

a herald of Christ's presence

THE DAWN

"GREAT AND
MARVELOUS ARE THY
WORKS, LORD GOD
ALMIGHTY; JUST AND
TRUE ARE THY WAYS."

--Revelation 15:3

December 1960



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THE DAWN

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The 1960 Prophetic News Parade

THE year 1960 will go down in history as one of the most dramatic in the 20th century. Within the year, the President of the United States visited most of the far-flung nations of earth on missions of peace and good will. Also in 1960 Nikita Khrushchev did an equal amount of traveling "to and fro," including a visit to the United States, also apparently in the interests of peace—communist peace, that is. President Eisenhower was asked not to make his proposed visit to Japan, and Khrushchev cancelled the invitation for him to visit Russia.

This has also been the year in which carefully laid plans were made for a "summit conference," only to have it torpedoed before it really got started. It is the year in which disarmament talks in Geneva broke down, and the many representatives of nations participating therein went home.

In these and various other ways the "cold war" has continued and tensions have increased. The

prophecies of the Bible which are in course of fulfilment have been brought into clearer focus by the dramatic developments of 1960, so that as we approach the end of the year we can be more certain than ever that we are living in the "last days," "the day of the Lord," the time of the Master's second presence.

The prophetic increase of knowledge and running to and fro has been accelerated during the year. In America jet plane travel has become general. The forecasts are that the present jet planes, which fly at the incredible speed of 600 miles an hour will, not too long hence, seem slow as compared with the much faster ones being planned. This is a further token of the marvelous manner in which Daniel's prophecy of running to and fro continues to be fulfilled, and to an extent that even students of prophecy would have found very difficult to imagine at the turn of the century. Then, even the fifty or sixty miles

an hour attained by railway trains seemed almost miraculous.

And the increase of knowledge along general lines keeps pace with the "running to and fro." We used to speak of "labor-saving machinery," now it is automation. Electronics are being applied to do almost numberless things formerly done only by human hands and brains. This is true in offices, in banks, in factories, in the home.

In the field of communication 1960 has been a memorable year. We have become accustomed to radio and television, but this year a metallic ball was put into orbit around the earth which is used as a "bouncer" for TV signals. Television signals, unlike radio signals, will travel only from their source to the horizon, hence the use of high towers, and the installation of these towers on the highest terrain possible.

But now the first experiments have been made in sending television signals upward and have them bounced back to earth from a metal ball in orbit around the earth. It works, and the details of operation need only to be refined, and then world-wide television, without the need of relay stations or the present coaxial cables, will be possible. This is a marvelous step forward in a field that is already well-nigh in the realm of the miraculous.

The Nations United and Disunited

IN THE world of nations 1960 has been one of development and also crises. A whole group of small nations in Africa gained their independence during 1960, and most of them were admitted as full fledged members of the United Nations. This marked a further whittling down of some of the former empires of earth, such as the Belgian and British, hence a further crumbling of those world powers depicted by Nebuchadnezzar's vision.—Dan. 2:31-45

Nigeria, with a population of thirty-five million, was the third to gain its independence from Great Britain in 1960; and the ninth since the close of the last World War. Like the Congo, Nigeria is a country of many tribes and clans. How well these newly established nations will use their new-found "liberty" is a matter of grave concern to the Western nations. The people of the Belgian Congo, it is reported, were not at all prepared for their new responsibilities.

The rapidity with which the world scene is changing, particularly with respect to the birth of new nations, is high-lighted by reports of map makers. They say that while they can be reasonably sure that Africa's rivers, mountains, and oceans will not change, this is not so with respect to its political boundaries. "We have to

be avid newspaper readers to see if yesterday's work is still good," observed one map maker.

While small nations in Africa were being born, political and religious unrest in South America brought that vast continent prominently into the news during the year. Here communist forces are endeavoring to establish a bridgehead from which to promote their interests in the Western Hemisphere. Cuba, under the dictatorial control of Castro, enters into this situation to a degree that is quite disturbing to the Western world.

These were all situations with which the United Nations organization was properly concerned. Most of the new nations were made members of the UN at a session of the General Assembly which began on Monday, September 26. There came to New York for this occasion the greatest number of representatives of nations, many of them heads of state, ever before assembled in the experience of man.

The powerful leaders of both the East and the West were there. It was a General Assembly meeting of the "United Nations," but the nations were not united. The two main divisions were the communist and the noncommunist blocs. Then there was the so-called neutral bloc, which was augmented to a considerable extent by the new nations from Africa.

Egypt and India were also among the "neutrals."

World disarmament was the chief item for consideration, but there was so little atmosphere of good will among the "blocs" that nothing could be accomplished. This animosity did not develop spontaneously. It had been building up for a long time, and particularly from the failure of the "summit conference" earlier in the year. The nations had built their hope on this conference, although it was a slim hope. The communists had wanted it, and the noncommunists agreed to it. But what has come to be known as the "U2" spy incident was used by Nikita Khrushchev to wreck the conference before it got started.

And Khrushchev came to the General Assembly meeting of the United Nations to further wage his cold war tactics against the West. He boisterously urged drastic changes in the UN setup, and insisted on the admission of Red China into the organization, refusing to discuss disarmament unless these proposals were adopted. He even threatened to withdraw the communist bloc of nations from the UN unless he could have his way.

Of necessity, this resulted in a very stormy session of the General Assembly, which precluded all possibility of fruitful discussions on the subject of world dis-

armament. This was very much in keeping with the situation foretold by the prophecies of the Bible. We read, "Why do the heathen [or, Gentiles] rage [margin, "tumultuously assemble"] and the people imagine a vain thing?" (Ps. 2:1) Verse 4 reads, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

The Prophet Isaiah wrote, "The ambassadors of peace shall weep bitterly." (Isa. 33:7) In principle, at least, this well describes the disappointment that must be experienced by the representatives of those nations who so earnestly desire to see the world at peace, yet have their every effort toward that end come to naught. These "ambassadors of peace" have not yet learned that human wisdom is incapable of finding an adequate and lasting solution to the problems created by human selfishness, and that the human race will be saved from destruction only by divine intervention.

Jehovah said, "I have set my King upon my holy hill of Zion. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2:6, 8, 9) The time is here for Jehovah's King on symbolic Mount Zion, to take control of

earth's affairs. This is the reason that all human efforts, and humanly constituted authority must fail. If "the ambassadors of peace" knew this, they would rejoice instead of "weep."

Two Efforts

THE prophecies of the Bible clearly foretold the efforts of the nations in these "last days" to unite for their own protection, and to stabilize the disintegrating social order. Isaiah 8:9, 10 reads, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand."

The fact that the assertion, "Gird yourselves, and ye shall be broken in pieces," is repeated, may be merely for emphasis. On the other hand, it could suggest that in the end of the age there would be two major efforts of this kind, such as we have seen in the League of Nations and the United Nations. We know that the League of Nations was "broken in pieces," and now shattering blows are being directed against the United Nations by the communist world. This has become distressingly apparent to the noncommunist world in these closing months of 1960.

The Prophecy of Joel 3:1, 2

associates the gathering of the nations with the returning captivity "of Judah and Jerusalem"—a reference to the return of the Israelites to their Promised Land. But here the gathering is indicated to be more for war than for peace. This is indicated later in the chapter, where we read, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong."—vss. 9, 10

Never before in the experience of man has there been such universal preparation for war. True, it is not called that. The nations are impoverishing themselves in the building of arms in order to "keep the peace." Doubtless many of the world's leaders are sincere in this viewpoint, but this method of maintaining peace has never been successful in the past, nor will it be successful now.

"Let the weak say, I am strong," Joel wrote. This detail of prophecy is having a very accurate fulfillment. Note the various small nations and peoples unafraid to demand rights, and others who are displaying their military might. Perhaps the classic example of this in 1960 has been little Cuba. Castro's arrogant attitude probably stems in part from his hope that the larger

communist powers will come to his aid should he need their help.

Indeed, all the small nations which today are asserting themselves in the international scene realize that in the event of their being attacked some of the more powerful nations will come to their aid. This is true whether they are associated with the communist or the noncommunist bloc. But herein lies a grave danger, for it means that an unwise attitude or procedure on the part of some small nation could lead to global war and to the horrors that such a struggle would inflict upon humanity.

Israel

THE little nation of Israel has continued to struggle on in a world of conflict. One of the prophecies which is being fulfilled in the experiences of this favored people of God is Ezekiel 20:33-35. We quote:

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face."

How true it is of the Israelites, that while a million and a half

of them have been brought "out from the people," and from the countries wherein they were scattered, so far as security and peace are concerned they are still in "the wilderness of the people." They are sharing in the turmoil of the world, and their hearts are filled with fear, even as it is true of the Gentiles.

But the trials, the tensions, the strains, through which they are passing are the means by which the Lord is "pleading" with them, a pleading which will continue until they recognize his hand in their affairs. The use of the word "wilderness" in this prophecy reminds us of Israel's exodus from Egypt. Their destiny then was the land of Canaan, but the Lord permitted them to remain in the wilderness for a long time.

And so it is today. Their return to the Promised Land is not all that God has designed for his ancient people. Even though many of them are now in the land, so far as security is concerned, they are still in the "wilderness," and will be in that condition until by the Lord's "pleadings" they come to know him, and accept the loving provision of life he has made for them through Jesus, whom they will then gladly acknowledge as their Messiah.

The Lord further said, through Ezekiel: "Like as I pleaded with your fathers in the wilderness of

the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond [margin, delivering] of the covenant."—Ezek. 20:36, 37

The reference here seems to be to God's promised New Covenant, which is to be made "with the house of Israel, and with the house of Judah." (Jer. 31:31-34) We rejoice in this ultimate object of God's design for Israel. It is reassuring to spiritual Israel at this time to recognize God's hand in the affairs of natural Israel, even before the Hebrew people themselves realize what the Lord is doing for them.

It would be difficult to select a single outstanding experience of Israel during 1960, and say that this fulfils such and such a prophecy. Nor could we say that the jet plane alone fulfils Daniel's prophecy of running to and fro. The prophecies which forecast the major world developments in this "day of the Lord" seldom refer to a single event, but to the significance of all the events along a particular line; and as we have watched the happenings of 1960, our faith in the nearness of the kingdom has been strengthened. So we lift up our heads and rejoice, knowing that our deliverance is near, and also the deliverance of the whole world from sin and death.

ral Israel, another prophet wrote, "They like Adam have transgressed the covenant." (Hosea 6:7, margin) God's promise of the New Covenant, therefore, calls for a restoration to the original perfection in which Adam was created. It is one of the promises of "restitution" which Peter declared had been spoken by all God's holy prophets. (Acts 3:19-21) While initially made with Israel, the blessings of the New Covenant will be extended to the whole world of mankind.

ROMANS 8:1, 2, 38, 39

THE New Covenant of Jeremiah 31:31-34 is not made with the followers of Jesus. However, in the making of the New Covenant Jesus will be the Mediator, and his faithful followers of this age will be associated with him in that future work. For this reason Paul speaks of them as being "able ministers of the New Testament, or New Covenant."—II Cor. 3:6-10

The divine principles of righteousness which will be taught to the people during the kingdom age are being implanted in the hearts of those who are now suffering and dying with Jesus in order that they might live and reign with him. This is a necessary preparation to be ministers, or servants, of the New Covenant. These are also referred to as "epistles of Christ." The tables of stone on which the original Law

of the mosaic covenant was written could be referred to as the epistles of Moses; but the church will be associated with Christ in the administration of the law of the New Covenant, writing it in the inward parts and in the hearts of the people.—II Cor. 3:3

God can deal with us in connection with this preparatory work only because our relationship with him is through Christ, and because we are "in Christ." Being "in Christ," and covered with the robe of his righteousness, we have a "no condemnation" standing with our Heavenly Father, and he continues to lead us by his Spirit, through his Word. The Spirit leads us as it did Jesus, in the way of sacrifice, even unto death.

