the clamor of the protesters, the groans of the oppressed, and the screams of the suffering and dying here and there throughout all nations. No nation today, great or small, is immune from these afflictions. No nation is secure from attack from without, neither free from turmoil within.

It is indeed a "dark" time for all mankind. Isaiah wrote, "Behold, the darkness shall cover the earth, and gross darkness the people." (Isa. 60:2) Joel wrote, "Let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." (Joel 2:2) Amos wrote, "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?"—Amos 5:18-20

The Day of the Lord

"The day of the Lord" is an expression used in the prophecies of the Bible to denote that period in the end of the present age in which, through divine intervention, Satan's social order which is based upon and largely motivated by selfishness, is destroyed in preparation for the full establishment and rulership of the kingdom of Christ. The return of Christ and the early years of his second presence are associated in the Scriptures with this prophetic "day of the Lord."

The Apostle Paul wrote, "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so

cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.”—I Thess. 5:1-4

Notice that according to this prophecy “the day of the Lord” is a time of destruction—“sudden destruction cometh upon them.” In the Greek text the word which in the King James Version is translated “sudden” has more the thought of “unexpected,” like the coming of a thief. The prophecy does not indicate whether “the day of the Lord” is a long day or a short day, but emphasizes that the destruction of that day comes upon the world unawares.

But as Paul explains, the Lord’s people, the “brethren,” would not be in darkness concerning the significance of this day and its events. They were to know of its arrival but not upon the basis of “times and seasons.” Paul explains that there was no need that he should write about the times and the seasons because the brethren knew “perfectly” what to expect in that day; they would be able to identify the time, when it arrived, by the fact that when there was a great cry of “peace and safety,” unexpected destruction would come upon Satan’s social order, and that this destruction would come “as travail upon a woman with child.”

Deceptive Progress

With the great increase of knowledge which came to mankind, beginning particularly with the opening of the nineteenth century, it was supposed and generally claimed that the people had also progressed in mutual understanding. This idea of a maturing civilization had taken such a strong hold upon the nations it was believed that at long last they would be able to resolve their differences without the necessity of going to war. Thus early in the

twentieth century this viewpoint was brought into focus by the fact that 1913 was proclaimed an international peace year. It was during that year that the Peace Palace at the Hague was dedicated amidst much pomp and ceremony. High officials of government in the world's capitals wined and dined one another in this great and international salute to peace.

This was in 1913. It was in 1914 that the first World War in all history broke out, and it continued for more than four bloody and weary years. Youths of the world were slaughtered by the millions during those years, and when a truce was finally arranged most of the church-state governments of Europe were no longer able to function. They were replaced either by communist or fascist dictatorships, and in Germany for a short time by a republic. This republic was later replaced by nazi dictatorship.

Thus, just as Paul foretold, we can look back to what then occurred and recognize in the sequence of events clear proof that we are in the prophetic "day of the Lord." Without difficulty we can identify the cry of "peace and safety"—a world-wide pronouncement of the belief that wars would no longer be necessary. And then, following quickly, the "unexpected" destruction began.

Paul said that this "destruction" would come as "travail upon a woman with child." This comes in spasms, with periods of easement between. That first spasm of destruction rocked the foundations of the pre-1914 world. Today essentially all historians acknowledge that the world that existed before the unexpected destruction began, ended in 1914.

Other Spasms

In 1939 there came the outbreak of another World War—another military spasm of destructive trouble. This

caused a further crumbling of Satan's social order. In fact, much of the world was so badly shaken, financially and otherwise, that only a continuous outpouring of American dollars has prevented a complete collapse of what men call civilization. When the second World War closed there was chaos everywhere, and this continues to be so.

Meanwhile, the crumbling world passed through the destructive depression days of the 1930's. This was a different sort of spasm, which, nevertheless, further weakened the fabric of civilization, particularly along financial lines. The unemployment caused by "the great depression" ended with the outbreak of the second World War when millions were inducted into the armies of the warring nations, and other millions were put to work furnishing munitions of war.

Now the groans of "travail" can be heard almost constantly, and world-wide. There has not as yet been a third World War, but there have been constant smaller struggles going on in almost every part of the globe. There was the Korean War, and now the Viet Nam War. There have been revolutions in many places, including Africa. There is constant tension due to threats by the great powers.

And there is much trouble within nations—strife between races; the youth demanding a greater voice in the management of schools and colleges. The constant spiral of monetary inflation causes ever mounting demands for higher wages. The crime rate continues to rise. Conditions generally are so out of hand that one of the main issues in the recent presidential election campaign was "law and order." And indeed the world needs law and order, for the social order established by man is fast crumbling. Instead of social order, there is unsocial chaos, and disruptive influences are everywhere.

Another Prophetic Description

The general distress and chaos abroad in the earth today, which is inflicting suffering upon all classes, the rich and the poor, and all the various races, is symbolically described by the Prophet Zephaniah. We quote:

“The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath; but the whole land shall be devoured by the fire of his jealousy [Hebrew, ‘zeal’]: for he shall make even a speedy riddance of all them that dwell in the land.”
—ch. 1:14-18

Much of the language in this prophecy is symbolic. However, it points out clearly the world-wide nature of the distress that was to come upon mankind in “the day of the Lord,” and the diversity of troubles with which the people would be afflicted. And we are surely now living in just such a time as this prophecy thus symbolically describes. Without the prophecies to guide us we might well suppose that “the day of the Lord” would be a peaceful time of blessing for the people, but according to the prophecies, this “day” is not one of brightness and happiness, but one of darkness and gloominess. It is a time during which the selfish institutions of earth are being destroyed to make way for Messiah’s kingdom.

In Nahum 2:3, 4 this "day of the Lord" is described as "the day of his preparation," and in this prophecy is foretold the much and rapid travel of the present time. Describing what is believed by many to be the automobile, Nahum writes, "They shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." The phenomenal increase of knowledge in our day and the ability to traverse the globe in a matter of hours are contributing to the distress of nations because the hearts of the people have not been changed by their increasing knowledge.

The Dawn of Day

Reverting to our opening text, we note its reference to the dawn of day. Peter declares that the sure Word of prophecy is like a "lamp" which shines in a dark place, and he admonishes us to pay attention to this Word of prophecy "until the day dawns and the morning star rises" in our hearts. Here we have an interesting and revealing presentation of truth—it is in the day dawn that the morning star rises.

Obviously this means that when the morning star rises the world is still in darkness, for the morning star is not seen after the sun rises. And how dark this day dawn really is! In a prophecy of Joel, already quoted, we are informed not only that "the day of the Lord" is one of darkness, but is a darkness which is like "the morning spread upon the mountains." (Joel 2:2) The thought is that while the day is dawning the world continues to be in darkness, a darkness in which all sorts of afflictions are plaguing the people and, as Zephaniah's prophecy states, the people go about as blind men; not able, that is, to see any way out of their distresses.

Because Satan is the prince of this world, and the god of this world, "darkness" has prevailed throughout all the centuries. This made the world a "dark place," as stated by Peter. Throughout the ages the Lord's faithful people, to the extent that the "Word of truth" has been available to them, have been taking heed to its testimony and its prophecies; and now that we have reached the end of the age, the "day dawn" of prophecy, they discern the meaning of the dense darkness enshrouding the people, and by means of the "prophetic Word" are able to see the "morning star"—indeed, the morning star has risen in their hearts.

Jesus is the "Morning Star" of the prophecies. The highly exalted Jesus testified, "I am the root and the offspring of David, and the bright and morning star." (Rev. 22:16) The Scriptures give many titles to Jesus, each denoting some special function in the outworking of the divine plan. The title "Morning Star" evidently has to do with the early years of his second presence, during the "dark" dawning of earth's new day of light, life, and happiness.

Through the Word of prophecy we are able to discern the Master's presence as the "Star" which, although it is still "dark," assures us that the new day of promise is indeed dawning. And how precious indeed is this vision of prophetic truth. It should cause us to lift up our heads with rejoicing, because it gives assurance that our deliverance into the glorious rulership phase of the kingdom is drawing very near. Our ability to see the "Morning Star" through the "thick darkness" which has thrown the world into panic and chaos is a token to us that the deliverance of the world of mankind from sin and death is also near; that Satan's reign of sin and death will soon end.

The Sun of Righteousness

In the natural realm it is the rising of the sun that dispels the darkness and semi-darkness of the dawning hours of a new day. The prophecies speak of this darkness in connection with the dawning of earth's new day as "thick darkness." The "Morning Star" of the prophecies does not dispel this darkness, a darkness that is permitted by the Lord in preparation for the blessings of the new day—in the sense that the people will be helped by the horrendous experiences through which they pass during the dark hours of dawn to realize that they cannot solve their own problems, and will be the more ready to accept the new rulership of Christ's kingdom. And it is the blessings of this new kingdom that will be brought to mankind by the rising of "the Sun of Righteousness."—Mal. 4:2

How glad we are that "the Sun of Righteousness" will soon rise and begin its work of dispelling the noxious vapors of the long dark night of sin and death, and to heal the people of their illnesses and to give life even to the dead. With the rising of this glorious lifegiving "Sun" the new day will begin; and what a blessed and happy day that will be!

However, that new day, to begin with, will not be completely "light." Zechariah wrote, "It shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." (Zech. 14:6, 7) This indicates that during the entire millennial reign of Christ there will be some darkness in the world.

While the promise is that the knowledge of the Lord will fill the earth as the waters cover the sea, and that the blinding influences of Satan will no longer be permitted (for he will be bound), it will nevertheless take time for

the people to absorb the true knowledge of the Lord and regulate their lives in harmony therewith. Besides, the dead will continue to be awakened during much of that time, and these will need to be taught the ways of the Lord, and to be given an opportunity to obey the laws of the kingdom.