But this is not an easy way. To walk in it entails wearisome toil, opposition from the world, the flesh, and the Devil, persecution and affliction. But God's love overshadows and protects us. Because of this we are persuaded, as Paul observed, that nothing will be able to separate us from "the love of God, which is in Christ Jesus our Lord."

QUESTIONS

- With whom, and when, will the New Covenant of Jeremiah 31:31-34 be made?
- What is implied by the writing of God's law in the hearts of the people?
- What relationship do the followers of Jesus have with the New Covenant?

God's Promise of a Savior

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

ISAIAH 9:2-7; Gal. 4:4-7

SYMBOLICALLY speaking, the entire period of the reign of sin and death, beginning in Eden, has been one of darkness, a night-time of suffering and weeping. David wrote, "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) The "morning" of earth's new day will be ushered in by the rising of "the Sun of righteousness with healing in his wings."—Mal. 4:2

The people generally throughout all this long night of weeping have walked in darkness, in the sense that they have not known God or his loving plan for the ultimate blessing of all the families of the earth. That was true of the Israelites at the time of our Lord's first advent, although professedly they were the people of God.

As Isaiah foretold, a "great light" then appeared in the person of Jesus Christ. Only a few at

that time recognized Jesus as "the light of the world." (John 8:12) Israel as a nation did not. The religious leaders of the time hated the light, and put the Light-bearer to death. Jesus' ambassadors have since continued to shine as lights in the world.—Matt. 5:14

Zacharias referred to Jesus as the "sunrising" (margin), who came in fulfilment of Isaiah 9:2. (Luke 1:78) While he came into the world humbly, as a babe, he was destined to be, not only the great Light-giver of the world, but also one who would be mighty to save and to rule. The "government," the long-promised kingdom of the Messiah, was to be on his shoulder.

We prefer the translation of this text which omits the comma between "Wonderful" and "Counsellor," making this one title, "Wonderful Counsellor." Just how wonderful Jesus will be as a "counsellor" and judge is explained by Isaiah in chapter 11,

verses 2 to 4: "The Spirit of the Lord shall be upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove [margin, or, argue] with equity for the meek of the earth."

Jesus will also be "The mighty God"—not The Almighty, but nevertheless a mighty God whom the people will worship because of what he has done for them, and to whom they will render obedience. Every knee will bow to him, and this will be to the glory of God.—Phil. 2:9-11

In addition, Jesus will be "The everlasting Father"—not the Heavenly Father, but the One through and by whom life will be given to all the willing and obedient of the millennial, or kingdom age. The word "Father"—denotes life-giver.

"The Prince of Peace" is another title which Isaiah ascribes to Jesus. He is the One who will establish peace on earth. And it is through him also that peace between God and men will be brought about. Apart from this relationship between God and his

human creatures there could never be peace among men.

Verse 7 reminds us that the "government" which Jesus came to establish will be an antitype of the kingdom of Israel as it was established in the family of David. The angel Gabriel announced this to Mary when he told her that she would be the mother of Jesus.—Luke 1:30-33

GALATIANS 4:4-7 explains that it was in the "fulness of the time" that Jesus was born. Every feature of God's plan is carried out in his "due time." There is never any delay, although in our impatience we often long to see the divine plan develop more rapidly. It was necessary that Jesus be made flesh to redeem the fallen human race from death. It was also necessary that he be born under the Law, that he might redeem those under the Law. Paul speaks of the privilege of becoming the Sons of God, not by "adoption," as the King James Version states, but by the begetting of the Holy Spirit.

QUESTIONS

Explain the statement, "The people that walked in darkness have seen a great light."

Name the titles assigned to Jesus by Isaiah, and explain their significance.

Why does Isaiah speak of Jesus as sitting on "the throne of David"?

The Compassion of Christ

GOLDEN TEXT: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

—Matthew 11:29

ISAIAH 61:1-3, 10, 11;

MATTHEW 11:27-30

THE compassion of Jesus was a compelling influence in his life of sacrifice on behalf of the world of mankind. Standing with mourners near the tomb of Lazarus, "Jesus wept." (John 11:35) When Jesus took his disciples to a "desert place to rest a while," he found a "great multitude" of people waiting for him, and he was "moved with compassion toward them, and he healed their sick."—Matt. 14:13, 14; Mark 10:31

The commission given to Jesus by the Holy Spirit to "preach good tidings unto the meek," and to "bind up the brokenhearted" was not burdensome to the Master. His compassionate heart of love delighted in radiating joy and comfort to the people whenever and wherever he could. For this reason he was also glad to proclaim that in God's due time those held captive by sin would be given liberty, and that those held in the great prison house of death would be released. This was indeed "good tidings," and this Gospel

of coming blessings for all mankind was proclaimed faithfully by Jesus. The loving-kindness of his Heavenly Father was not concealed in his heart, but was made known to the "great congregation."—Ps. 40:9, 10

The "robe of righteousness" with which we are covered was provided by Christ. It is his righteousness, imputed to us through faith. Wearing this robe, we are looked upon by our Heavenly Father as perfect, and therefore acceptable to be joint-sacrificers with Jesus. We lay down our lives as he did, in proclaiming the good tidings of the kingdom. To be acceptable to God our work must be prompted by love and compassion, even as it was with Jesus.

Jesus is the Head of The Christ company, so the anointing of the Holy Spirit which authorized and impelled him to proclaim the glad tidings is upon us. We are co-laborers with him, and with our Heavenly Father in the outworking of the divine plan of salvation.

Jesus said, "All things are de-

livered unto me of my Father." (Matt. 11:27) Jesus was made responsible for the carrying out of every feature of his Father's plan of salvation, and he has invited us to work with him. Through his obedience to the Father's will, and by his compassion and the other glorious aspects of his character, he has revealed his Father to us.

Jesus' invitation is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The first application of this was to those burdened under the weight of the Law of Moses, and by the traditions of men as taught in the Jewish Talmud. But all who recognize their sinful condition, and long for righteousness, are burdened and heavy laden. And how sweet the assurance that Jesus will give us rest of mind and heart!

Accepting Jesus' invitation, and entering into the rest which he provides, does not imply release from all responsibility. Relieved of the burden of sin, Jesus invites us to take his "yoke," to be bound together with him in the holy service of his Father's plan. It is only in this way that we can hope to find joyful rest for our souls.

His yoke is easy and his burden is light for us because of his help. His yoke and burden are not easy and light because there is little to do in the service of the Lord, for there is much to do.

And, if we truly appreciate the privilege we have of being yoke-fellows with Jesus, we will realize that there is the weighty responsibility upon us of being faithful—faithful even unto death.

Our "rest" in Jesus is a rest of faith in his shed blood. We know that we do not have to earn salvation through our own works. Such a futile attempt would be a heavy burden indeed. But we are to labor in the Lord's vineyard. We are to proclaim good tidings to the meek, and to participate in all the various activities for which Jesus was anointed, for, as we have seen, that same anointing is upon his followers. "For as he was so are we in the world."

This is a full-time occupation, lasting until we have proved faithful even unto death. It will continue beyond the veil of death, but will not then be laborious. May the love of God fill our hearts and impel us onward daily and hourly in this blessed service!

QUESTIONS

Why was the work Jesus was commissioned to do not burdensome to him?

Name and explain the various aspects of the Holy Spirit's commission as stated in Isaiah 61:1-3.

What is the "robe of righteousness," and how is it provided?

Explain in detail the meaning of the Golden Text, and its application to us as followers of the Master.

God's Gift of Love

GOLDEN TEXT: "Thanks be unto God for his unspeakable gift."
—II Corinthians 9:15

LUKE 2:8-20

THE expression, "unspeakable gift," as used by Paul in our Golden Text, simply denotes Paul's inability adequately to describe all the virtues of Jesus, and all that he means to us and to the world as the gift of God's love. Nor can we comprehend with any degree of fulness the length and breadth and height and depth of the love which prompted our Heavenly Father to give his Son to be the Redeemer and Savior of the world.—John 3:16

John wrote that those who accept this gift will not perish, but have everlasting life. This means that those who die do not perish in death, but merely fall "asleep," to be awakened in the morning of a new day of peace and health and life.

For consecrated believers in this age, God's gift brings justification to life, and the privilege of suffering and dying with Jesus, inspired by the hope of living and reigning with him in his kingdom, that glorious kingdom which will provide life for all who obey its righteous laws.

Through Jesus we have peace with God, being no longer alienated from him through wicked works. (Rom. 5:1) Through Jesus we can go boldly to the throne of grace to obtain mercy and find grace to help in every time of need. This alone makes Jesus a most precious gift from the Father.—Heb. 4:15, 16

Jesus is the "High Priest of our profession," and the "Captain" of our salvation. (Heb. 3:1; 2:10) He is our "Good Shepherd," and our "Head." (John 10:14; I Cor. 11:3; I Pet. 2:25) Prospectively He is our heavenly Bridegroom, and we are looking forward to our marriage with him.—Rev. 19:7

Jesus is our Exemplar, our Guide, yea, our all in all. He is the "chiefest among ten thousand," or, margin, "a standard bearer," and "altogether lovely." (Canticles 5:10, 16) Jesus was meek and humble. He was submissive in trial. (I Pet. 2:21-25) He was zealous, being consumed by the zeal of his Father's house.—Ps. 69:9; 119:139; John 2:17

Even if we were able to catalog all the praiseworthy facts concerning Jesus, we would still come far short of fully appraising

Israel and the Promised Land

"Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply thy seed as the stars of heaven, and all this land that I have spoken of I will give unto your seed, and they shall inherit it forever."—Exodus 32:13

OUR text is a prayer by Moses for the preservation of the children of Israel, and the fulfilment of God's promise to their fathers to give them the land of Canaan. There is a revealing background to this prayer. While Moses was in the mount receiving the Law from God, the Israelites, under the temporary leadership of Aaron, had set up a golden calf to worship, and were indulging in other gross sins.

Then "the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves." To this the Lord added, "I have seen this people, and, behold, it is a stiffnecked people. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."—Exod. 32:7, 9, 10

Moses' prayer was, in effect, a request for the Lord to reconsider his decision to destroy the Israelites as a people, reminding him of his promise to the fathers concerning the land. The Lord respected the wishes of Moses, and the Israelites were not destroyed. After forty years of wandering in the wilderness they did enter into the Promised Land, although because of their disobedience they later lost possession of it.

Moses foretold this loss of the land. We quote, "I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the

nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.”—Deut. 4:26, 27

Continuing this prophecy, Moses said to the Israelites, “When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.”—vss. 30, 31

Here is a prophecy embracing more than three thousand years of time, which, in the light of history, is seen to be remarkably accurate. The Israelites were uprooted from their land for seventy years during the Babylonian captivity, and again when the nation was destroyed by Titus, and the people scattered. This was a scattering among many nations, and as Moses indicated in his prophecy, it was to continue until the “latter days.”

Moses projects the prophetic picture slightly beyond the present, to a time when the Lord’s full blessing will be showered upon the Israelites in response to their turning to him, and seeking him with all their heart and all their soul. The Lord’s returning favor upon his people will be based upon his mercy, Moses explains, and because he will not forget the covenant which he made with their fathers.

Moses’ prophecy pertains, not to the faithful remnant of Israelites in each generation of that typical people, but to the many who failed to qualify for the special rewards which faithfulness and obedience would bring to those who received the testimony that they pleased God. The climax of unfaithfulness on the part of Israel as a whole came at the time of Jesus’ first advent. It was their rejection of him as their Messiah that led to their scattering among the nations.

The “Election”

IN THE 11th chapter of Romans Paul makes some enlightening observations as to just what happened at that time, and what God proposes to do about it. First he asks the question, “Hath God cast away his people?” Answering this, Paul says,

“God forbid. For I also am an Israelite, of the seed of Abraham,

of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so now at this present time also there is a remnant according to the election of grace. . . . What then? Israel [as a nation] hath not obtained that which he seeketh for; but the election [that is, the elect remnant of faithful ones within the nation] hath obtained it, and the rest were blinded [margin, hardened].”—Rom. 11:1-7

Paul explains that all those not of the “election,” or elect class were, as branches, broken off from an olive tree, and that believing Gentiles were being grafted into the tree to take the places of the unbelieving Israelites. Later in the chapter Paul explains that these cast off branches, or unbelieving Israelites, will have mercy shown toward them, and that “all Israel” shall be saved.—vs. 26

Actually the whole nation of Israel were an elect people, specially chosen of the Lord. Moses said to those of his generation, “Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the land of Pharaoh king of Egypt.”—Deut. 7:6-8

It is this general “election,” or choosing of the people of Israel, that Paul referred to when he wrote, “As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers’ sakes. For the gifts and calling of God are without repentance.” (Rom. 11:28, 29) Yes, “for the fathers’ sakes”—through whom all Israel became

God's chosen people—he has made provision to bless even the unbelieving among them—not, however, in their unbelief, but when their sin of unbelief is removed.

And God has made a wonderful provision for taking away the sin of his unbelieving people. It is the provision of the New Covenant foretold in Jeremiah 31:31-34. Jesus will be the Mediator of this New Covenant, and associated with him will be the elect spiritual Israelites of the Gospel Age. Together these are referred to as the "Deliverer," and Paul wrote, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob [Israel]: for this is my covenant unto them [the New Covenant], when I shall take away their sins."—Rom. 11:26, 27

A glance at the promise of the New Covenant reveals how far-reaching it will be in removing the sins of those who are brought into relationship with the Lord under its terms. The Lord said, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:33, 34

This is God's provision for unbelieving Israelites. It is a provision of his mercy extended through Jesus, their Redeemer from sin, and the Redeemer of all mankind. Paul further wrote concerning the Israelites, "God hath concluded them all in unbelief, that he might have mercy upon all." (Rom. 11:32) No wonder Paul observed, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."—vs. 33

Nor is God's provision for the Israelites, who failed to obtain a good report through faith, limited to those of any one generation. This provision of mercy is on behalf of the wayward and unbelieving of every generation. Paul explains how. He said, "What shall the receiving of them be, but life from the dead?" (Rom. 11:15) Thus again we are reminded of the importance of the resurrection in the outworking of the divine plan for Israel and for the world. For the Israelites it means that God's mercy

when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: and I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.”—vss. 16-19

Nor was the conduct of this people any more praiseworthy after they had been driven out of their own land. Concerning this the Lord explained, “When they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of the land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.”—vss. 20, 21

Then follows the Lord’s explanation of his motive in restoring his people to their own land. We quote, “Therefore say unto the house of Israel, Thus saith the Lord God; I will not do this for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their [margin, your] eyes.”—vss. 22, 23

The Lord then promises to restore his people to their own land, and adds, “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.”—vss. 25-28

The Valley of Dry Bones

THE remainder of chapter 36 is largely a re-emphasis of what

the Lord had already commissioned Ezekiel to say to the house of Israel, and a further assurance that he would restore them to their own land, and that this land would become "like the Garden of Eden." (Vs. 35) Then, in chapter 37, Ezekiel records what he saw in a marvelous vision which the Lord gave to him. This was the vision in which the prophet saw a valley of dry bones, with the explanation that "these bones are the whole house of Israel."—vs. 11

Ezekiel hears the whole house of Israel say, "Our bones are dried, and our hope is lost: we are cut off from our parts." Then Ezekiel was authorized to say to the house of Israel, "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—vss. 12-14

This is not a promise of the resurrection of the dead, but an assurance that the Israelites were to be gathered from the lands wherein they were scattered, and that God's spirit would be poured out upon them. Earlier in the chapter, Ezekiel describes the progressive steps in this work of restoration, as he sees it portrayed in the vision. The bones come together, flesh appears on the bones, and finally the breath is given. (vss. 1-8) The Lord said to Ezekiel, "Prophecy unto the wind [margin, breath], prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live."—vs. 9

Now the Due Time

MANY prophecies reveal that we are now living in the beginning of the "latter days" foretold by Moses when the Israelites would be restored to the Promised Land. Undoubtedly this is the true significance of what we have seen taking place in Palestine during this generation. There have been various progressive steps in the occupation of the land by the Israelites, and these continue. However, the symbolic "four winds" have not yet

blown upon them, so, they have not yet been given the Lord's Spirit, and from the Lord's standpoint, do not yet have life.

Indeed, as yet, the Israelites have only part of the Promised Land. We do not yet see the prophecies of their restoration to the land completely fulfilled, but we do see the beginning of their fulfilment. This means that we are living in a momentous period of the divine plan. It is a time when, before our eyes, we see the beginning of events which are leading into the full establishment of the kingdom of Christ.

While the 37th chapter of Ezekiel does not directly prophesy the resurrection of the dead, it is true, nevertheless, that the receiving of Israel into divine favor calls for the resurrection, for so many generations of Israelites have fallen asleep in death. Following the death of Solomon, the nation of Israel was divided into two kingdoms, known as Israel and Judah. Verse 22 assures us that this division will be healed, implying that those who lived in that ancient time are to be awakened from death to participate in the blessings of that new kingdom to be ruled over by the antitypical David, even Jesus. (vs. 24) How far-reaching is the mercy and love of God!

Intervening Events

CHAPTERS 38 and 39 present prophecies of certain events related to Israel which must intervene prior to the full establishment of the kingdom, and prior to the time when their sins will be removed and they receive the Spirit of the Lord, and hearts of flesh are given unto them. Briefly, chapter 38 depicts an attack that will be mounted against Israel by forces out of the "north," under the leadership of one named Gog, from the land of Magog.

In view of the present situation, many students are inclined to think that this army of aggression against Israel might well hail from Russia. Perhaps so. It is not especially important that we know in advance the exact details of events foretold in the prophecy. Verse 8 indicates that this aggressive attack will not be made against Israel until the nation is enjoying a measure of prosperity and safety in the land, which is not the situation now. This, then, is definitely a development of the future, and it is not wise to speculate as to the details.

However, the final result of this aggressive attack against the Israelites is clearly indicated. Ezekiel points out that it will be then that the Lord will manifest his hand in protecting and delivering his people by the destruction of their enemies. The Lord says, "I will plead against him [Gog] with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."—vss. 22, 23

It is evident, we think, that when the eyes of the nations are opened to realize that the great God of the universe, the Creator of heaven and earth, has intervened on behalf of Israel, and against themselves, they will realize the futility of continuing their opposition. It would seem that from this point onward Christ will be directing the affairs of the world, through the various kingdom personnel previously proved worthy of this high position of trust. There will be his own footstep followers who, together with him, will be the invisible rulers; and these will function through their human representatives, the ancient worthies, who will be "princes in all the earth." (Ps. 45:16) The bringing forth of these in the "better resurrection" will, in itself, be a marvelous demonstration of divine power.—Heb. 11: 35, 39, 40

The Israelites themselves will then understand the meaning of their restoration to the Promised Land. The Lord says, "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel." (Ch. 39:7) This thought is set forth in greater detail in the closing verses of the chapter, which we quote:

"Thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from

the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them [margin, by my causing of them] to be led into captivity among the heathen: but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."—vss. 25-29

In his various messages to the Israelites, the Lord has been very frank in his indictment of them because of their transgressions. He makes it plain that they had brought dishonor upon his name among the Gentiles. But, as we have seen, this is not always to be the case; and, through the Prophet Zechariah, the Lord explains what will cause a change in the situation. Again we quote:

"It shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not. These are the things that ye shall do [in order to be a blessing]; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord."—Zech. 8:13-17

Truly all those who are filled by the Spirit of the Lord, and guided by divine principles of truth and righteousness will, of necessity, be a blessing to those with whom they come in contact. Thus the restored Israelites, cleansed of their defilements, will be a powerful influence for good. And so will those of other nations who, as the kingdom authority spreads under the direction of its ruling agencies, likewise become enlightened, and bring their conduct into line with the laws of God then in force throughout the earth.

How wise, and all comprehensive is the divine plan of salvation for "all the families of the earth"!

"In All Things"

IN EPHESIANS 4:15 we read of growing up into Christ "in all things." Truly has it been said that the evidence of life is activity. Workmen tell us that unused tools become rusty. An unused, inactive Christian becomes "rusty" also. The healthy Christian is an active Christian. The healthy Christian life is a life of development and growth.

Paul taught that we should grow in the likeness of Christ Jesus, "in all things." This means that we should seek to emulate his example in respect to our every effort to know and to do God's will. Growing up into Christ in all things means that we will not attempt to specialize on some points of his character example and ignore the pattern set for us along other lines.

Growing up into Christ in all things means that we will be balanced Christians. We shall not choose those aspects of the Christian life that specially appeal to us to the exclusion of that which the Master taught and did along other lines.

In The Song of Solomon (5:16) Jesus is referred to as the One altogether lovely. The verse reads, "His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." So perfect and complete was the Master's character in harmony with the divine standard that he could say, as recorded in John 14:9, "He that hath seen me hath seen the Father." Yes, Jesus was holy, harmless, undefiled, and separate from sinners. (Heb. 7:26) He met the divine requirements in all respects. He made no mistakes.

Jesus was always wholly devoted to the doing of the Heavenly Father's will. This was true of him as the Logos, before he was made flesh for the suffering of death. In Proverbs 8:30 we read, "Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him."

During the boyhood days of his human life Jesus maintained the same attitude of devotion to God.

only when we are in trouble. Jesus considered popularity a time for prayer. When we feel strong, that is the time we need the promised grace. The Bible says, in I Corinthians 10:12, "Wherefore let him that thinketh he standeth take heed lest he fall."

In Luke 6:12, 13 we read, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called his disciples: and of them he chose twelve, whom also he named apostles." The selection of the apostles was a matter of great responsibility to Jesus. Before undertaking it he sought and obtained that wisdom which is from above. If we are to grow up into him in all things, then everything we undertake for the Lord should be an occasion for prayer.

Again, in Luke 22:41, 42, we read, "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." Now Jesus was no longer popular with the public. None of his own was able to give him the comfort he needed. It was through prayer he obtained the necessary strength for the last trying hours of his earthly life. Here the experience of Jesus tells us the need of prayer when trials bear heavily upon us.

In Matthew 11:25, 26 we read, "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Here is an experience, the very nature of which should keep us humble before the Lord. To the extent that we keep before our minds the fact that God gives grace only to the humble it will safeguard us from the disposition to become proud, self-sufficient and independent.

Lastly we have the prayer of Jesus recorded in the 17th chapter of John. The greater part of this prayer is on behalf of his disciples. Let not our prayers be exclusively in our own interest. Such prayers would be selfish and expensive. Let them be on behalf of all the brethren wherever and whoever they may be. The Apostle Paul, after seeing the Christian fully armed, concludes with these words recorded in Ephesians 6: 18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Loyalty to the Word

JESUS was loyal to the Word of God. If we are to grow up into him in all things then we, too, must be loyal to the Word of God. The loyalty of Jesus to the Word

of God is evidenced in every detail of his life. Even the time features of the divine plan were given due weight in their expression of God's will for him.

To the Master there was a due time for everything. In John 7:6 Jesus said, "My time is not yet come." In John 8:20 we read, "His hour was not yet come," yet in John 17:1 we find Jesus using these words, "Father, the hour is come." In harmony with this we have those words of Jesus recorded in Matthew 26:18, "My time is at hand; I will keep the Passover at thy house with my disciples."