Thus, during that entire kingdom reign, it would seem that some darkness will remain. However, during that very special "day" the "Sun of Righteousness" will continue to shine, and all the while will be dispelling the gloom of ignorance and sin, and its healing rays will continue to restore mankind to perfection, both mentally and physically. Pain and disease, and all the other manifestations of "darkness" will be taken away—completely and universally; while those who become wilful opposers of the kingdom and its laws will be destroyed from among the people. (Acts 3:23) And it will be after the symbolic earth is devoured with the fire of God's zeal—after this present dark and gloomy period of dawn has merged into day, with its blessings—that the Lord will turn to the people the pure message of truth that they might all call upon him to serve him with one consent.—Zeph. 3:8, 9

—oOo—

Encouragement in Trial

When the Israelites were taken captives to Babylon, the Prophet Jeremiah wrote: "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is Thy faithfulness. . . . The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord."

—Lamentations 3:22-26

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TEXAS

San Antonio KUKA 1250 8:00 a.m.

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 Great Falls KFBB 1310 9:15 a.m.
 Miles City KATL 1340 9:15 a.m.

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Grand Island KRGI 1430 10:05 a.m.

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 Buffalo-Niagara Falls
 WHLD 1270 12:00 noon
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Cleveland	WHK	1420	9:45	a.m.
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Piqua	WPTW	1570	11:30	a.m.
Zanesville	WHIZ	1240	6:40	a.m.

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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.
Pittsburgh	WARO	540	12:00	noon
Pottstown	WPAZ	1370	12:45	p.m.

PUERTO RICO

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

Yankton	WNAX	570	10:45	a.m.
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TENNESSEE

Clinton	WYSH	1380	12:45	p.m.
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TEXAS

Lubbock	KDAV	580	9:45	a.m.
Pampa	KPDN	1340	12:00	p.m.
Pleasanton	KBOP	1380	7:15	a.m.
San Antonio	KMAC	630	12:00	noon
Sherman-Dennison				
	KRRV	910	11:45	a.m.
Wichita Falls	KWFT	620	7:15	a.m.

UTAH

Ogden	KVOG	1490	10:35	a.m.
Salt Lake City				
	KSOP	1370	9:30	a.m.

VIRGINIA

Richmond	WLEE	1480	10:45	a.m.
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WASHINGTON

Bellingham	KPUG	1170	9:30	a.m.
Centralia-Chehalis				

	KELA	1470	10:35	a.m.
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Olympia	KGY	1240	10:35	a.m.
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Quincy	KPOR	1370	10:35	a.m.
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Seattle	KAYO	1150	10:30	a.m.
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Tacoma	KMO	1360	9:45	a.m.
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Yakima	KUTI	980	7:30	a.m.
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WISCONSIN

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

Cheyenne	KVWO	1370	10:05	a.m.
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VIRGIN ISLANDS

Christiansted	WIVI	970	9:00	a.m.
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CANADA

Calgary, Alta.				
	CKXL	1140	11:00	a.m.

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

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

Oshawa, Ont.	CKLB	1350	9:45	a.m.
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Prince Albert, Sask.				
	CKBI	900	10:30	a.m.

St. Thomas, Ont.				
	CHLO	680	9:00	a.m.

Vancouver, B. C.				
	CJOR	600	7:15	p.m.

RADIO TOPICS FOR JANUARY

5—"The Voice of God"

19—"Why God Permits Evil"

12—"Increasing Faith"

26—"The Harmony of the Bible"

Bible Study

LESSON FOR JANUARY 5

The Beginning of the Good News

MEMORY VERSE: "Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel."
—Mark 1:14, 15

MARK 1:1-13

THE expression, "good news," used in the caption of this lesson, is what the Bible refers to as "the Gospel." Paul refers to it in Romans 1:1 as "the Gospel of God," and explains in verse 2 that it had been promised by God's prophets "in the holy Scriptures." In Romans 1:16 Paul refers to this same Gospel as "the Gospel of Christ," and declares it to be "the power of God unto salvation."

In our memory verse this same Gospel is called "the Gospel of the kingdom of God." In Romans 10:15 it is described as "the Gospel of peace." It is the Gospel of God because the great Creator of the universe is its Author. It is the Gospel of Christ because it is through his death and resurrection that God's plan for the blessing of

mankind is made effective. It is the Gospel of the kingdom of God and of Christ because the provisions of God's plan for the blessing of the world are to be carried out through the establishment of a world-wide-government of righteousness. It is the Gospel of peace because the great objective of the divine plan is to re-establish peace between God and the human race, which, through the sin of our first parents, has been estranged from the Creator and under condemnation to death.

The first verse of our lesson speaks of "the beginning of the Gospel of Jesus Christ." Obviously the reference is to the beginning of Jesus' personal ministry of the Gospel: for as we have seen from Romans 1:1, 2, the Gospel had been "promised afore" by God's prophets and recorded in the

Scriptures. Also, the Apostle Paul informs us in Galatians 3:8 that the Gospel was preached unto Abraham when God said to him, "In thee shall all nations be blessed."

It is interesting to note the beautiful manner in which the prophets of the Old Testament set forth the "Gospel." Take, for example, the Prophet Isaiah: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." . . . "And the ransomed of the Lord shall return [from death], and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:5, 6, 10

While the Gospel had been set forth by the prophets of the Old Testament, there had been no general proclamation of the good news prior to the coming of Jesus. The general proclamation of the Gospel began with the ministry of Jesus, and Jesus, in turn, commissioned his disciples to go into all the world and proclaim the Gospel as a witness unto all nations.—Matt. 28:19; Acts 1:8

Jesus said, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall

the end [of the age] come." (Matt. 24:14) Some have mistakenly supposed that by this statement Jesus meant the whole world would be converted by the preaching of the Gospel. If Jesus meant this, then his prophecy would appear to have failed, for after nearly two thousand years the world is far from being converted, and now professed Christianity is becoming an ever-decreasing minority in our chaotic world.

What Jesus did say was that the Gospel would be preached in all the world as a "witness." The main purpose of this witness has been, and still is, to attract a people willing to suffer and die in the cause of Christ. These are given the assurance that if they are faithful they will be exalted to immortality in the resurrection, and reign as priests and kings with Christ in that wonderful kingdom of promise which will bring restoration of human life to all who will then believe and obey.—Acts 15:13-17; Rom. 2:7; Rev. 20:6

QUESTIONS

What is the "good news" referred to in the caption of our lesson?

When was the Gospel first proclaimed?

What is the main purpose of proclaiming the Gospel?

Ministry on the Sabbath

MEMORY VERSE: "No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse."—Mark 2:21

MARK 1:21-34

TODAY'S lesson is centered in Capernaum, particularly in the synagogue. Many of Jesus' miracles were performed in Capernaum, but, as in the remainder of Israel, the people generally did not respond in terms of belief in and dedication to the great messianic cause which Jesus was promoting. On one occasion Jesus took note of this, and addressing the city said, "And thou, Capernaum, which are exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."—Matt. 11:23, 24

Without doubt the ancient city of Sodom was much more morally corrupt than was Capernaum in Jesus' day. Apparently the reason it will be more tolerable, or favorable, for the Sodomites in the day of

judgment than for the people of Capernaum is that they had less knowledge of right and wrong, and were not given the same opportunities of knowing about God and his great plan of salvation as were given to the people of Capernaum. The Sodomites lived and died largely in ignorance of God and of his righteous laws; whereas through the Law of Moses and through the teachings and healing ministry of Jesus the people of Capernaum were much more highly advantaged.

Jesus' first visit to Capernaum was on the sabbath day. Little is said in the record of what Jesus taught in the synagogue on the occasion of this first visit except that the people were "astonished at his doctrine; for he taught them as one that had authority, and not as the scribes." (Mark 1:22) The teachings of the scribes were greatly adulterated by the traditions of men, whereas Jesus' teachings were based upon the authority of the Word of God. All who preach the Gospel

should base their teachings on the Bible rather than on the philosophies and speculations of men.

"And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." (vss. 23, 24) These "unclean spirits" of Jesus' day were in reality fallen, or unholy angels. Peter and Jude speak of them as being disobedient to God at the time of Noah. (I Pet. 3:19, 20; Jude 6) They had the power, under certain circumstances, of controlling the minds of humans. But the miracle-working power given to Jesus enabled him to break this control.

The people were amazed. Jesus went to the home of Simon and Andrew, and there he healed Peter's mother-in-law of a fever. This had been a wonderful sabbath, but when it was over, "when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils."—vss. 32-34

All of Jesus' miracles were as illustrations of the healing min-

istry of his kingdom. He was untiring in his ministry. The fact that he had labored throughout this sabbath in Capernaum was not used as an excuse to cease giving his strength to bless the people after the day had closed and a new day (Jewish reckoning) had begun.

Our memory verse has no particular connection with the remainder of the lesson, except to remind us that Jesus did not attempt to "patch up" the old Jewish religious polity. He had his own work to do, an important part of which was to proclaim the Gospel of the kingdom, and also to prepare his apostles to carry on with this new work after he had given his own life for the sins of the world. It was a new thing which Jesus was doing, and he did not attempt in any way to blend his ministry with that of the scribes and Pharisees.

QUESTIONS

What prophecy did Jesus utter against the city of Capernaum?

Why will it be more favorable for Sodom in the judgment day than for Capernaum?

Who were the unclean spirits cast out by Jesus?

What great truth of the divine plan was illustrated by Jesus' miracles?