As the Jewish age did not close until after the death of Jesus, he knew it was not for him to send the Gospel message to the Gentiles. Jesus restricted his efforts and the efforts of his disciples to "the lost sheep of the house of Israel." We will remember his words recorded in Matthew 10: 5, 6, "These twelve Jesus sent forth and commanded them, saying, Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel."

How different were his instructions after his resurrection! Yet they are in full accord with the dispensational truth of God's Word. His commission to his disciples after his resurrection is found in Acts 1:8, where we read, "Ye shall receive power, after

that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Like Jesus, in whose steps we are called to follow, we, too, should recognize the value of dispensational truth. We should be similarly guided in our service to God. Many years ago the brethren had for their motto text for the year, "In due time." We still need it. This should be true in respect to the time features of God's plan as a whole. It should also be true in respect to his time for those individual experiences which go to make up the Christian life. We should leave our times fully in his hands. We should be willing and glad to wait upon him under all circumstances.

Temptation

HEBREWS 4:15 tells us that Jesus was tempted in all points like as we are, yet without sin. By observing how Jesus met temptation we can follow his example. Let us consider how Jesus met those three temptations that were presented to him early in his ministry. Matthew 4:2, 3 reads, "And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of

God, command that these stones be made bread."

Here the temptation was to use the power of God which he had at his disposal to turn stones into bread in order to satisfy his hunger. Seeing that the Master had fasted forty days and forty nights this was a very crucial test. How did Jesus meet it? He replied to Satan, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—vs. 4

The principle involved in this temptation is that of using spiritual advantages to receive material blessings. We are not tempted to turn literal stones into bread, but we may be tempted to misuse our spiritual blessings and advantages. One of the greatest spiritual blessings we can enjoy is the wonderful privilege of fellowship with those of like precious faith. Those who have been drawn together by the blest tie that binds our hearts in Christian love, secure benefits of friendship which the world can neither enjoy nor fully understand. Let us see to it that we do not exploit this advantage for earthly gain.

The second temptation was that Jesus should cast himself from the pinnacle of the temple. The Devil quoted Scripture to assure Jesus that God would protect him. "Then the Devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and

saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." (vss. 5, 6) How did Jesus meet this temptation? "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."—vs. 7

The principle involved in this temptation is that of deliberately doing something to prove oneself to be a child of God. To follow the Master's example, to grow up into him in all things, we will always have to be on the alert to resist suggestions of this kind, even though Scripture is quoted in support of such suggestions.

The third temptation was that Satan offered Jesus all the kingdoms of this world on condition that he fall down and worship him. "Again, the Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." (vss. 8, 9) How did Jesus meet this temptation? In the same manner! "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—vs. 10

The principle here involved is

the temptation to sidestep the pathway of suffering and sacrifice. In his consecration, Jesus had agreed to do all that was written of him in the volume of the book, in the Word of God. His loyalty to that covenant of sacrifice would not permit him, even in the slightest degree, to render allegiance to the adversary of God. When the tempter came, he was promptly rejected by a "thus saith the Lord."

As his disciples, we must follow his example if we are to grow up into him in all things. We have been invited and have agreed to follow his steps. Whenever any suggestions come to sidestep the pathway of sacrifice and suffering, we can immediately conclude that they are from the Adversary. Only through loyalty to the truth, irrespective of what it may cost, can we be protected against the wiles of the Devil. Let us continue to make straight paths for our feet.—Heb. 12:13

Humility

THOUGH perfect, Jesus always manifested the true spirit of humility and submission. While he was glad to claim his true relationship with his Heavenly Father, yet he did not claim equality with the Father. On the contrary he said, "My Father is greater than I." (John 14:28) Again, he humbly acknowledged, "I can of mine own self do nothing."—John 5:30

Yes, the humility and submission of Jesus were always manifested in his attitude toward and his relationship to God. No matter how exacting the trials, Jesus submitted to them all in humility. As we read in I Peter 2:23: "When he was reviled, [he] reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

To grow up into Jesus in all things means that we, like him, will submit ourselves in all humility to whatever trials the Heavenly Father in his wisdom sees fit to come upon us. Let us not spend time and energy in efforts to justify ourselves. It is God who justifies. (Rom. 8:33) There will be nothing unrighteous, untrue, or unfair about the divine judgment.

It is not so much the position in which we find ourselves that matters. Very often that is beyond our control. It does matter how we behave and conduct ourselves in that circumstance or position. If, when we do good and suffer for it, let us remember the words of I Peter 2:21: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."

In Matthew 11:29 we hear Jesus saying, "Learn of me; for I am meek and lowly in heart." One of

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Various booklets and books are available in the following foreign languages: German; Italian; French; Lithuanian; Greek; Danish; Polish; Roumanian; Hungarian; Hebrew; Slovak; Finnish; Spanish; Dutch; and Swedish. Details concerning literature available in any of these languages will be furnished upon request.

DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31)

the ways in which we can learn of Jesus' humility is in that incident when Jesus washed his disciples' feet. If we are growing up into him in all things we will subject ourselves one to another and endeavor to be clothed with humility, for the Bible says, "God resisteth the proud, but giveth grace unto the humble."—James 4:6

Compassion

CONCERNING Jesus we read, "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." (Matt. 9:36) There was something more here than just an expression of a sympathetic feeling toward the people. Jesus was impelled to use his time and strength to help others in need. It is quite true that a little help is worth a great deal of pity.

How necessary it is for us, as we endeavor to grow up into Christ in all things, that we keep in mind Ephesians 4:32: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Jesus said, "If ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will the Heavenly Father forgive your trespasses."—Matt. 6:14, 15

It is only because of the for-

givenness and compassion of our Heavenly Father toward us that we enjoy the blessings of sonship through Christ Jesus. We should be happy to extend compassion and forgiveness toward those who trespass against us. To maintain any other spirit would mean that we are not growing up into Christ in all things.

The shortest verse we have in our Bible comprises two words, "Jesus wept." (John 11:35) This was in connection with the death of Lazarus and the sorrow which had come upon that home in Bethany. We believe that Jesus wept, not only because of sympathy for Martha and Mary and their friends, but because he realized that it would be a long time before the curse of death would be removed. Such a realization would only serve to increase his deep sympathy for the sorrow of mankind.

Are we growing up into Christ in all things? If so, we too will be sympathetic toward the groaning creation, especially toward our brethren. If our hearts are void of compassion and sympathy for others in their troubles, we are just that much behind in our Christian growth. Does not the Bible say, "Weep with them that weep"? (Rom. 12:15) Again I Corinthians 12:26, **Diaglott**, "Whether one member suffer, all the members sympathize; or, whether one member is glorified, all the members rejoice with it."

Not only Jesus, the Head, but the church, his body, come under the declaration of Isaiah 61:1-3. Here we are told that the Spirit of the Lord commissions us to comfort all that mourn. This can be fulfilled only by having, as Jesus had, a truly sympathetic feeling toward the unhappiness of others. We know that earth has no sorrow that heaven cannot heal.

Zeal

IT WAS prophesied of Jesus in Psalm 69:9: "The zeal of thine house hath eaten me up." In harmony with this we have the statement of Jesus, "I have finished the work which thou gavest me to do." (John 17:4) In Jesus we have a wonderful example of ceaseless devotion to that which had been given him to do. When tired and needing rest, he labored on. The size of the audience made no difference to Jesus. Not only did he minister to thousands, but he was willing and happy to minister to one, as, for example, the woman at the well in Samaria.—John 4:7-30, 39-42

The ministry of Jesus was a twofold one. As the Good Shepherd and Elder Brother he ministered to his disciples. As the True and Faithful Witness he bore testimony of the truth to others. He did not neglect one in favor of the other. Both were included in the divine will for him. Both were given due consideration through-

out the entire period of his ministry.

To grow up into Christ in all things means that we, like him, will be zealous in his service. This zeal will consume us, as it consumed him. In Titus 2:14 we read concerning Jesus and the church, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." These good works are a continuation of the works begun by Jesus. Jesus said in prayer to his Heavenly Father, "As thou hast sent me into the world, even so have I also sent them into the world."—John 17:18

His Joy

WHILE Jesus was "a man of sorrows and acquainted with grief," he was filled with joy. A part of the heritage he left for his followers was his joy. In prayer to his Heavenly Father, Jesus said, "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." (John 7:13) If, then, we are growing up into Christ in all things, we too will experience his joy.

The Bible says, "Rejoice in the Lord alway: and again I say, rejoice." (Phil. 4:4) We cannot have too many rejoicing Christians, providing they rejoice in the Lord. This joy is set before us now, and forms part of our pres-

ent inheritance. One day it will be fully realized. That will be when we hear those coveted words of the Master, "Well done, good and faithful servant: ... enter thou into the joy of thy Lord."—Matt. 25:21

His Love

OUR last consideration is the love of Jesus. It is a love which we find exhibited in every detail of his life of faithfulness. We find it in all his dealings, not only with the disciples but with others also. It was his supreme love for God and for his cause that carried Jesus through to glorious victory.

Using the phraseology of I Corinthians 13, we can say that Jesus suffered long; he was kind; he did not envy; he did not vaunt himself; he was not puffed up; he did not behave himself unseemly; he sought not his own; he was not provoked; he thought no evil; he rejoiced not in iniquity; he rejoiced in the truth; he covered, he believed, he hoped, he endured.

Our text says we are to grow up into Christ in all things, which includes love. It is so important that we do grow up into his love that Jesus made it a subject of one of his commands saying, "This is my commandment, that ye love one another, as I have loved you." (John 15:12) Again, Jesus said, "By this shall all know that ye

are my disciples, if ye have love one to another."—John 13:35

Love is the complete expression of unselfishness. This definitely applies to the love of God, who gave. It applies to the love of Jesus, who gave. It must apply to us, who are to grow up into him in all things. Love, like all other attributes, is something more than a topic.

Merely to say, "I love the Lord," is not enough. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me." (John 14:21) As we read in I John 2:5, "Whoso keepeth his Word, in him verily is the love of God perfected." In our endeavor to copy Christ, to grow up into him in all things, we should always be guided by the terms of our covenant of sacrifice, and be obedient to every detail given to us in the Word of God.

May our attention be fixed on Jesus. Let us copy him as our pattern in every respect. Let us not just follow part of God's instructions. Let there be no neglect. Let us be devoted to God, laying hold of the privilege of prayer. Let us be loyal to the Word of God; meet temptations as Jesus met them; be humble, be compassionate, be sympathetic, be zealous in service, be joyful, be loving toward our brethren and toward all. Thus we shall grow up into him in all things.

Love and Serve the Truth

AS WE continue our earthly pilgrimage, it is of vital importance that we do not fail to love the truth. This is emphasized by the Apostle Paul when writing concerning the time of the Lord's second presence. He speaks of the "energy of the Adversary, with all power, and signs, and wonders of falsehood, and with every deception of iniquity to those who are perishing, because they admitted not the love of the truth in order that they might be saved."—II Thess. 2:8-10, **Diaglott**

It is imperative that we love the truth. Doing this, we shall rejoice to walk and grow in the truth. We shall delight also to serve and guard the truth, with all the decision and zeal that we can acquire and command.

It is the divine purpose that we be sanctified through the truth. (John 17:17) It is thus that we will be counted worthy of the high calling of God in Christ Jesus, and "fulfil all the good pleasure" of our Father's will. (II Thess. 1:11) We should have

regard for the fact that God was pleased to call us with a high and heavenly calling, and should be enthusiastic about the truth and its service.

Are we as pleased and grateful as we once were? Or, are we disappointed and discontented with the beauty and the grandeur of the truth? Are we "lukewarm" because of losing our "first love"? Those in this condition are the ones most likely to be deceived by the great Adversary.—Rev. 2:4; 3:15, 16

We are to "buy" the truth, and "never part with it." (Prov. 23:23, **Moffatt**) As consecrated footstep followers of Jesus, we would sacrifice life itself in order to hold the truth, and to serve it to others. On no account should we put creeds and traditions of men before the truth. Nor would we sacrifice the truth for sect or party, for we have heard the call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4

Thanksgiving and Service

THE psalmist wrote, "It is a good thing to give thanks unto the Lord"; and Paul wrote, "In everything give thanks: for this is

the will of God in Christ Jesus concerning you." (Ps. 92:1; I Thess. 5:18) In counting our many blessings we gratefully remember faithful brethren of like precious faith. Our heart sentiments toward these are similar to those expressed by the Apostle Paul: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the love of every one of you all toward each other aboundeth."—II Thess. 1:3

With very grateful hearts we in the British Isles testify concerning our great joy in the Lord and with one another in standing firm in one Spirit. We are "vigorously co-operating for the faith of the glad tidings" with our brethren in America and in other lands. (Phil. 1:27, **Diaglott**) The untiring labours of love on our behalf, so zealously supported by the brethren throughout America, encourage us greatly, and we are glad to co-operate to the fullest extent possible.

The Radio Witness

THE "Frank and Ernest" programmes are no longer heard from Radio Luxembourg, and they are greatly missed in the British Isles. However, the broadcasts over Radio Lorencos Marques, in South Africa, give the British address for literature, and we are

receiving very encouraging letters. Here is one:

"I am most interested in your radio programmes. Your wonderful teachings about God's plan of the ages have been a real inspiration to me. It is so uplifting to know that through all the present world chaos, perfect harmony and final reconciliation will eventually result. Kindly send me the booklet, 'God's Plan.' Any other literature dealing with this glorious truth will be most welcome."—South Africa

Dawn Publications

WE ARE ever gratefully mindful of our brethren who are labouring so diligently in the printing, binding, and distribution of increasing quantities of printed matter. Here is one of the many encouraging letters received in appreciation of this ministry of the printed page:

"Very many thanks for The Dawn Magazine month by month. I do enjoy reading them. I cannot get out much, and I am dull of hearing. It was in 1895 that my mother heard of the plan of God, and piece by piece I received the wondrous good news from her. What a comfort it has been to me, and especially to hear the call to become a part of the bride of Christ. I am eighty-nine years of age, and my Heavenly Father has kept me and blessed me in understanding the true Gospel of his marvelous kingdom. Dear brethren, may the Lord bless you all richly for your labours of love."

Advertising

THE Lord has permitted the

opening of a new door of service. It is the use of advertising space in magazines, offering a free booklet on the truth. The brethren generally throughout the British Isles have been advised of this opportunity, and their support has been very encouraging. Requests for booklets offered in a monthly magazine four months ago are still being received. Some of the replies have come from places as far distant as India, Australia, New Zealand, Jamaica, North Borneo, and the American and African continents.

The results of our advertising are indeed encouraging. As long as the brethren continue to show their interest in this method of ministering the truth, every endeavour will be made to fulfil their desires. The latest booklet, "Life After Death," is truly excellent for use in this advertising effort. Here is one of the encouraging letters sent to us by a person who, seeing the advertisement in the magazine, obtained the booklet, read it, and then wrote:

"It gives me much pleasure in informing you that I was glad that I was led to correspond with the Dawn Bible Students Association, with the view of obtaining some of your books and booklets. The soul-inspiring book, 'Our Most Holy Faith,' should be very helpful to all students of the Bible who love the truth, ... and who delight in reading and studying in the light

of truth as revealed in the most helpful volumes of 'Studies in the Scriptures.' I pray that God will greatly bless you all who lovingly spare time to spread the joyful news to all, including those who still live in darkness and ignorance of the true Gospel of the kingdom."

Various other instances could also be given in which magazine advertising has brought us in touch with earnest seekers after truth who are really hungering and thirsting after the true Gospel of the kingdom, and for fellowship with those of like precious faith. And whether it be a brother or sister who first received the truth many years ago, or is now hearing it for the first time, all are rejoicing in their experiences, and are very gratefully testifying to the Lord's goodness.

Consolation Cards

BRETHREN are availing themselves of the "Blessed Promise" card freely supplied to them by the Dawn office here in Great Britain. These are the cards used in posting to those undergoing the sorrow and heartache resulting from the loss of their dear ones in death. These cards suitably convey not only sympathy, but also an offer of the booklet, "Hope," which has been specially prepared for this consolation service. The result of this work has been very encouraging. We

quote one of the letters received as a result of this effort:

"Thank you very much for your sympathy card, also the 'Hope' booklet. I would now explain that I lost my dear husband fifteen months ago, and the more I read my Bible the more confused I got. I was seeking for some consolation, and trying to find some passage that would convince me that we would meet again. Since then I have read your 'Hope' booklet, and also 'God and Reason,' and these have brought me the first bit of comfort I have had. Again, very many thanks. A friend of mine has recently lost her little girl of eighteen months. I have tried to explain what I have learned from your publications. To further help my friend, would you kindly send her copies of the two booklets that have brought such great comfort to me."

Pilgrim Service

UNDER the Lord's guidance and blessing this service continues, and it is greatly appreciated by those who are served, and a blessing to those who serve. Speaking brethren are scheduled to serve at weekly meetings throughout various parts of the British Isles; and special meetings are also often arranged, which are attended by brethren far and wide.

Brother Krupa's pilgrimage throughout the British Isles was very richly blessed by the Lord. Sincerest heartfelt thanks have been expressed by the classes

visited because of our brother's untiring ministry and loving fellowship in their midst. In a special sense all have been encouraged to "press along the line, towards the prize of the high calling of God by Christ Jesus," to hold high the banner of truth, and not to become weary in well-doing. (Phil. 3:14, **Diaglott**) Whenever our brethren from America visit these shores, and serve us so lovingly and untiringly with the truth which is so near and dear to our hearts, very rich blessings from the Lord result.

Tape Recorded Service

THE tape recorder is just one of the many wonderful inventions which belong to our day, and we are very glad indeed that The Dawn seized this means of sound reproduction for the proclamation of the truth. Our brethren in America have very generously come to our aid in this service. They have supplied us with an excellent stock of tape recordings which are available free on loan to all who can use them. We are overjoyed and blessed from hearing the voices of our brethren in America.

In the British Isles there is an increasing interest in this service, and it is wonderfully supplying a real need. Classes large and small are using the tapes when a brother is not available to deliver a dis-

course. Rich blessings and encouragements result.

Reports continue to reach us that a recorder and tapes are being taken to isolated and aged ones, who testify to receiving much encouragement and spiritual uplift. This channel of blessing is also being used by parents as a means of teaching the truth to their children. Brethren are reporting that the tapes are very useful as an added means of letting their light shine before others.

Varied Opportunities

Those who love the truth have a desire to serve it, and are quick to discern the many ways there are of rendering service in so great and glorious a cause. They are glad to serve individually, and also to participate in "teamwork." We all realize that much valuable service can be done collectively that cannot be accomplished by working merely as individuals. An isolated brother writes:

"We are very isolated, and we know these truths are not given for us to keep to ourselves. My wife and I go out, taking literature to the people, not only in our own district, but also in the nearby towns and villages. We also post booklets to ministers of religion—we have a good mailing list—and to those in responsible positions, including the editor of the local press. We also make the true Gospel known through the press, as

and when I write to the editor in reply to certain correspondence published in his weekly paper. May the Lord richly bless you in your efforts to make known the good news of the kingdom."

We have heard from a brother, a former full time pilgrim, who, for twenty-five years, has been "lost" in a large English city. Through one of The Dawn booklets which was placed in his hands, he discovered that there were still some brethren who retained the truths which he embraced in 1911. Today, the brother is greatly rejoicing. We quote from one of his letters:

"I had one of your booklets, 'When a Man Dies,' handed to me a couple of days ago. Believe me, it was like a breath of fresh air to at last contact someone who still accepts 'The Divine Plan of the Ages' as a basis for Bible study. I accepted the truth as given therein forty-nine years ago, and although latterly much isolated, I have continued to keep my faith. I would much like some fellowship with like minded brethren, and to attend meetings."

In a subsequent letter this brother wrote:

"This contact with you has brought back memories like a flood, and it has lifted me up as nothing else could. I do thank our Heavenly Father for his grace and love at this time. It is difficult to express my feelings, and my gratitude to the Lord, for the way, through you, he has brought such joy and blessings into my life, also that of my

dear wife. May he richly bless you all."

This brother continues to be greatly blessed by the Lord. A newly formed ecclesia now meets regularly in his own district, and he is very happy in letting his light shine to assist others along the way that leads to life. He has had the joy of assisting a friend many miles away, who, like himself, experienced a long period of isolation. Both these brethren are now regularly and actively

taking part in their local meetings, and are helping and encouraging greatly all with whom they come in contact.

Because of continuing blessed results from our feeble efforts, we gratefully testify that "the Lord hath done great things for us; whereof we are glad." (Ps. 126:3) Because of divine guidance, strength, and blessing, we will continue to "serve the Lord with gladness."—Ps. 100:2

"Them that honor Me, I will honor."—I Sam. 2:30

SPEAKERS' APPOINTMENTS

C. A. CORNELL				Latchford	11
Letchworth	December	4		Yeovil	17-18
G. A. FORD				Luton	22
Liverpool	December	4		E. TERRY NADAL	
Llanelly		17-18		Nottingham	December 4
Letchworth	January	8		Eastleigh	11
J. H. MURRAY				Dewsbury	18
Nottingham	December	4			

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

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

The Unity of the Spirit

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments."—Psalm 133:1, 2

ON THE eve of Jesus' crucifixion he prayed for the unity of his followers. He prayed that they might be at one with each other even as he and his Heavenly Father were one. (John 17:20, 21) The oneness that has always existed between the Heavenly Father and his beloved Son is a complete unity of purpose and objective resulting from the unreserved dedication of Jesus to do his Heavenly Father's will. Of Jesus it was prophesied, "I delight to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:8

The oneness of the Father and the Son is not the outgrowth of a mutual agreement between the two, but is the result of Jesus' humble obedience to his Heavenly Father; and this is the basis of our unity with the Father, with Jesus, and with one another. It is described in Ephesians 4:3 as a unity of the Spirit, a unity produced by the Holy Spirit of God. It was this that was illustrated by the holy anointing oil poured upon the head of Israel's high priest.

The Spirit of God is the power of God, and in this association we may think of it as the power of his mind, his thoughts, his will, as these reach us through his written Word of truth. Every part of the Word of God is a product of the Holy Spirit. The prophets of the Old Testament wrote as they were moved by the Holy Spirit. Jesus' teachings are the setting forth of truths revealed by the Holy Spirit at the River Jordan, when the "heavens" were opened to him. The teachings of the apostles reflect

the truths revealed to them by the outpouring of the Holy Spirit at Pentecost, and later by a special dispensation to Paul.

Thus when the fully consecrated humbly search the Scriptures they find the will of God expressed therein: and if they are obedient to what they find they will be at one with the Heavenly Father, with his Beloved Son, and with their brethren. Thus the formula for true unity of the Spirit is a very simple one, and the real test of its workability depends upon the genuineness of our full and humble devotion to the Heavenly Father's will.

Every follower of the Master from Pentecost until now has been afflicted by human imperfections which have hindered, in varying degrees, a complete subjection to the molding influences of the Holy Spirit in the life. Nevertheless, it is encouraging to note the degree to which the Spirit's influence in the hearts of God's people has brought them together, and enables them to work harmoniously in a common cause, which is the service of the Lord.