Early Reactions to Jesus

MEMORY VERSE: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—I Corinthians 1:18

MARK 2:1-12, 15-17

FOR a few days following his first visit to Capernaum Jesus was obliged to remain in desert places. This was due to the fact that a leper whom he had healed undertook to tell the people about it, or to "blaze abroad the matter," as the record states, with the result that the Master "could no more openly enter into the city." However, the people sought him out in the desert places, "and they came to him from every quarter."—Mark 1:44, 45

The time came, however, when Jesus was able to return to Capernaum, and today's lesson finds him in the city "in the house." The account does not state whose house this was, but it could have been the home of Peter and Andrew, where Jesus healed Peter's mother-in-law, who had been ill of a fever. In any event the news spread that Jesus was in this house, and "straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and

he preached the Word unto them."—Mark 2:1, 2

Jesus used every possible opportunity to preach the "Word" to those about him. The "Word" he preached was the glorious Gospel of salvation that would come to the people through him and through the agencies of his long-promised kingdom. Salvation for the world during the thousand years of his kingdom was to bring about release from sin, sickness, and death; and he freely demonstrated that the power of God was abundantly able to accomplish the release of the people from pain and death by the many miracles he performed.

Indeed, it was Jesus' miracles which were largely responsible for attracting the multitudes to the Master. Not many were particularly impressed by his preaching. As our memory verse states, the preaching of the cross to unbelievers is foolishness. A mere spoken message calling attention to the promises of God was no more effective then than it is today, even though the words came from

the lips of One who spake as never man spoke before.

But the miracles the people could understand, and to a point appreciate. It was so of those who gathered in the house in Capernaum in which they learned Jesus was residing. So many people assembled on this occasion that the house would not hold them. They crowded out through the doorway, and when a man sick of the palsy and not able to walk was brought on his bed, the only way to get him into the house, and to Jesus, was to lay open the roof, and carefully lower the bed bearing the afflicted one down into the room into the presence of Jesus.

When Jesus saw this demonstration of faith in his ability to heal he said to the sick man, "Son, thy sins be forgiven thee." (vs. 5) There were scribes present, and when they heard Jesus say this they reasoned in their hearts, "Why doth this man thus speak blasphemies? who can forgive sins but God only?" Jesus could and did read what was in their hearts, and propounded a question to them, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed and walk?"—vss. 5-9

Then Jesus instructed the sick man to take up his bed and

walk, and he did. Those present were greatly amazed, "and glorified God, saying, We never saw it on this fashion." (vs. 12) We are not to suppose from this that all who are afflicted with illness have committed some gross sin and are being punished for it. However, sickness and death in general are the result of sin, and we have this truth pointed up for us by this miracle. Divine mercy through the forgiveness of sin was apparently necessary in order for this afflicted one to be healed.

The scribes and Pharisees were also unhappy because Jesus ate with publicans and sinners. (vss. 15-17) In response to the question as to why he did this, Jesus replied, "They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance." The scribes and Pharisees were not actually "whole," or righteous, but they claimed to be, and this was the basis of Jesus' reply.

QUESTIONS

What intervened between Jesus' first and second visits to Capernaum?

What is the basic cause of sickness and death?

Who were the "righteous" referred to by Jesus in verse 17 of the lesson?

People Misunderstand Jesus

MEMORY VERSE: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad."
—Matthew 12:30

MARK 3:20-27, 31-35

WITHOUT doubt there was much misunderstanding of Jesus on the part of the Israelites of his day. But Jesus' persecutions came not so much from misunderstandings as they did from the jealousies and hatreds of the religious leaders of his day. These looked for things in his ministry which they could criticize, and any misunderstandings on their part arose largely from their desire to discredit and turn the people away from him.

Today's lesson again finds Jesus surrounded by people, presumably seeking blessings at his hands. The New English Translation gives a clearer meaning to verse 21—"When his family heard of this, they set out to take charge of him; for people were saying that he was out of his mind." While Jesus' family for the most part did not believe on him, some of them at least had a concern for his physical welfare.

As so often happened, the scribes and Pharisees were on

hand to discredit the Master's ministry. They charged, "He hath Beelzebub, and by the prince of devils casteth he out devils." (vs. 22) This was a vicious accusation, but one, nevertheless, for which Jesus had a logical reply. He said: "How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. . . . And if Satan rise up against himself, and be divided, he cannot stand, but hath an end."—vss. 23-26

This reply clearly called attention to the false reasoning of the scribes and Pharisees and, because he could read their hearts, Jesus did not hesitate to explain what this implied in their relationship to God. He explained: "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation. Because, they said, He hath an unclean spirit."—vss. 28-30

The Holy Spirit is the holy power of God. The scribes and Pharisees had witnessed many demonstrations of the power of God's Spirit in the miracles they had seen Jesus perform. Not being able to deny this, they made the deliberate charge that Jesus was using the power of Satan to perform these miracles. Jesus' reply suggests that he knew they were willfully misrepresenting his ministry, and that this constituted a sin against the Holy Spirit. They were sinning against light, against understanding.

Jesus explained that such sins could not be forgiven, either in this age, or in the age to come. Those who commit such sins, Jesus explained, were in danger of "eternal damnation." The thought here is eternal condemnation. This would mean the punishment described in Revelation 20:14 as "the second death." Peter referred to it as being "destroyed from among the people."—Acts 3:23

The over-all lesson to be gleaned from Jesus' remarks would be that no sin against the Holy Spirit can be forgiven; that those who commit such sins will be punished. However, the nature and duration of that punishment depends upon the extent to which such sins are continued. If they become one's habit of life, eternal death will

be the punishment. On the other hand, repentance and discipline can lead to reformation and, through the cleansing blood of Jesus Christ, to life eternal.

Verses 31-35 relate the effort of Jesus' mother and brethren to see him. The crowd in and about the house took note of this and sent word to Jesus about it. "They said unto him, Behold, thy mother and thy brethren without seek thee. And he answered them saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

We are not to infer from this that Jesus had no interest in the members of his own family, or that he did not love them. It simply indicates that his first concern and love was for those who were truly seeking to know and do the will of his Heavenly Father; that these were more precious to him than even the sweetest earthly ties.

QUESTIONS

What motivated the scribes and Pharisees to oppose Jesus?

What is the Holy Spirit, and how can we sin against it?

Whom did Jesus esteem his closest associates?

Christian Life and Doctrine

ARCHEOLOGY PROVES THE BIBLE

Chapter 5

The New Testament Corroborates the Old

THERE are many who, while they feel that the historical records of the Old Testament are largely myths, nevertheless express themselves as having considerable confidence in the narratives of the New Testament. For example, these people like to think of Jesus as having spoken the truth on the various subjects which he discussed. We are glad of this, for we believe we can present evidence that Jesus and the apostles of the New Testament themselves had faith in and confirmed all the most disputed records of the Old Testament.

In Luke 3:23-38 the geneology of Jesus is traced through a long line of ancients, including a number of the well-known personalities of the Old Testament, along with Seth, who was "the son of Adam, which was the son of God." Thus clearly does Luke establish that Adam not only was the first man, but that he was the direct creation of God—"the son of God."

In Romans 5:14 the Apostle Paul writes, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Here Paul confirms his belief in Adam and of the manner in which death came into the world through Adam. Adam wilfully disobeyed

divine law and was condemned, but this condemnation, and death itself, were inherited by his progeny even though they may not have sinned with the same degree of wilfulness as did Adam—they were born in a dying condition.

This continued unabated until Moses, and then God gave the one little nation of Israel an opportunity to gain life through obedience to his law. Referring to the Law, the Scriptures state that “the man which doeth these things shall live by them.” (Lev. 18:5; Rom. 10:5) Paul explained that while the Law was designed to give life, it failed to do so because of the imperfection of the people.—Rom. 7:10

The Apostle Paul again refers to Adam in I Corinthians 15:22, which reads, “As in Adam all die, even so in Christ shall all be made alive.” This also confirms the Genesis record that death came into the world through the transgression of Adam; and here the additional thought is given that the opportunity to enjoy everlasting life through Christ is in due time to be just as far-reaching as has been the penalty of death which was imposed as a result of Adam’s sin.

We quote again from Paul: “The first man Adam was made a living soul.” (I Cor. 15:45) This is directly from Genesis 2:7, where we are told that God formed man of the dust of the ground, breathed into his nostrils the breath of life, and “man became a living soul.” Then Paul speaks of the “last Adam”: “the last Adam was made a quickening [or lifegiving] spirit.” Here we have set forth God’s great plan of redemption and restoration through Christ.

“For Adam was first formed, then Eve.” (I Tim. 2:13; Gen. 1:27) Here again we note the full confidence Paul had in the details of the Genesis account of creation.

Paul also informs us that “Adam was not deceived, but the woman being deceived was in the transgression.”

(I Tim. 2:14) The great deception which the Adversary perpetrated upon mother Eve was that she would not die if she partook of the forbidden fruit. (Gen. 3:1-4) Satan's lie that death would not result from disobeying God's law has deceived essentially the whole world ever since it was first told to Eve. It is the basis of all the "no-death" theories that have existed throughout the ages. Its modern version is, "There is no death."

In Jude, verse 14, we are informed that Enoch was the seventh from Adam. Surely Jude had confidence in the geneological record of Genesis.

Thus we find that Adam's name appears eight times in the New Testament. These references confirm the fact that he was the first man; that he came under sentence of death because he transgressed God's law, and that all his progeny share in this condemnation.