In worldly circles people are brought together by similarities of taste, or nationality, of background in life, and other factors which make it congenial for them to be associated with one another. But this is not true with the followers of the Master, and apparently by divine design. For example, the twelve apostles chosen by Jesus were of different temperament and social background. Certainly Peter would never have chosen Matthew the publican and tax collector to be his partner in the fishing business. Nor can we imagine Matthew inviting Peter to assist him in the collection of taxes.

But these two, and the remainder of the twelve—all different—were fused into a working unit by the power of the Holy Spirit, this being made possible by each one's dedication to the Heavenly Father, and to the doing of his will. The outworking of the Heavenly Father's plan became the common cause of all, and they rejoiced in that "good and pleasant" experience of dwelling together in unity.

Jew and Gentile

A SEVERE test of unity came upon the Early Church when the time came for believing Gentiles to be accepted as fellow

heirs of the promises with believing Jews. It is difficult to imagine two groups of people who by nature had so little in common, and at the same time entertained so many prejudices against each other, yet, through the Gospel, individuals from these two groups were brought together into one fellowship.

This was not accomplished without difficulties. There is much in the Book of Acts and in Paul's epistles concerning the problems created in the church by the incoming Gentile converts. But we can be confident that the fully consecrated among them successfully scaled the hurdles, and found the way to a true unity of the Spirit.

Paul's admonitions were a great help along this line. To the church at Galatia he wrote: "Ye are all the children of God [his household] by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:26-29

What a wonderful family—God's family! They are all drawn to him by his love, the power of which is operative through their faith in his promises, a faith that leads to the full dedication of themselves to the doing of his will. Thus they are accepted into his family as "children"—accepted in and through our beloved Christ Jesus.

It matters not who or what they may have been when the truth of the Word first touched their hearts, for they are now new creatures in Christ Jesus. They all have one Father—the Heavenly Father—whose will they delight to do. They also have an Elder Brother—Christ Jesus—whose precepts and example they follow. They are all one in him, and brought into this blessed unity by the power of the Holy Spirit.

Paul makes a general reference to Jews and Gentiles; males and females; the bond and the free. In these general categories we think of individuals. There was the Gentile, Cornelius, a centurion of an Italian band. There was the wealthy Philemon, and his runaway slave, Onesimus. There was Lydia, the seller of

purple, who evidently was also a woman of means. There was the young disciple, Timothy.

We might continue mentioning the names of faithful disciples in the Early Church. What we know of the characteristics of each of them suggests how unlikely any of them would have sought out the companionship of the others, yet they all became brethren in Christ Jesus through the power of the Holy Spirit.

Not All

BUT not all who attached themselves to the Early Church were at one with the brethren. Paul warned the elders at Ephesus that grievous "wolves" would come in among them, not sparing the flock; also that of their own number men would arise, speaking perverse things, to draw away disciples after them.—Acts 20: 28-30

One of the prevalent causes of disunity among the Lord's people in every part of the ages has been the desire to have a following. This is a clear manifestation of failure to recognize the basic principle of Christian unity, which is a recognition of the will of God that Jesus Christ alone is to be the Head and Leader of the church.

There are those among the human race who are not happy unless they are leading somebody or directing something. If perchance a person of this nature is attracted by the Gospel and associates himself with the Lord's people, he has difficulty overcoming this desire to be a leader. If he fails to overcome it, then sooner or later he is likely to be found teaching "perverse things"—things, either of doctrine or practice, hoping thus to attract a following.

As Paul indicated, there were such in the Early Church, and it is the same now. But this does not imply that the Lord's truly consecrated and humble people are not at one. God may permit some of these to be influenced temporarily by false teachers so that they might learn needed lessons. However, if their hearts are perfect before him, he will draw them back to himself, and to that blessed oneness with his people which is a part of their present heritage of joy.

Carnality

IN THE church at Corinth a state of immaturity existed among the brethren which Paul described as carnality, meaning that the viewpoints and desires of the flesh were not being fully yielded up in preference to the will of God. Paul explains how this spirit of carnality manifested itself. We quote:

"I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions [margin, factions], are ye not carnal, and walk as men [margin, according to man]? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planted any thing, neither he that watereth; but God that gave the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God."—I Cor. 3:1-9

This admonition is not addressed to those who desired to attract a following, nor to "wolves in sheep's clothing," but to the sincere, fully consecrated, but immature followers of the Master. Instead of seeking a following, they desired to be followers of men rather than the Lord. And with this immature viewpoint, there was naturally envying and strife among them.

This viewpoint also has prevailed throughout the age, and exists here and there today. It reflects a state of immaturity that is due to a lack of full faith and confidence in the Lord and in his leadership. One reason some of the brethren in Corinth wanted to be Paulite and others Apollosites is that these brethren seemed nearer to them than the Lord, and were more tangible.

This lack of faith has led, in all periods of the age, to the setting up of human leaders, with the claim that they spoke with equal authority in the church to our Lord himself. Paul hoped that the brethren in Corinth would outgrow this lack of faith, and learn to look directly to the Lord and to his Word for au-

thoritative leadership, and he endeavored to help them toward this end.

And in this connection what humility and nobility of character Paul manifested! Actually, Paul did speak with authority in the church, for he was not "a whit behind" the other apostles as the infallibly inspired servants of the church. (II Cor. 11:5) Nevertheless, he was determined to point the Corinthian brethren to their true Head and Leader, Jesus, and to do this he emphasized that in his personal ministry to the brethren in Corinth he was merely one of the laborers together with God, putting Apollos in the same category.

The Lord's Servants

ONE of the evidences of growth in grace is the ability to discern the true position of the Lord's servants in the church, and the ability to give proper honor where proper honor is due. The mature follower of the Master knows that there is only one Head of the Church, who is Christ Jesus. He also knows that the holy prophets of the Old Testament, the twelve apostles of the New Testament, and our Lord Jesus Christ, are the only infallible guides of the church. These are the ones who have been used by the Lord to fill his great storehouse of truth with the precious doctrines of the divine plan which constitute the true basis of our unity in Christ.

And then there are the pastors, teachers, and evangelists whom the Lord uses to help us understand the doctrines of the divine plan. Jesus spoke of "that servant" who, at the end of the age, and the time of his second presence, would be used as a "steward" to take from the "storehouse" and serve those glorious gems of truth placed there by God's infallible servants of the past.

Wisely and faithfully that servant emphasized and re-emphasized the vital need of proving all things by the inspired Word, and of looking to Jesus as the true Head and Leader of his people. Human nature has not changed since the days of the Early Church, and we need to be reminded over and over again that it is not God's will to be of Paul, or of Apollos, or of Peter, or of any beloved and greatly used servant in the church. We

honor them most when we take heed to their instructions, instructions in keeping with Jesus' statement, "One is your Master, even Christ; and all ye are brethren."—Matt. 23:8

Today's Diversities

CONSIDERING the lessons and examples of unity we find in the Word of God, and bringing them down to our day, we find that God's Spirit is working among God's people now, even as then; for it continues to hold the brethren together despite their differences of background and characteristics. This is a great encouragement, for it is one of the evidences that God is dealing with us, even as his blessing was upon the brethren in the Early Church.

Actually, conditions are not too different among the brethren now than they were at the beginning of the age. True, we do not have the Jew-Gentile problem as a deterrent to unity, but we do have brethren of many nationalities, races, and former faiths. By the power of the Holy Spirit these have been brought into a blessed unity of the Spirit in the bonds of peace. If Paul were writing to us now he might well say, "There is neither Greek nor Italian; there is neither German nor French; there is neither British nor American; there is neither Polish nor Scandinavian; there is neither colored nor white; there is neither Spanish nor Indian, for ye are all one in Christ Jesus."

Before coming into the truth, some of these were Catholics, some were Methodists, Baptists, Episcopalians, or members of one or another of the many other denominations. Some were associated with non-Christian groups, and some were unbelievers. In the Early Church there were both young and old, and that also is true today. All these factors make for diversification of temperament which would tend to separate rather than draw together. But the power of the Holy Spirit overcomes these differences, and blends the hearts of the Lord's people into that "good" and "pleasant" unity of the Spirit.

Regardless of nationality, race, or former religious affiliations, or lack of them, each of the Lord's truth-enlightened, Spirit-filled people has something to contribute toward the spiritual upbuilding of the brethren with whom he may come in contact. This is also true regardless of age. Paul wrote to Timothy, "Let

no man despise thy youth." To this he added, "But be thou an example of the believers, in word, in conversation [Greek, conduct], in charity, in faith, and in purity." (I Tim. 4:12) In other words, if Timothy displayed from the heart these genuine qualities of a mature new creature in Christ Jesus, which we have every reason to think he did, he would continue to be accepted by those of "like precious faith," and by his ministry be a blessing to them.

Unity in the Ministry

WE ARE to use every possible opportunity to minister the glorious Gospel of Christ. As we grow in grace we will rejoice to co-operate with the brethren in that ministry, and thus enjoy this aspect of the blessed unity of the Spirit. Our increasing faith will enable us to discern that the Spirit of the Lord would not be leading his people in different directions.

Faith is a tremendously important adjunct to the unity of the Spirit, both as it is related to our fellowship in the meetings and to our ministry of the truth. If we truly believe that God is dealing with us, and teaching us through his Word, there will be little danger of our doing and saying things which may tend to disrupt the blessed unity of the Spirit which we enjoy with his people. If we lack faith, any slight spirit of ambition might well cause us to go contrary to the Holy Spirit, and thus fail, temporarily, at least, to enjoy the blessings which belong to those who are at one with Christ Jesus and with his people.

Our faith should enable us to believe that God is caring for his people today, even as he has in the past. By faith we accept the divine commission of the Spirit to be heralds of the kingdom message, and thereby bind up the brokenhearted, comfort the mourning, proclaim liberty to the captives, and the opening of the prison to them that are bound. We also have the privilege of proclaiming "the day of vengeance of our God."—Isa. 61:1-3

Faith will accept the instructions of the Word of God as to how this is to be done—that Jesus is to be the hub around which our message is proclaimed—for we are to be his witnesses. By faith we will rejoice in the knowledge that it is those who are beheaded for "the witness of Jesus and for the Word of God" who will live and reign with Christ a thousand years. Faith in

the Word of God should help us to realize that we are not commissioned to proclaim any other message.

Thus we will continue to rejoice in the privilege of "together" lifting up the voice of truth in proclaiming the glorious Gospel of the kingdom. (Isa. 52:8) Truly our partnership in the ministry of the truth is one of the blessed aspects of our unity in Christ.

The Spirit's Power

WE SHOULD not underestimate the power of God's Spirit in keeping his people together. Some years ago a brother from another part of the world attended one of the general conventions of the brethren in America. He observed the harmony that existed, not only in the many discourses which were given from the platform, but also in the general fellowship of the brethren. In reporting his experience he implied that in his opinion there must have been some form of dictatorship that was holding the brethren in line. He seemed unable to believe that the Spirit of God could so fully be working among the brethren in these last days.

How blessed it is to realize that the Spirit of the Lord is still in the midst of his people! We believe that we have been begotten by the Spirit, and have received the Spirit's anointing. We are assured of our sonship by the witness of the Spirit. By the seal of the Spirit our victory of faith is guaranteed, if we continue faithful. Shall we doubt that the same Holy Spirit of God that has come on down from Jesus, the Head, even to the present "feet" members of the body, functions to hold us together in a sweet and blessed oneness, even as it did in the Early Church?

Outwardly, it is not a perfect unity now, even as it was not a perfect unity at the beginning of the age. "Wolves" appear among us, even as among them. From time to time there are those who seem more interested in a following than in the spiritual prosperity of Zion. There are also those whose faith is not yet quite strong enough to let go of the arm of flesh and lean wholly on the Lord. But we are all maturing into a deeper spiritual life, and into a more precious and fuller unity with our Lord and with one another. And we are rejoicing in the hope of that perfect oneness beyond the veil, when the Master's prayer for unity will be fully and gloriously answered.

Privilege of Service

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—Matthew 25:40

ALTHOUGH this scripture has reference to those who will become the Lord's sheep—his brethren—during the millennial age, as indicated by the opening words of the parable, "When the Son of Man shall come in his glory" (Matt. 25:31), the principle of the verse is equally applicable to the Lord's people of the Gospel age. Any service, even the smallest act that would bring refreshment, or comfort, to any of the Lord's followers ("a cup of cold water"), the Lord Jesus, the great Head of the church, counts as done directly to himself.

Hence, there is no need for the remark we sometimes hear, "How I envy those who enjoyed personal contact with the Master when in the flesh. How much I should have appreciated the privilege of attending to his needs!" for the Lord is still present as represented in his people, the members of his body. "He that receiveth you receiveth me."

Thought of from this standpoint, our service for one another is lifted far above the level of

those things which may be described as good works, and placed in a category by itself, a class of privilege that can be enjoyed by few beyond the Lord's consecrated children.

There are two pictures in the Gospels in which our privilege of service for the Lord is particularly brought to our attention:

(1) In Mark 14:3-9 we have the account of a woman, who, when Jesus was in the house of Simon the leper in Bethany, anointed his head with ointment, the odour of which filled the house. John 12:1-3 tells us that this woman was Mary, the sister of Martha and Lazarus. (2) Luke 7:36-38 tells of an anointing while Jesus sat at meat in a Pharisee's house. A woman who was a sinner anointed his feet.

The first of these two incidents appropriately pictures the privilege of those who came into personal contact with the Master at his first advent, which gave them the opportunity of anointing him with the sweet perfume of love. This service could only be appre-

ciated in proportion to one's understanding of the truth concerning the Lord Jesus, who he was, and the great work he had come to do. This was service which became more and more costly as time went on, owing to the increasing unpopularity of Jesus with the scribes, Pharisees and doctors of the law, and as many as they could influence.

The second incident reminds us that it is still our privilege to serve the Lord in a very direct and real sense. The great Head of the church is no longer with us in the flesh, but our Lord's "feet" would well represent the church still on the earth after Jesus, the Head, had ascended to the Father.

The members of the church in contact with the earth throughout the Gospel age are appropriately represented by the feet. But in a special sense this would apply to the last members at the end of the age, who are specifically described as "the feet of him." (Isa. 52:7) These we may anoint with the ointment of truth, anointing their eyes of understanding that they may see the wonders of the divine plan. (Rev. 3:18) We can further refresh and encourage them by the inspiring promises of the Lord's Word, as we have ability and opportunity.

The ointment used in the anointing at Bethany was very costly. (Mark 14:3) The same

thing is implied of that used for the anointing in the Pharisee's house. Just so, considerable cost in the way of labour and sacrifice is frequently necessary if we would find one ready to receive the blessing and refreshment of the harvest message.

Further, it should be noticed how this act of loving service produced a murmuring on the part of some who did not fully appreciate either the motive or the service that had been performed. Similarly, our endeavors to anoint others with the sweet influence of present truth will often produce murmuring and opposition on the part of those who cannot appreciate either the motives prompting our efforts or their cost, to bless our fellows with the message which has so refreshed our own hearts.

Large sums of money have sometimes been spent in arranging and advertising public meetings, with the hope that some might be reached and blessed with the light of the true Gospel. Some, because of not understanding the work being done, have said, "What a waste of energy and means, which could have been put to so much better use; for instance, to assist some of 'the poor world' who are in material distress."

Just as in both of these incidents under discussion it is a comfort to note how the Lord un-

derstood and approved the motive prompting the loving service, so the loving self-sacrificing service for him and his, performed by the "woman" (the true church), is deeply appreciated by the same Master.

We are further informed that a memorial of what had been done would be made known throughout all the earth. The accounts of these two anointings have been, of course, circulated as a part of the Gospel story wherever the Bible has gone. In the fulfilment of the symbolical picture it can also be seen how the work of the church—the self-sacrificing efforts to preach the Gospel in all the world for a witness with a view to bringing the prospective members of Christ under the anointing of the Word and Spirit—frequently carried forward in spite of much opposition and suffering for righteousness' sake, will be known and appreciated by all during the period of Messiah's kingdom.

Our work, now frequently misunderstood and evilly spoken of, will be fully understood and appreciated in that great day when all secrets will be made known. (I Cor. 4:5) As Peter says, "They may by your good works, which they shall behold, glorify God [not now, but] in the day of visitation." (I Pet. 2:12) That will be when all men, living and dead, will be brought to an accurate

knowledge of the truth, including a knowledge of how the Lord's work of "taking out a people for his name" has been, in spite of every satanic hindrance, carried forward.—I Tim. 2:4; Acts 15:14, **Diaglott**

Let us, then, appreciate every privilege of service coming within our reach, and specially every opportunity we may have of reaching with the truth some of the feet members of Christ still confused with misconceptions of the divine character and plan. The odor of such faithful service even now fills the house of God, and in the future the records of such faithfulness will be known in all the world—a memorial of what has been previously done.

In both Matthew's and Mark's account of the anointing at Bethany, we are told that a woman did the anointing. John, in his account of the same thing—probably written long after the family at Bethany had passed away—informs us that it was Mary, the sister of Martha and Lazarus, who performed this loving service. It is enough for the Lord's faithful followers to have the satisfaction of serving their Master and his brethren, whether what they do comes to the notice of others, or is known to their Lord and Head only. "Let not thy left hand know what thy right hand doeth" is the Master's wise counsel against seeking for publicity.—Matt. 6:3

A New Bible Studies Series

FOR many years The Dawn has published brief articles, followed by questions, based on the International Sunday School Lessons. These have been appreciated and used by many of our readers. However, the Scripture assignments for these lessons did not always lend themselves to an orderly presentation of the doctrines of the Bible.

Through the years we have received many inquiries concerning lessons for young people which would also be suitable for all beginners in the truth. After prayerful consideration it has been decided to undertake the presentation of a series of lessons which we hope will meet this need, us-

ing the space for them in The Dawn that heretofore has been given over to the International Sunday School Lessons.

It is our hope that those who have been using the International Sunday School Lessons in their meetings will find this new series even better, in that they will more quickly acquaint students with a knowledge of the divine plan. While the main text will be very brief, these new lessons will be well documented with Scripture citations; and there will also be references to one or another of the volumes of "Studies in the Scriptures," where the subject matter is discussed more fully.

LETTERS OF APPRECIATION

Found the Truth

Dear Sirs: I just received my first Dawn Magazine this morning. I was baptized and brought up a Catholic. After twenty-eight years I turned to the Baptist Church. This was somewhat different, but still I was not satisfied. I felt that I needed something more, and I continued reading my Bible looking for answers to my many questions. I had an unquenchable thirst for knowledge. One morning I happened to hear you over the radio, and right

away I started sending for literature, including "The Divine Plan of the Ages." It seemed to answer all my questions. Of course, I will always want to know more. The most wonderful thing now is that my whole life is changed. I now have an entirely different outlook on life. Before this year I was in complete darkness concerning the teachings of the Bible. Now my eyes are opening and I see what the true Gospel really is. It is wonderful!—Texas

Comforted

Gentlemen: Please accept my heartfelt thanks for the little booklet, "Hope." It was a great comfort to me. One could hardly read it without taking comfort for the points were so beautifully explained step by step. My dear wife had the Holy Bible by the side of her bed all the time.—New York

Understands Better

Dear Christian Friends: I wish to thank you for the stimulating messages I have received in The Dawn, and on the "Frank and Ernest" programs. They have enabled me to understand the Bible's teachings much more clearly, and have brought needed courage and peace of mind. May God bless your dedicated work.—California

Very Interested

"Dear "Frank and Ernest": I have become very interested in your broadcasts, and will continue to listen to your wonderful messages. Kindly send me your booklet, "God and Reason." I would love to know more and more about God's Holy Word.—South Africa

"Hungry"

Dear Friends: I want to subscribe to The Dawn Magazine, and am enclosing one dollar. I am pleased with each book I receive. I read them and pass them on to others, for we are all anxious to learn more about the Bible. I listen to your program each Sunday morning, and wish you had more time. We are hungry for God's Word and you make it clear.—Ohio

Thrilled

Dear "Frank and Ernest": I ask

you to kindly send me your booklet, "Hope Beyond the Grave." I was thrilled to hear you discuss this subject. May God prosper you in the work for which he has called you.—South Africa

Precious Truth

Dear "Frank and Ernest": Will you kindly let me have your booklet, "God and Reason." We do thoroughly enjoy your radio messages, and trust and pray that God will richly bless you all for spreading his precious truth.—South Africa

The "Fountain"

Dear Sirs: I have enjoyed your broadcasts for many years, but never took time to write. I pray God's richest blessings upon you and all your undertakings. I want to thank you for the many blessings that flow from the spiritual fountain, the Word.—New York

Vitally Interesting

Dear Sirs: I have listened to your discussion concerning **sheol**, or "hell." Christian theology is a big subject. Jesus said, "The truth shall make you free." Having listened to several of your discussions, and followed the biblical references, it gets vitally interesting. I would appreciate a copy of the book, "The Truth About Hell."—Missouri

Thanks Heavenly Father

Dear Brethren: Christian love and greetings! Kindly renew my subscription to The Dawn Magazine. I would not like to be without it. I have been greatly blessed by its regular monthly visits, and continue most eagerly to look forward to its

arrival. I thank our Heavenly Father for his assisting grace; also the dear brethren for their service of love. I remember you always at the throne of grace.—England

Convinced

Dear "Frank and Ernest": I have just heard your broadcast for the third time, and I still think I have found the true place where a person can really study the Bible and its teachings. With your help it becomes plain, and you can be sure I will tell my friends about it. With love in Christ, and may God bless you.—Kentucky

Often Wondered

Dear Sirs: I listened to your program today with great admiration, especially your explanation of **hades, sheol, and "hell."** I have often pondered over the meaning of the gates of hell. Your short lesson was very gratifying and enlightening. Thank you very much.—California

"Best" Listeners

Dear Sirs: We have been listening to the "Frank and Ernest" programs for about two years, and have been reading your literature. We believe it is the nearest to the "Gospel of the kingdom" of anything we have ever heard. We remain probably your best listeners.—Alabama

Learning the Truth

Dear Friends: Many thanks for the booklets. They are really full of the truth as revealed in God's Word. I am very grateful, and am enclosing postal order for more of your publications, including The Dawn Magazine for the next twelve

months. I now realize that I am learning the truth.—England

Comforting

Dear "Frank and Ernest": Please send me the book you offered over the radio. Your work is very fine, but there is a tremendous lot of study for us who want to keep up with you. To me it is all very comforting—full of the mercy of the Lord. I want to make it more and more my own that I may be able to help others.—Canada

Has Learned Much

Dear Sirs: I watch your television program each Sunday, and also hear your Sunday morning radio program. I have subscribed to The Dawn Magazine for a long time, and would be lost without it. I also have "The Book of Books," "The Divine Plan of the Ages," "The New Creation," and a number of your booklets. I have learned more about the Bible this way than I ever knew before. I thank you for all the help you have given me.—California

Wants Help

Dear Gentlemen: I have just listened to one of the most interesting discussions on the Bible I have ever heard on television. I seem to be groping for something more than I get in sermons. I think your discussions will help a lot. Please send me a copy of the one for today.—Ohio

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Birmingham WSGN 610 9:45 a.m.
Calera WBYE 11:05 a.m.
Decatur WMSL 1400 12:15 p.m.

ARIZONA

Phoenix KOOL 960 8:45 a.m.