Jesus also confirms the Genesis record of creation, but without mentioning Adam by name. In Matthew 19:4, 5, Revised Version, Jesus refers to the creation of man, saying, "Have ye not read, that he which made them from the beginning, made them male and female, and said, For this cause shall a man leave his father and mother and cleave to his wife and they twain shall become one flesh." See Genesis 2:24

In his references to Genesis, Jesus mentions Abel, one of the sons of Adam. In a reminder of the trouble which would come upon the Israelites of his generation, Jesus said, "That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation."—Luke 11:50, 51

Abel and the sacrifice which he offered to the Lord are mentioned in Hebrews 11:4, which reads, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." The story of Cain and Abel a myth? The writer of the Book of Hebrews did not think so!

The Flood Story Confirmed

Jesus believed in the Genesis account of the Flood. When describing conditions in the earth at the time of his return and second presence, he said, "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." (Luke 17: 26, 27) If Jesus was mistaken concerning the Flood, then we could have no confidence in any of his teachings. But Jesus was not mistaken, as archeologists have since confirmed.

The Genesis record of Abraham, and the promises God made to him, are likewise discounted by the modern school of thought. But Jesus believed in Abraham, and referred to him several times. On one occasion he observed, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." (John 8:56) Abraham's vision of Christ's day was the result of the promise God made to him—the promise that through his "Seed" all the families of the earth would be blessed. (Gen. 12:3) Evidently Abraham understood that this Seed of promise would be the great Messiah, so he looked forward to the coming of the Messiah, which was Christ.

Paul confirms this viewpoint, also mentioning Abraham. We quote, "Now to Abraham and his seed were the

promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16) And then, Hebrews 11:8-10 reads, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."

Paul wrote that God preached beforehand the Gospel unto Abraham—the good news being contained in the promise that through the Messiah all the families of the earth would be blessed. (Gal. 3:8) This same Gospel was proclaimed by the angel who announced the birth of Jesus: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." —Luke 2:10

If Abraham was merely a legendary character, then no promises were ever made to him. This would mean that the first promise of the Gospel is a fraud. And in that case Jesus was deceived if he supposed that Abraham actually did exist and looked forward to the coming of his kingdom, and we would have no foundation at all in the Bible for "the Gospel of Christ, . . . is the power of God unto salvation."—Rom. 1:16

But Abraham did exist. Archeology proves it, and Jesus and the apostles confirm it by their many references to this friend of God, who is the father of the faithful. Abraham's name appears in the New Testament more than fifty times. One of the very important references is in Hebrews 2:16, where we are informed that Jesus "took on," or became, "the seed of Abraham."

Another incident recorded in Genesis with which Abraham was associated was the destruction of Sodom and Gomorrah. The Apostle Peter refers to this. He said that God "turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly."—II Pet. 2:6

Genesis records the experience of Abraham offering his son Isaac in sacrifice. Hebrews 11:17-19 confirms this. We quote, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

In the 7th chapter of Acts we find Stephen, the first Christian martyr, confirming the story of Joseph and the jealousy of his brethren which caused them to sell him into slavery. But God was with him and "delivered him out of all his afflictions, and gave him wisdom and favor before Pharaoh, king of Egypt." We can say that every prominent person and incident in Genesis is confirmed in the New Testament.

Jonah and the Whale

One of the Old Testament accounts which has been classified by the critics as a fantasy of the first order is the one which pertains to Jonah and the fact that he was swallowed by a "great fish." But Jesus believed this report to be true. We quote Jesus concerning Jonah: "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign

be given to it, but the sign of the prophet Jonah: for as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."—Matt. 12:38-40

Jesus then added, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and behold, a greater than Jonah is here." (Matt. 28:41) From this it is clear that Jesus had the complete story of Jonah in mind, and believed it. The "sign of Jonah" is the fact that as Jonah was saved from the belly of the great fish, so Jesus would be raised from the dead. But few of the Israelites of Jesus' day believed this "sign." They denied that Jesus had been raised from the dead, even as the critics now deny that Jonah was swallowed by a great fish, and that after his deliverance he preached to the Ninevites and led them to repentance.

The Manna

Jesus, in confirming the fact that he would give his life that the dying race might be restored to life, referred to his flesh, his humanity, as "bread which cometh down from heaven," and used the manna which fell in the wilderness to sustain the Israelites as an illustration. We quote: "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:47-51) Thus does the Master confirm another of the great miracles recorded in the Old Testament.

Moses

Moses, like Abraham, is one of the outstanding personalities of the Old Testament, and over and over again Jesus either quotes from him or refers to him. He was the great lawgiver of Israel, having written what the Bible refers to as "the book of the law." Critics tend to discount the writings of Moses, claiming that in his day the art of writing was not known. But now, as we saw in chapter one of this series, it is realized that writing was known and practiced hundreds of years before the days of Moses. Jesus knew this, and adds his testimony to the authenticity of Moses' writings.

As a matter of fact, Jesus believed in the infallibility of all the Old Testament prophets. Speaking to two of his disciples after his resurrection, and comforting them with the fact that his death had been foretold, and therefore was not a miscarriage of the divine plan, he quoted from the prophecies. He said to them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."—Luke 24:25-27

After Jesus left the two disciples, and they realized that it had been the resurrected Jesus who had been speaking to them, "they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32) We can well imagine the feelings of these two disciples when they became convinced of Jesus' resurrection, and that his suffering and death were parts of the divine plan, and had been foretold by the prophets! May our hearts burn within us more and more as the evidence accumulates that the Word of God is truly a firm foundation for our faith.

(Continued on page 34)

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Daniel

One of the favorite prophets for attack by the critics is Daniel. Daniel did not even write the Book of Daniel, it is charged. But here again Jesus disagrees. He said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." Here we have Jesus not only referring to Daniel, but calling him a prophet.

Daniel 12:1 speaks of a "time of trouble such as never was since there was a nation." Although he does not mention Daniel by name, Jesus refers to this prophecy, speaking of "the time of trouble" as "tribulation." We quote, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Matt. 24:21, 22

The Book of Hebrews also confirms incidents recorded in the Book of Daniel. The account of the three Hebrews in the fiery furnace is well known to Bible readers, as is also the experience of Daniel in the lions' den. Critics would like us to believe that these are merely fanciful stories with no foundation in fact. But the writer of Hebrews knew that they were real. In this book the apostle presents a number of the experiences of the Ancient Worthies, referring to them as those who through faith "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, [and] quenched the violence of fire." It was Daniel who "stopped the mouths of lions," and it was the three Hebrews in the fiery furnace who "quenched the violence of fire."—Heb. 11:33, 34

In the 11th chapter of Hebrews we also find confirmation of many other incidents recorded in the Old Testament.

It gives brief statements as to how the heroes of faith demonstrated their faith in God and in his ability to care for them. Paul mentions Abel, Enoch, Noah, Abraham, Isaac, Jacob, Sarah, Joseph, Moses. Of Moses the apostle says that he forsook Egypt, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

By faith, Paul tells us, the Israelites "passed through the Red Sea as by dry land." Also "by faith the walls of Jericho fell down, after they were compassed about seven days." Then Paul speaks of Gideon, who defeated the hordes of the Midianites with his little band of three hundred; and of Barak, Samson, Jephthae; of David, also, and Samuel, and of the prophets.

In the Old Testament we have the records of two mothers whose children were awakened from the sleep of death. One was the Shunamite woman, and the other was the son of a widow. One miracle was performed by Elisha, and the other by Elijah. (II Kings 4:32-36; I Kings 17:19-23) Paul refers to these two miracles with the simple statement, "Women received their dead raised to life again." —Heb. 11:35

Paul knew that the miracles of the Old Testament would be followed during the Messianic kingdom by even greater miracles—even the resurrection of all the dead. Speaking of the faithfulness of the Ancient Worthies, he indicates that their inspiration to faithfulness was their hope of "a better resurrection." In Acts 24:15 Paul speaks of this "better resurrection" as the resurrection of the "just," and asserts that the faithful of the past who had hope toward God, believed that there would be a resurrection, "both of the just and the unjust."

And what a great miracle that will be—the resurrection of of all mankind! This will not be accomplished in a day,

but will be the work of the entire thousand-year kingdom of the Messiah. The "just," the Ancient Worthies, will be the first to be restored to life, and these will co-operate in the glorious work of that kingdom, the work of blessing "all the families of the earth" in keeping with the promise God made to Abraham.

There are many other quotations and references in the New Testament concerning the people and events of the Old Testament. However, we believe we have referred to a sufficient number of these to establish the fact that Jesus and the apostles of the New Testament did believe that the Old Testament was the inspired Word of God. On its promises they built their message of the Gospel; the Gospel of Christ which holds out such a glorious hope for all mankind, and which is especially comforting in this day of increasing chaos and distress.



Weekly Prayer Meeting Texts

JANUARY 2—"Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—I Corinthians 6:19, 20 (Z. '97-35 Hymn 28)

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

JANUARY 16—"Instant in

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

JANUARY 23—"Brethren, let every man, wherein he is called, therein abide with God."—I Corinthians 7:24 (Z. '99-155 Hymn 313)

JANUARY 30—"Jesus spake a parable unto them to this end, that men ought always to pray, and not to faint."—Luke 18:1 (Z. '95-214 Hymn 35)

The British Section

The Voice of the Lord

IT MAY be said that the voice is one of the most wonderful endowments of the human organism; and of all man's powers it is capable of producing a greater effect upon others than any other part of man's disposition. Especially is this true of the singing voice. Unfortunately, in the case of some, their singing voice is not pleasant to the ear; but to those blessed with a beautiful singing voice, melodious and perfectly controlled, the effect upon a vast audience can be electrifying. Hence, in view of the voice being such a potent force for giving or carrying a message, it is not surprising that it is often used in the Bible to represent God's message.

The First Voice

When God addressed father Adam in the Garden of Eden, probably no supernatural voice

was heard; perhaps one of his loyal angelic sons was used, who temporarily materialised in a human body and spoke to Adam. We can well imagine that such a voice would be very pleasant, but firm, simple, and sincere, with an entire absence of any outward flourish or effect, for it was the message to be conveyed that was all-important.

Another Voice

When God gave the great promise to Abraham—possibly through means of another messenger of heavenly origin who appeared in human form—we can imagine that this great promise of future blessing ("In thee shall all families of the earth be blessed" (Gen. 12:3; 18:18), would be given in a gracious manner and full of kindly assurance in view of the promise containing such a loving provision.

God's voice was again heard at the giving of the Law (a literal voice to begin with), sounding so firm, determined, and positive that Paul tells us "they that heard entreated

that the word should not be spoken to them any more" (Heb. 12:19; Exod. 19:16-19), hence a mediator was provided.

The Voice of His Son

In spite of Israel's slowness to learn and obey, God continued to send his message to them through his faithful servants the prophets, who were, however, but imperfect men. But later, as the Apostle Paul tells us, God "hath in these last days [that is, the last days of the Jewish Age] spoken unto us by his Son." (Heb. 1:2)

But in spite of the voice of a perfect man in their midst proclaiming a message from the great Creator, Israel, with but few exceptions, received him not, but even crucified him as a vile criminal. So they had to be set aside as a nation for the time being, and God sent his servants to the Gentiles with the message of salvation, in order, as James says, "to take out of them a people for his name."—Acts 15:14

The Voice of the True Church

In spite of the wonderful message which has gone forth during the Gospel Age telling of the new and living way

opened through Jesus and his great sacrifice, the merit of which he had presented in the presence of God for us, comparatively few have fully responded. The Prophet Isaiah foretold this in these words, "By men of strange lips and with another tongue will he speak to this people: to whom he said, This is the rest, to him that is weary; and this is the refreshing: yet they would not hear."—Isa. 28:11, 12, R. V.

Paul, in quoting the prophet, adds a few words of inspiration. He says, "In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord." (I Cor. 14:21, R. V.) Nevertheless, the message of salvation that has gone forth out of the Lord's mouth to the Gentiles will not return unto him void, but will accomplish its intended purpose of gathering a little flock of fully consecrated followers of the Master, to whom it is the Father's good pleasure to give the kingdom.—Luke 12:32

Many Voices

The great plan of salvation now opened more fully than ever is to some extent fore-

told by the message of Ezekiel to whom the Lord said, as already quoted, "Thou art unto them as a very lovely song, a song too, sung by one that hath a pleasant voice." The message of present truth is indeed a very lovely song. In spite of this, the prophet's words have again proved true with many, for "they hear thy words, but they do them not." (Ezek. 33:32) Thank God that the last members of the true church listening to the message do consider it a very lovely song!

These, however, are few. Thanks be to God also that the next item in the great divine programme, after the glorification of the church, is to be the setting up of Messiah's long-promised kingdom, when the Law will go forth from mount Zion (the reigning Christ, Head and body), and the word of the Lord from Jerusalem (Isa. 2:3)—the earthly representatives of the kingdom being the faithful Ancient Worthies, as "princes in all the earth." (Ps. 45:16) Jesus, doubtless in solemn tones, said to some in his day, who expected prominent places in Messiah's kingdom, No, you will find yourselves

mistaken. "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God [as the earthly ruling authorities of the kingdom], and you yourselves thrust out"—thrust out of any control.—Luke 13:28

These faithful ones, the Scriptures tell us, will be awakened perfect men to be "princes in all the earth," and the world will hear for the first time some perfect human voices directing the affairs of the Messianic kingdom under the guidance of the unseen heavenly phase of the kingdom—Christ and his church. Doubtless, under these conditions so perfectly fitting the situation, the restitution blessings to come to mankind through the agency of this kingdom will go rapidly forward.

The obedient of the people will eventually become the human children of God, to whom the Master will say at the end of the thousand-year reign, "Come, ye blessed of my Father [blessed, on account of the great plan he formed on your behalf], inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34

Vineyard Echoes

Truth Activities in 1968

"The apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught."—Mark 6:30

JESUS sent his apostles out into the ministry as his ambassadors in proclaiming the good news of the kingdom as it was due to be understood at that time. They were given power through the Holy Spirit to cast out devils, and to perform other miracles. Their work was to be one of faith—they were instructed not to take extra clothing, or bread, or money with them. The record does not indicate how long these first missionaries were "on the road." However, when they returned "they gathered themselves together unto Jesus" as our text relates, and told him all things, "both what they had done, and what they had taught."

After Jesus was raised from the dead, and when he appeared to his disciples the last time before returning to his Heavenly Father, he told them that the Holy Spirit would come upon them, and that then they were to be his witnesses in Jerusalem and Samaria, and unto the uttermost parts of the earth. (Acts 1:8) This commission has been upon all followers of the Master throughout the Gospel Age. It is our commission today to lay down our lives in proclaiming the glad tidings of the kingdom.

We do not have the Lord with us in the flesh as the apostles did, but certainly it is proper that we go to our Heavenly Father in prayer and tell him of our joys and

trials in connection with the service we have rendered under the commission given to us by the Master. And since the workers at The Dawn are able to carry on their part in the ministry only through the co-operation of the brethren in the field, it is appropriate that we report to them what has been done, and also what has been taught.

The brethren generally know what we have taught, for they hear the message over the radio and television every week; and The Dawn magazine as well as the various books, booklets, and tracts carry the same glad tidings of the kingdom, and this literature is available to all. Even so, it is appropriate, we think, to review briefly the basic doctrines of the truth as they are being presented co-operatively by the Lord's people. It is always good to remind ourselves of God's great plan of salvation as it is set forth in his precious and inspired Word.

Creation and Fall

We start with the creation of man, the account of which is set forth in the first and second chapters of Genesis. Man was created a perfect human, and in the image of God. (Gen. 1:27, 28) An earthly home was prepared for him "eastward in Eden," where every provision was made for sustaining his life, including the "tree of life." (Gen. 3:22) The Garden of Eden was not intended to be but a temporary home for man, with the idea that later he would be transferred to some spiritual or heavenly place of abode. The earth was to be his home forever, and he was given dominion over the earth and all its lower animals.

However, the continuance of man's life depended upon his obedience to divine law. He was forbidden to eat of "the tree of the knowledge of good and evil," and told plainly that if he did partake of this forbidden fruit he would die. "That old serpent" deceived mother Eve, assuring her that death would not result from eating the

fruit from this particular tree. The fruit looked inviting to Eve, so she partook of it, and induced Adam also to partake.

This is an old story for Bible students, but it is extremely important in connection with the message of truth which we present to the public, and for which we lay down our lives. Eve was deceived by the serpent's assurance, "Ye shall not surely die," and the vast majority of mankind ever since have been deceived; for throughout the centuries, and even today, very few who profess to believe anything believe that death is a reality. The people think of death as being a gateway into another life.

The general "Christian" belief is that the righteous go to heaven when they die, and that the unrighteous go either to hell or to purgatory. Suppose we believed Satan's lie that there is no death. Our message then would have to be, not the good news of salvation and restoration through Christ, but according to "orthodoxy," a message designed to instil fear of future torment into the hearts of the people to lead them to repentance, and thus to escape eternal torture.

The Word of Redemption

When our first parents partook of the forbidden fruit the sentence of death fell upon them, and they were driven out of that specially prepared garden into the unfinished earth to die. Then, throughout the Bible we are presented with God's plan for the recovery of the human race from sin and death. The basis for that plan is the sacrificial death of Jesus, the Redeemer and Savior of the world.

Paul stated it very simply: "Since it was a man who brought death into the world, a man also brought resurrection of the dead. As in Adam all men die, so in Christ all will be brought to life." (I Cor. 15:21, 22, New English Bible) Paul also gives us the following comment on this:

“There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.”—I Tim. 2:5, 6

The word “ransom” in this text is a revealing one. It translates a Greek word which means “a corresponding price.” It was the perfect man Adam who, through his transgression of divine law, brought death upon all his progeny, the human race. It was the “man” Jesus who gave his perfect humanity as a corresponding price for Adam, and thus provided for release from death, not only for Adam, but for all who have died because of his sin.

Resurrection, Restitution

The New Testament uses two very meaningful words in setting forth God’s loving plan of redemption and restoration to life. One is “resurrection,” which means a re-standing. The other is “restitution,” which means restoration. Paul said that there is to be a resurrection of both the just and the unjust. (Acts 24:15) Peter preached that God’s prophets had foretold “times of restitution of all things.” (Acts 3:19-21) This great future work of restoration is to be accomplished through the agencies of Messiah’s kingdom. And what a glorious boon for all mankind this will be! Most of us are familiar with that beautiful paragraph in “The Divine Plan of the Ages”:

“Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all

the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete."

Christ's Disciples to Share

Surely this is good tidings of great joy, and it has been a privilege throughout the year to continue making it known as widely as possible. But it is important also to explain in the message why two thousand years have passed since Jesus died to save the race from death, and seemingly God has done nothing about it. The explanation is that God has purposed the selection from mankind of a "little flock" of men and women willing to follow in the footsteps of Jesus, to suffer and to die with him. The promise is that these shall live and reign with him. (Rev. 20:6) These are promised glory, honor, and immortality in the resurrection. They are promised a heavenly home with Jesus.—John 14:3; Rom. 2:7

These are referred to in the Scriptures as being made partakers of "the heavenly calling." Their way of life is a difficult one. It is a life of sacrifice and suffering; and they know that in order to attain a "crown of life" it is necessary for them to be faithful even unto death. They know that they do not and cannot reign with Christ while still in the flesh, that they must lay down their flesh in sacrifice. But these have a glorious hope to inspire them to faithfulness, even the hope of living and reigning with Christ a thousand years.