ARKANSAS

Helena KFFA 1360 11:05 a.m.
Jonesboro KBTM 1230 12:05 p.m.
Magnolia KVMA 630 12:00 noon

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro-Calexico KICO 1490 10:30 a.m.
Los Angeles KABC 790 10:45 a.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVON 1440 10:30 a.m.
Paso Robles KPRL 1230 10:30 a.m.
San Francisco KGO 810 10:15 a.m.
San Luis Obispo KVEC 920 6:30 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

CONNECTICUT

Waterbury WWCO 1240 2:05 p.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Belle Glade WSWN 900 12:05 p.m.
Daytona Beach WROD 1340 12:05 p.m.
New Smyrna Beach WSBB 1230 12:05 p.m.
Palatka WSUZ 800 12:05 p.m.

GEORGIA

Atlanta WGUN 1010 12:00 noon

Savannah WCCP 1450 12:15 p.m.
Thomson WTWA 1240 12:05 p.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KENTUCKY

Bowling Green WLBJ 1410 12:15 p.m.
Louisville WTMT 620 10:00 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:05 p.m.

MASSACHUSETTS

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

MICHIGAN

Detroit WKMH 1310 10:00 a.m.
Grand Rapids WMAX 1480 9:05 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 11:05 a.m.
Long Prairie KEYL 11:05 a.m.

MISSOURI

Hannibal KHMO 1070 11:05 a.m.
Joplin WMBH 1420 12:15 p.m.
Kansas City KCMO 810 9:30 a.m.
St. Louis KXOK 630 8:15 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEVADA

Reno KBET 1340 10:30 a.m.

NEW MEXICO

Roswell KGFL 1400 10:05 a.m.
Silver City KSIL 1340 11:15 a.m.

BROADCAST SCHEDULE**NEW YORK**

Albany	WOKO	1460	12:05	noon
Babylon	WGLI	1290	9:30	a.m.
Jamestown	WJOC	1340	12:05	p.m.
Malone	WICY	1490	12:05	p.m.
New York-Newark, N. J.				
	WNTA	970	10:00	a.m.
Syracuse	WSOQ	8:30	a.m.	

NORTH CAROLINA

Beaufort	WBMA	1400	9:00	a.m.
Belmont-Charlotte				
	WCGC	1270	12:30	p.m.
Elizabeth City	WGAI	560	12:05	p.m.
Fuquay Springs	WFVG	1460	12:05	p.m.
Leaksville	WLOE	1490	12:05	p.m.
New Bern	WHIT	1450	12:05	p.m.

OHIO

Akron-Canton	WHLO	640	7:30	a.m.
Cincinnati	WNOP	740	9:00	a.m.
Piqua	WPTW	1570	12:45	p.m.

OKLAHOMA

Oklahoma City	KTOK	1000	10:05	a.m.
Tulsa	KTUL	1430	11:05	a.m.

OREGON

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

PENNSYLVANIA

Pittsburgh	WEPP	1080	12:05	p.m.
Tyrone-Altoona	WTRN	1290	12:05	p.m.
Washington	WJPA	1450	12:05	p.m.
Wellsboro	WNBT	1490	12:05	p.m.

SOUTH CAROLINA

Bennettsville	WBSC	1550	12:45	p.m.
Charleston	WOKE	1340	12:35	p.m.

TENNESSEE

Memphis	KWEM	990	12:00	noon
Nashville	WNAH	1360	12:00	noon

TEXAS

Lampasas	KCYL	1450	12:45	p.m.
Livingston	KLBS	1220	8:45	a.m.
Lubbock	KDAV	580	9:45	a.m.
Pampa	KPDN	1340	11:05	a.m.
Wichita Falls	KWFT	620	10:15	a.m.

UTAH

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

Charlottesville	WCHV	1260	12:05	p.m.
Richmond	WLEE	1480	9:45	a.m.
Waynesboro	WAYB	1490	12:05	p.m.

WASHINGTON

Bellingham	KPUG	1170	11:15	a.m.
Centralia-Chehalis				
	KELA	1470	10:30	a.m.
Olympia	KGy	1240	10:30	a.m.
Seattle	KNBX	1050	1:15	p.m.
Spokane	KLYK	1230	10:30	a.m.
Tacoma	KTNT	1400	10:00	a.m.

WEST VIRGINIA

Huntington	WPLH	1470	10:15	a.m.
Wheeling	WWVA	1170	9:30	a.m.

WISCONSIN

Beloit	WGEZ	1490	9:30	p.m.
Eau Claire	WBIZ	1400	11:05	a.m.
Fond du Lac	KFIZ	1450	11:05	a.m.
Janesville	WCLO	1230	11:00	a.m.
Reedsburg	WRDB	1400	11:45	a.m.

WYOMING

Cheyenne	KVWO	1370	10:05	a.m.
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CANADA

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

SPEAKERS' APPOINTMENTS

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

JOHN BARACOS Washington, Pa. Dec. 18	THEODORE HACK LaSalle, Ill. Dec. 4	N. MOLENAAR Whittier, Calif. Dec. 11
WALTER BLICHARZ Adrian, Mich. Dec. 18	JOHN G. HULL, JR. Whittier, Calif. Dec. 4 Ventura, Calif. 11	HARRY PASSIOS Steubenville, O. Dec. 11 Monessen, Pa. 25
L. PAUL DAVIS Stockton, Calif. Dec. 3 Sacramento, Calif. 4	LEONARD JEZUIT Minneapolis, Minn. Dec. 11	G. R. POLLOCK Riverside, Calif. Dec. 18 Ontario, Calif. 18
EDWARD E. FAY Fresno, Calif. Dec. 11	RUSSELL L. JURD San Francisco, Calif. Dec. 4	LEO B. POST Gary, Ind. Dec. 18
THOMAS C. FAY Whittier, Calif. Dec. 25	DANIEL KAZIAK Flint, Mich. Dec. 4	R. RAWSON London, Ont. Can. Dec. 11
JOSEPH FENCHAK, JR. Pittsburgh, Pa. Dec. 11 Connellsville, Pa. (p.m.) 11	EDWARD G. LORENZ Santa Ana, Calif. Dec. 18	J. I. VAN HORNE Duquesne, Pa. Dec. 4
IRVING C. FOSS San Bernardino, Calif. 4 Whittier, Calif. 18	CLIFFORD R. MILES San Luis Obispo, Calif. 18	G. M. WILSON Orlando, Fla. Dec. 18
	ADAM MISKAWITZ Milwaukee, Wis. Dec. 11	IRWIN WYSOCKI Duquesne, Pa. Dec. 11

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

SAMUEL BAKER Tulsa, Okla. Dec. 1 Oklahoma City, Okla. 4 Wichita, Kans. 5 Topeka, Kans. 6 St. Joseph, Mo. 7 Kansas City, Mo. 8, 9	St. Louis, Mo. 11 Mattoon, Ill. 12 Champaign, Ill. 13 Indianapolis, Ind. 14 Muncie, Ind. 15 Jackson, Mich. 16 Detroit, Mich. 18 *Chicago Dec. 31-Jan. 2	WILLIAM A. BAKER Sacramento, Calif. Dec. 8 Sonora, Calif. 9 Stockton, Calif. 11 San Francisco, Calif. 12, 13 San Jose, Calif. 14 San Luis Obispo, Calif. 15
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Los Angeles, Calif. 18-28
Yuma, Ariz. 29
*Phoenix Dec. 31-Jan. 2

W. C. BERTSCHE

Madisonville, Ky. Dec. 5
Brinkley, Ark. 8
Little Rock, Ark. 9
Fort Worth, Tex. 11
San Antonio, Tex. 14
Lamesa, Tex. 15
Los Angeles, Calif. 19-23
San Francisco, Calif. 24
*Phoenix Dec. 31-Jan. 2

O. D. DEIFER

Pittsburgh, Pa. Dec. 28
Akron, O. 29
*Chicago Dec. 31-Jan. 2

T. HICKS

Hartford, Conn. Dec. 11

GEORGE M. JEUCK

Paterson, N. J. Dec. 11

ARTHUR H. KRUMPOLT

Baltimore, Md. Dec. 11
Philadelphia, Pa. 11

R. J. KRUPA

*Chicago, Dec. 31-Jan. 2

C. STUART LIVERMORE

Sayville, L. I., N. Y. Dec. 4

LUDLOW P. LOOMIS

New Brunswick, N. J. 11
Wallingford, Conn. 18
Bridgeport, Conn. 18

JOHN Y. MAC AULAY

Meridian, Miss. Dec. 1
Waynesboro, Miss. 2
Mobile, Ala. 4

Lake Charles, La. 6
Houston, Tex. 8
Taft, Tex. 11
Brownsville, Tex. 12, 13
Donna, Tex. 14
San Antonio, Tex. 18
Lampasas, Tex. 20
Tucson, Ariz. 27
*Phoenix Dec. 31-Jan. 2

MARTIN C. MITCHELL

New Haven, Conn. Dec. 18
Waterbury, Conn. 18
*Chicago, Dec. 31-Jan. 2

CHARLES A. SMITH

Reading, Pa. Dec. 11

CLAUDE R. WEIDA

Catawissa, Pa. Dec. 4

W. N. WOODWORTH

*Chicago, Dec. 31-Jan. 2

*Convention, see announcements.

WEEKLY PRAYER MEETING TEXTS

DECEMBER 1—"Thou shalt love thy neighbor as thyself."—Matthew 22:39 (Z. '99-72 Hymn 198)

DECEMBER 8—"If the world hate you, ye know that it hated Me before it hated you."—John 15:18 (Z. '01-300 Hymn App. E)

DECEMBER 15—"The Lord is my Shepherd."—Psalm 23:1 (Z. '02-365 Hymn 12)

DECEMBER 22—"If a man there-

fore purge himself, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work."—II Timothy 2:21 (Z. '02-319 Hymn App. K)

DECEMBER 29—"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Ecclesiastes 11:6 (Z. '02-71 Hymn 70)

CONVENTIONS

For Mutual Fellowship, Edification, and Service

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

MINNEAPOLIS, MINN., Dec. 11—I. O. G. T. Hall, 2933 Cedar Ave. Mrs. C. R. Newham, 678 40th Ave.

COLUMBUS, O., Dec. 11—Southern Hotel, S. High and E. Main Sts. Mrs. J. Ewing, 273 S. Algonquin.

SAGINAW, MICH., Dec. 11—Woman's Club, 311 N. Jefferson St. Mrs. C. A. Sundbom, 207 Alice St.

CHICAGO, ILL., Dec. 31-Jan. 2—Central Masonic Temple, 912 N. LaSalle St. Mr. D. J. Morehouse, 2617 N. Springfield Ave.

PHOENIX, ARIZ., Dec. 31-Jan. 2—Osborn School Auditorium, Central Ave., and Osborn Rd. Mr. Z. Roguski, 2936 W. Rancho Dr.

ST. PETERSBURG, FLA., Jan. 8.

SACRAMENTO, CALIF., Feb. 18, 19.

"JESUS, THE WORLD'S SAVIOR"

To be discussed by

"FRANK AND ERNEST"

KABC—790 kc.—10:45 A. M.

Sunday, December 18

When Jesus was born an angel announced that he had come to be a Savior, and that there would be "peace on earth." How and when will this prophecy have its complete fulfillment? Hear "Frank and Ernest," and send for a free copy of the booklet, "Jesus, the World's Savior." Address:

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For Your Newspaper

To the left is a suggestion for a small advertisement in your local paper. It is designed for two inches in one column.

JANUARY TOPIC: On January 15 the topic for the "Frank and Ernest" radio program will be, "Our Day in Prophecy." Special announcement circulars will be available for advertising this broadcast, and you are invited to order as many as you can use. They are free. The brethren who are distributing these special tracts each month report the receiving of many blessings. It is a very effective method of making known the glad tidings of the kingdom.

"I WISH I KNEW WHAT TO DO!"

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

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East Rutherford, New Jersey

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clearly teach

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

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

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