Today the world is filled with chaos and fear. It is the great "time of trouble, such as never was since there was

a nation." But to Bible Students this means simply the climax of the reign of sin and death, and the near approach, or the dawn, of earth's new day of Christ's kingdom. So in our message we can explain the meaning of the trouble with which we are surrounded, that it is an evidence of the passing of the old and the dawning of a new day. One of our "Hymns of Dawn" expresses the thought beautifully:

"What if the clouds do for a moment,
Hide the blue sky where morn appears
Soon the glad sun of promise given
Rises to shine a thousand years.

"Haste ye along, ages of glory;
Haste the glad time when Christ appears.
O that I may be one found worthy
To reign with him a thousand years."

There are, of course, many other aspects of the message which are properly presented to the public, but the main thought of it all is that through the redemptive work of Christ all mankind will have an opportunity to be restored to life and human perfection, and that the faithful followers of the Master will have the privilege of being associated with him in dispensing these blessings of life to the suffering world of mankind. Surely the whole story is one of good tidings of great joy, and we are happy that in due time it will be made known to all mankind.

Many Methods

When the early disciples went out into the ministry of the glorious Gospel of the kingdom they were limited almost exclusively to a direct word of mouth proclamation of the message. True, some were given the gift of the Holy Spirit which enabled them to perform miracles, such as the healing of the sick and the casting out of demons. In many instances this ability gave those who used it greater

prestige, so that their hearers were more inclined to give them a favorable hearing when they presented the truth, but the miracles themselves did not explain the Gospel.

Those special gifts of the Holy Spirit did not continue long after the death of the apostles, and the truth-lightened ambassadors of Christ today do not possess them. But today the witnesses of Jesus are not limited to a personal and oral presentation of the message, although this continues to be a very effective means of bearing witness to the truth. Today we have the printed page in the form of tracts, circulars, booklets, and books. These can be placed into the hands of the people on a door-to-door basis, or through the mail. Tracts and booklets are used widely by the brethren to hand to people in buses, trains, planes; or those whom we may meet under other circumstances as we go about the ordinary activities of the day. The giving of a piece of literature will often help to open an opportunity for witnessing.

During the year we published a new booklet, "Archeology Proves the Bible." We have high hopes that it will serve as an effective witness for the truth. It contains statements by Prof. Yigael Yadin, Dean of Archeology in the Hebrew University, in Jerusalem, in a personal interview. This booklet is made up of a series of articles on the same subject now concluding in *The Dawn*.

By Mail

The brethren are making increased use of the mail for the distribution of truth literature. There is, for example, the consolation card work. This is proving to be a very effective method of bearing witness to the truth. Names are obtained from the obituary lists of local newspapers to which appropriate cards of sympathy are sent containing an offer to send a free copy of the "Hope" booklet. Perhaps the best testimony to the effectiveness of this method of

witnessing is the fact that here and there throughout the country today there are those rejoicing in the truth whose first contact with the message was the receiving of a consolation card at the time they lost a beloved member of their family in death.

Others are using the mail in sending tracts and booklets to names obtained from the telephone directory. Elderly brethren who find it difficult, or even impossible, to put out tracts from door to door, find that they can distribute them by mail. When this is done in conjunction with an ecclesia, a permit can be obtained which reduces the cost of mailing. The mails are used also by ecclesias in sending out invitations to public meetings.

In Boxes

For a considerable time brethren in various places have had literature boxes in bus and railway stations. They keep these filled with booklets and Dawns, and find it to be a good way of distributing literature. During 1968 this method began to be extended to laundromats, and good interest has developed. We mention the use of literature boxes, hoping that this method of service will be enlarged. From time to time we hear the question asked, "What can I do to bear witness to the truth?" We suggest that for some the use of the literature box might be at least a partial answer to this question.

By Films

The use of films is today an important aspect of the harvest work. These films are produced primarily for showing over television. Throughout the year an average of approximately fifty television stations have used these films on a public service basis, meaning without charge to the producers. While the producing of these color films is costly, the cost of production is well worthwhile because the television stations use them without charge.

During the year five new presentations were filmed, all the subjects being designed to use photographic material acquired specially for us in the Holy Land. Two of these deal with the subject of Israel in prophecy; one is on the subject of Jesus' birth; another on the death and resurrection of Jesus. The fifth is on the subject of archeology and the Bible, and in this film we present Prof. Yigael Yadin in an interview. In the two films on Israel we present Levi Eshkol, Prime Minister of Israel, and Teddy Kolleck, Mayor of Jerusalem.

In addition to the use of our color films on television, the brethren are finding that they are suitable and effective for presenting the message at public meetings. As many of the friends know, in recent years it is becoming more and more difficult to attract the public to hear lectures on the truth. But it has been found that a color film presentation of the message does attract an encouraging number of visitors to a meeting. The New York Church, for example, with very little advertising, shows a color film once a month, and there is usually a sprinkling of the public present. Other ecclesias are doing the same.

When a suitable auditorium is secured for a public meeting, and one of the color films is well advertised, the attendance of the public is often very encouraging, in some instances going up into the hundreds. Perhaps only the larger ecclesias can hold meetings of this proportion, but the films are available to the brethren generally, regardless of the size of the meetings which may be possible. We suggest that the brethren everywhere give careful consideration to the use of color films in their witness work. A list of available topics will gladly be provided. We can supply half-hour and one hour films as may be desire.

We wish to report again that two of our color films continue to be widely used in churches and clubs.

Audiences in every part of the country have received the witness through this method. The total attendance to date numbers into the hundreds of thousands. Films used by churches and clubs are distributed for us by a film distributing agency. This is an aspect of witnessing going on today that was not possible a few years ago. Through these showings we have received many requests for booklets in quantity lots, with the explanation that as a result of seeing the film there was a desire to have a group study on the subject. The subject of death seems to be of special interest in this connection. It is hoped that we will be able to supply our agency with prints of our new film, "Archeology Proves the Bible." We think this may be of special interest to people in the churches.

The Radio Witness

The witness by radio continues. Since the advent of television there are not the same massive audiences listening to radio. However, we believe that this is still an effective method of bearing witness to the truth. There are now in excess of one hundred radio stations carrying our programs. Throughout the year new interest in the truth has developed, and "oldtimers" have been contacted. We have many expressions from the brethren themselves of their appreciation of hearing the truth presented each week in this manner.

The message goes over the radio quite widely in the Spanish language in South America and elsewhere. It is our expectation that before this issue of The Dawn is published, arrangements will have been made for broadcasting the truth in the Spanish language over two powerful stations within Spain, and one in Portugal. These three stations will give us a blanket covering of Spain. We rejoice in the overruling providences of God which makes this possible.

The Pilgrim Service

In the Lord's providence the pilgrim service has continued and enlarged, and we are thankful for this. We are constantly receiving letters from the brethren in various parts of the country expressing their joy over the visits of the pilgrim brethren. In addition to the brethren who are on the road in this service, there are quite a number, especially in the New York area, who are sent out week-ends to serve the classes. This service is also greatly appreciated. This week-end pilgrim service is also being conducted in Great Britain, Greece, and in Germany, to the joy of many brethren in these countries.

During the year five brethren went overseas, serving in Great Britain, Germany, France, and one went to Greece. Thus our fellowship with the brethren is spread out beyond the shores of America, and in this we rejoice. Another brother went to New Zealand, Australia, and the Fiji Islands to serve the brethren in these countries. Interest in the truth in the Fiji slands has only recently developed, and it was good that this new interest could be nourished and encouraged.

Recordings

The Dawn Recorded Lecture Service has continued throughout the year to send tape recordings of discourses by various brethren to all those who have requested them. This service is free. These tapes reach a large number of isolated brethren who seldom hear an "in person" presentation of the truth. They are also used in small classes which are without elders. A special recording will be available for the Memorial season. If you desire the use of this special recording do not fail to write for it.

We wish to remind the brethren again that The Dawn magazine is recorded on tape each month for the benefit

of the blind, or near-blind. This service is also free. If you know of brethren who are without sight, do not hesitate to tell them about these recordings of The Dawn, and encourage them to ask for them.

During the year special long-playing disc recordings have been produced. We had the blind specially in mind when producing these disc recordings, and they are sent free to them. However, they are available to the sighted also, and are priced at \$1.75 each. We have four topics available: "Why God Permits Evil"; "Life After Death"; "How God Answers Prayer," and "Armageddon, Then World Peace."

The Dawn

All our readers know, of course, that The Dawn has been published regularly each month throughout the year. It will be of interest to know that The Dawn is also published regularly in Denmark, Germany, and France, in the languages of these countries; and is published in East Rutherford in the Greek and Italian languages for the brethren in Greece and Italy.

We also furnish brethren in overseas countries with quantities of tracts, booklets, and books. During the year, for example, we printed and shipped more than two hundred thousand tracts for the use of the brethren in Germany. We also send literature to our brethren in India. In the United States the "Northwest India Committee" has much to do with directing the details of the work in India. Our friends in overseas countries are very zealous, and we are happy to co-operate with them in the service of the Lord, the truth, and the brethren.

Magazine Witnessing

A considerable amount of witnessing was done during the year through the medium of magazine announcements,

concerning one or another of our booklets. The booklets "Why God Permits Evil," "Life After Death," and "Archeology Proves the Bible," were announced to the public in this manner, and with good results. The booklet "Life After Death" seems to bring the best response. For example, an advertisement in **Parade** Magazine in September brought approximately two thousand requests for the "Life After Death" booklet.

The brethren in Great Britain, France, Italy, and New Zealand have also been using magazines and other periodicals for announcing truth booklets, and with encouraging results. The use of radio and television is denied to the brethren in these countries, so they find that the public press is one of their best means of giving a witness to the Gospel of the kingdom.

Jesus, Our Example

When the apostles returned to Jesus after their first missionary journey and reported to him "both what they had done, and what they had taught," he said to them, "Come ye yourselves apart into a desert place, and rest a while." (Mark 6:30, 31) Jesus evidently sensed that his apostles needed rest, and also that if he could be with them for a while, apart from the milling crowds, they could at the same time discuss in more detail the various aspects of the general ministry of the kingdom message.

The record indicates, however, that the matter did not turn out as Jesus had planned it. The crowds who everywhere sought out Jesus for the physical blessings they hoped to derive from him noticed that he and his disciples had departed in a boat, and they soon learned his destination. Thousands of them hurried around the shores of Galilee, and when the boat reached that "desert place" suggested by Jesus, his public was there waiting for him.

What did Jesus do? Did he instruct his apostles to put out into the lake again, and thus avoid coming in contact with this tiring crowd? No, the record is that when Jesus saw these people, he "was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." (Mark 6:30-34) Jesus was still teaching as evening approached. He had no rest, and neither did his apostles, although they had gone to this "desert place" for the express purpose of resting.

With the approach of evening the apostles suggested that Jesus send the crowd away into the villages where they could obtain food. But Jesus counseled otherwise. Here it was that he performed the miracle of feeding the five thousand. Previously Jesus had refused to use the divine power vested in him to turn stones into bread to satisfy his own hunger, but now he was glad to use that power to increase the loaves and fishes to supply the needs of his hearers—over five thousand of them.

There is, we think, a lesson in all this for us. As we have seen from the report, the Lord's people have been busy throughout the year, each doing as much as possible to make known the glad tidings of the kingdom. It is interesting and encouraging to reflect upon what has been taught, and what has been done through the co-operative efforts of the brethren throughout the world. But still there is more to follow.

True, temporary rest is needed in order to gain strength to continue on in the Lord's service, but let us be like Jesus who, when confronted with an opportunity of service, was willing, although needing rest, to put forth the extra effort. That, we think, is why it was prophesied of him that he would be consumed by the zeal of his Father's house. And may this zeal continue to activate us while we, like Jesus, lay down our lives as witnesses for him and for the Word of God.—Rev. 20:4

STATISTICAL "GOOD HOPES" REPORT

October 1, 1967—September 30, 1968

	Receipts	Expenditures
General Fund	\$154,266.50	
Radio	27,855.51	\$89,864.29
Television	12,370.64	64,025.03
Speakers'	7,146.18	14,080.74
Overseas	4,400.26	4,266.32
Recorded Lecture Service	366.00	600.00
Free Literature	1,917.96	1,917.96
Free Subscriptions	619.50	619.50
Dawn Publications, Subscriptions, etc.	43,152.55	89,823.74
Bequests	46,203.99	
Total Receipts and Expenditures	\$298,299.09	\$265,197.58

FREE TRACTS, ETC.: During the year 9,480,400 pages of free literature were provided, made up largely of tracts, kingdom cards, radio circulars, consolation folders, and public meeting cards and letters.

FREE BOOKLETS: Approximately 65,000 free booklets were provided during the year. A large portion of these were sent out by mail in response to requests from 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.

MEETINGS SERVED: The number of class meetings served by brethren co-operating with The Dawn has been difficult to compile, due to the fact that reports are not always made to us. We can affirm, however, that there has been an increase in the number of brethren serving in this field. Public meetings today are almost wholly through the use of films, and in this area also our records are very incomplete.

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

The Ministry in Greece

TODAY there is a large degree of religious liberty in many countries of the world, particularly in the United States. But there are places where this is not true, and one of these is Greece. There is liberty in Greece for the activities of the Greek Catholic Church, for this is the state church of that priest-ridden country. For the non-Catholic groups there is a lesser degree of liberty, especially for Bible Students.

One reason for the hostility toward Bible Students is their belief in the thousand-year reign of Christ. The Greek Catholic Church, like most other denominational groups, believes that the kingdom of Christ was set up at Pentecost, and any teaching that puts Christ's kingdom still future is, to the authorities of the Greek Catholic Church, rank heresy. This is particularly true of the belief that Christ's kingdom is to last for a thousand years.

The Greek Catholic Church has from early times been rabidly opposed to the idea of the millennial reign of Christ, so much so that the Book of Revelation was excluded from the canon of their Bible, because it is in this sacred book of the Bible that the duration of Christ's kingdom is particularly mentioned as being a thousand years in length. (Rev. 20:4, 6) They do not seem to realize that they cannot do away with an important feature of God's great plan of salvation simply by leaving out of their Bible one of the sacred books which he provided to reveal his plan.

While little liberty is granted to our brethren in Greece, they nevertheless continue their faithful service to God

and to one another as best they can. Our Brother Pantel Hatgis of the New York Bible Students Church, and an elder also in the Greek Ecclesia of New York City, went to Greece, accompanied by Sister Hatgis, for an extensive pilgrim journey among the brethren there. We received a letter from Brother Hatgis in which he relates some of his blessed experiences. Here are excerpts from the letter:

“Dear Brethren: Greetings in our Redeemer’s name! This is to let you know some of the blessings I am enjoying in serving the Lord’s people in this country. Here there is boasting of democracy, but it is in name only. The government permits communists and atheists to express their views, and also the hippies and the beatles; but harasses everyone who tries to proclaim the Gospel of Christ, and brands as heretics all who believe and herald the good tidings of God’s coming kingdom as the only hope of the world. The law against proselyting applies even to the giving of the Bible to others.

“After Athens, my first visit was Patras. Here Brother Frange (a brother who lived many years in New York) had just finished his course on earth. A brother who a long time ago had come out of the ‘Society’ gave the witness in the cemetery. The Greek Dawn and other Dawn literature have done a good work here, and there are now nine who have come out from the ‘Society.’ Two days after the funeral service Brother Kastanis (of Athens) and I returned to Patras to hold a meeting. The fellowship with these brethren was wonderful.

“After two days of sweet fellowship with the brethren in Patras we returned to Athens, where the brethren were happy to receive our encouraging report. Then I went to Thessalonike. The class in Salonika numbers seventeen. The one long-time elder here died a few months ago, but the class continues to meet, and the Athens friends visit

them from time to time to give a helping hand in the most holy faith.

“Then I went by bus a six-hour ride to Drama, Macedonia. There is a small class here, and we enjoyed blessed fellowship in the Lord. From here I went to Kavala (old Philippi). Then after visiting an elderly brother in Thessali, who is ill, I returned to Athens, tired, but full of joy in the Lord. All the classes and brethren I visited sent their love to their brethren in the United States. Through the articles in *The Dawn*, and otherwise, they realize and acknowledge your labor of love, and your faithful stand in the present truth.”

After sending us this letter Brother and Sister Hatgis spent several more weeks with the Greek brethren. Following their return Brother Hatgis received a resolution from the Athens Ecclesia which we quote in part as follows:

“Dearly Beloved Brethren: More than ten years have passed since our small class has united with you very closely in the service of the Gospel. We do not know one another personally, as we do not know our Lord personally. What has united us in the bonds of love and co-operation was the clear voice of the Gospel truth, the same hope, and love of the promises of God. Thus we know one another, and have united our talents in this work, the loving work of the Gospel and our common faith. Is it not wonderful? Looking back we see the grace in our labor of love. But this is not enough. We must with greater zeal and love continue to the end, as our beloved Apostle Paul said in *Philippians 3:13*.

“We see that the work of *The Dawn* brethren, with the magazine, television, radio, advertising in magazines, etc., is in the right direction, and that the truth is maintained in crystal-clear condition. This is verified by the Bible, by *Studies in the Scriptures*, and by world events. We, the

Greek brethren, do not know the English language, nor read your books, but we have the Volumes in Greek, and we have the Greek Dawn, translated from your English Dawn; and the contents are excellent, and in harmony with present truth. The food of the Greek Dawn is appropriate and good, both for advanced brethren, and for those new in the truth—also fine for a witness to the people. Our approval is unanimous. We have nothing to suggest about the contents of the magazine, the language, or the appearance of the Greek Dawn.”

These expressions of approval and enthusiasm on the part of our brethren in Greece concerning the co-operative efforts of their brethren in the United States to make known the glad tidings of the kingdom, and to serve the brethren, are indeed encouraging. It is wonderful to realize that there are still brethren in that country made so prominent in the Bible by Paul's visits, and that they have the same spirit of service which motivated him to lay down his life in the ministry of the Gospel of the kingdom.

A Pilgrimage “Down Under”

LAST September, Brother and Sister Edward Fay, of the San Francisco, California Ecclesia visited the brethren in Australia and New Zealand. They stopped over for a day in Fiji where they fellowshiped with a brother who received the truth as a result of responding to an advertisement which Brother Hiam of New Zealand had inserted in one of the magazines of the area. The brother in Fiji loves the Lord and the truth, and is zealous for the proclamation of the glad tidings. Arrangements are now being made to publish some booklets in the Fiji language.

We think that the following report of Brother and Sister Fay's visit in Australia and New Zealand will be of interest. It appeared in **The People's Paper**, published in Melbourne, Australia, by the Berean Bible Institute. It was a blessing to us:

"It was a pleasure for the Australian brethren to welcome Brother and Sister Fay, of U. S. A., to this land for a short visit in September, and we are very thankful to the Lord for the encouraging and refreshing time experienced at the meetings and in fellowship with our visiting brethren. It was good of Brother Fay to use his holidays for such a strenuous pilgrimage to encourage and stimulate the friends with the messages of truth from God's Word. In these days of world distress such a visit is of special value to the Lord's people.

"Following a visit to a brother and his family in Fiji, and the brethren in New Zealand with the little group in Auckland, and the friends in Wellington and Christchurch, all of whom enjoyed the visit very much, Brother and Sister Fay arrived in Melbourne on the morning of 5th September. During the four days to the Sunday evening, 8th September, meetings were held each evening, and one for the public on the Sunday afternoon. In between, visits were paid to brethren who were confined to their homes or in hospital in both Melbourne and Geelong. Three addresses given by Brother Fay for the brethren were well attended and much appreciated, the subjects being 'Planting the Heavens,' 'Faith Food from Galatians,' and 'We Shall Not All Sleep.' Also on the Friday evening, 6th September, a public meeting was held in Geelong with benefit to a few outsiders as well as the friends generally.

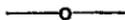
"The public meeting in Melbourne was well attended, upwards of 100 being present, with an encouraging number of over 20 from the public. The message on 'Where Is God in Our World's Trouble?' was excellent, rapt attention being given by all for an hour and twenty minutes. Printed copies of this message by Brother Fay are being

prepared and will be available to all who can use them to advantage; readers of our "People's Paper" are invited to apply for these free copies. Other addresses will also be printed and made available at a later date.

"On 9th September, Brother and Sister Fay went by plane direct to Brisbane, with a meeting that evening in Nambour, when an address was enjoyed by a little group of friends in that area. Next day a visit was made to Toowoomba for fellowship and a meeting with the friends there, which was also much appreciated. On the 11th September Sydney was visited, when an enthusiastic welcome was given by the family of our Italian brethren and others to our Brother and Sister Fay, the message on 'You Must Be Born Again' also being warmly appreciated.

"On Thursday, 12th September, our visitors arrived in Adelaide, and for two days their fellowship and meetings were much enjoyed by the brethren there, with good attendance of the friends in one of the homes of the brethren. From Saturday, 14th to 17th September, Brother and Sister Fay joined the brethren in Perth with fellowship and meetings of varied nature with great benefit to the brethren in that area.

"Our visiting brethren left Perth on the homeward flight on the afternoon of Tuesday, 17th September, expecting to spend a day in Hong Kong and Tokyo, and arriving home in San Francisco before the end of that week. Though no doubt tired and weary physically after such a strenuous three weeks during which so much was pressed into the time, this being Brother Fay's desire, we trust that our dear Brother and Sister Fay have realised very truly the Lord's blessing in their efforts to encourage the brethren with the Lord's message of truth. This we feel has been accomplished, and which is surely of great comfort to all who are seeking to walk in the steps of the Master in these last days of the Gospel Age. 'Praise God from whom all blessings flow.'"



GENERAL CONVENTION BULLETIN

The 1969 General Convention

TIME passes quickly, and we suggest to the brethren everywhere that it is not too early to begin thinking about and planning for the 1969 General Convention. This happy and blessed gathering of earnest students of the Bible will be held in Bloomington, Indiana, on the campus of the Indiana University, the date being August 9-14.

Plans for next year's convention are already being made by the convention committee. The theme text chosen is Psalm 27:14: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." When the brethren enter the lovely and spacious air-conditioned auditorium of the university they will see displayed over the platform the words, "Wait on the Lord."

The program of the convention will be drawn up with the view of emphasizing the three main thoughts of the theme text: waiting on the Lord; being of good courage; and rejoicing in the assurance that the Lord will strengthen the hearts of all his faithful people to enable them to do his will regardless of what the cost may be. Surely those who attend the convention will be blessed by being reminded of these assurances.

Parents will be glad to know that a very special rate will be available for children and teenagers; and special instructional classes will be provided for them.

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.

SAM BAKER

Los Angeles, Calif.	Jan. 5
Bakersfield, Calif.	6
Fresno, Calif.	7
San Luis Obispo, Calif.	8
San Jose, Calif.	9
Palo Alto, Calif.	10
San Francisco, Calif.	11, 12
Antioch, Calif.	13
Sacramento, Calif.	14
Chico, Calif.	15
Salem, Oreg.	17
Portland, Oreg.	19
The Dalles, Oreg.	21
Tacoma, Wash.	23
Bremerton, Wash.	24
Seattle, Wash.	26
Bellingham, Wash.	27
Langley, B. C.	28
Vancouver, B. C.	29
Victoria, B. C.	30
Duncan, B. C.	31

O. D. DEIFER

York, Pa.	Jan. 26
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G. HOMER HAMLIN

New London, Conn.	Jan. 19
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G. M. JEUCK

Hartford, Conn.	Jan. 12
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A. H. KRUMPOLT

Paterson, N. J.	Jan. 26
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R. J. KRUPA

Baltimore, Md.	Jan. 12
Philadelphia, Pa.	12

E. K. PENROSE

Greenfield, Ohio	Jan. 5
Richmond, Va.	12
Washington, D. C.	13
Virginia Beach, Va.	14
Lynchburg, Va.	15
Greensboro, N. C.	16
Hendersonville, N. C.	17
Charlotte, N. C.	19
Jacksonville, Fla.	21
Miami, Fla.	23
St. Petersburg, Fla.	25, 26
Orlando, Fla.	27, 28
Louisville, Ala.	30
Mobile, Ala.	31

ROY E. POLAND

Nashville, Tenn.	Jan. 6
Birmingham, Ala.	7
St. Petersburg, Fla.	12
Miami, Fla.	19
Orlando, Fla.	22
St. Petersburg, Fla.	26
Birmingham, Ala.	28
Nashville, Tenn.	29

LEO POST		F. S. WASSMANN	
Allentown, Pa.	Jan. 19	Sayville, N. Y.	Jan. 5
H. J. TIEMEYER		C. R. WEIDA	
New Haven, Conn.	Jan. 26	Pottstown, Pa.	Jan. 12

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

NICK BARACOS		E. F. LANKFORD	
Duquesne, Pa.	Jan. 5	San Francisco, Calif.	Jan. 12
Manessen, Pa.	26		
L. P. BORGES		ADAM MISKAWITZ	
St. Petersburg, Fla.	Jan. 12	Grand Rapids, Mich. (Lafayette St.)	Jan. 19
DAVID A. BRUCE		DON ROARK	
San Diego, Calif.	Jan. 12	Orlando, Fla.	Jan. 19
Hawthorne, Calif.	19		
EDWARD E. FAY		THOS. T. RYDE	
Chico, Calif.	Jan. 26	Covina, Calif.	Jan. 26
TUNIS GERY		R. S. SEKLEMIAN	
Santa Ana, Calif.	Jan. 12	Antioch, Calif.	Jan. 19
Bakersfield, Calif.	19		
JOHN G. HULL, JR.		GEORGE TABAC	
Riverside, Calif.	Jan. 19	Milwaukee, Wis.	Jan. 5
Ontario, Calif.	19		
EDMUND JEZUIT		JOHN TRZYNA	
Saginaw, Mich.	Jan. 19	Beloit, Wis.	Jan. 5
RUSSELL L. JURD		HOWARD YOUNG	
Fullerton, Calif.	Jan. 26	E. Liverpool, Ohio	Jan. 19

THE MEMORIAL SUPPER

The proper date for the Memorial Supper in 1969 is Tuesday evening, April 1.

Conventions

PHOENIX, ARIZ., Dec. 27-29—IBEW Hall, 5818 N. Seventh St. Mr. Lloyd Gaddy, 415 E. Euclid.

CHICAGO, ILL., Dec. 28, 29—Please note new address: Pressman's Hall, 5717 S. Kedzie Ave. Mr. Edmund Jezuit, 4327 S. Christiana Ave.

MINNEAPOLIS, MINN., Jan. 5—2601 Fillmore St., N. E. Mrs. C. R. Newhom, 678 40th Ave., N. E.

MINNEAPOLIS, MINN., Jan. 19—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Ave. Circle S.

CHICAGO, ILL., Jan. 26—Central Masonic Temple, 912 N. La Salle St. Mr. Edmund Jezuit, 4327 S. Christiana Ave.

DETROIT, MICH., Jan. 26—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Henry F. Kwolek, 38231 Richland, Livonia, Mich.

ST. PETERSBURG, FLA., Jan. 26—Mrs. Chris C. Dodd, 1000-30 Ave. N.

SACRAMENTO, CALIF., Feb. 22, 23—Odd Fellows Hall, Ninth & K Sts. Mrs. E. F. Lankford, 6000-19 Ave.

SALEM, OREG., Apr. 11-13



WHY GOD PERMITS EVIL

To be discussed by

'FRANK and ERNEST'

WHK—1420 kc.—9:45 A. M.

Sunday, January 19

Tune in this special program, and send for a free copy of the booklet, "Why God Permits Evil." Address:

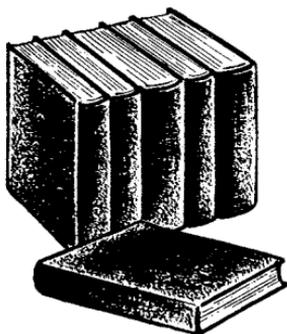
"FRANK and ERNEST"
Box 60, Dept. N, General Post Office
New York, N.Y. 10001

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 SPECIAL TOPIC: There will be a specially advertised "Frank and Ernest" program on Sunday, February 16. As always, attractive folders will be available for this purpose. Send for as many as you can use. They are free. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

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.



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- **THE NEW CREATION**
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VOLUMES 4-6, 15 CENTS EACH



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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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