

a herald of Christ's presence

THE DAWN

"THE HOLY SPIRIT
SHALL COME UPON
THEE, AND THE
POWER OF THE
HIGHEST SHALL
OVERSHADOW THEE."

--Luke 1:35

December 1962



THE DAWN

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The Crisis

RECENTLY the world situation became extremely tense, due to the Soviet arms build-up in Cuba. While statesmen of good will strive to prevent this situation from erupting into a shooting war, which might well become world-wide, the lessons of history teach that whenever there is a feverish armament race among the nations war is ultimately the result, and war today could easily mean the end of whatever civilization is left in the world.

From the human standpoint the outlook is indeed dark. Even though the western world feels reasonably sure of victory in case of war this is small consolation, for as President Kennedy said in his speech announcing the intended blockade of Cuba, victory in a world-wide nuclear war would be as "ashes in our mouths." The bright ray of hope which we have is that the Lord is at the helm and that everything will come out according to his plan.

How reassuring indeed are the words of the Psalmist, "God is our refuge and strength, a very present help in [the time of] trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." (Ps. 46:1-3) "God is in the midst of her"—the church class, the Lord's faithful followers—"she shall not be moved: God shall help her, and that right early," or, as the marginal translation states, "when the morning appeareth."—Ps. 46:5

Those whose spiritual vision is based on the "sure word of prophecy" recognize that we are indeed in the morning of a new day. (II Pet. 1:19) But it is still dark, very dark, so far as the world is concerned; for those whose eyes of understanding have not been anointed with the eyesalve of present truth do

not see the meaning of the world-shaking events of this time. They do not realize that the Armageddon of the nations is essential in order to prepare the way for the full establishment and manifestation of the long-promised kingdom of Christ. They do not realize that universal and lasting peace can come to the world only through the agencies of Messiah's Kingdom.

But, thank God, we know these things, and in the dark days that lie ahead there doubtless will be many golden opportunities of speaking a word of comfort to those whose hearts are filled with fear as they contemplate the trouble that they see coming upon the earth. But to comfort others our own hearts must be assured that the Lord is directing the issue for the ultimate enlightenment and blessing of the people of all nations.

We need also to have faith that the Lord is overruling in our own affairs, for our eternal good, and to his own glory. We have covenanted to lay down our lives in sacrifice, and we know that it is only as we are faithful unto death that we will receive the crown of life, and in the resurrection be exalted to live and reign with Christ in his glorious world-government now so near. So, regardless of the situations in which we may find ourselves in this great "time of trouble," let us rejoice to realize that the Lord knows and cares, that, symbolically speaking, every hair of our heads is numbered, that no trouble can come to us except by his permission.

We do not know the details of development in the prophetic "time of trouble." (Dan. 12:1) But we do know that the end will be glorious. The Lord has assured us that he "will make wars to cease unto the end of the earth." "He breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire," wrote the Psalmist. (Ps. 46:9) This work of destroying war and the implements of war is not yet completed. Ultimately, however, it will be consummated, and the Lord will say to the raging nations of earth, "Be still, and know that I am God: I will be exalted among the heathen [Gentiles], I will be exalted in the earth."—vs. 10

Meanwhile, let us view the world situation with faith and calmness, knowing that "the Lord of hosts is with us," and that "the God of Jacob is our refuge." (vs. 11) What better shelter from the storms of human passion could we have! How comforting it is in these dark days to know the truth!

The Vatican Council

WHEN 2,500 religious leaders of 550 million people assemble under the direction of their recognized head, Pope John XXIII, to discuss the practices and beliefs of their church, it makes news. This is especially so, since for many centuries the claim has been that this is the one and only true church, and that its practices and beliefs would therefore of necessity be of the Lord. The Pope was cautious in his use of words to describe the purpose of the Vatican Council. He avoided the use of the word "reform," and used "modernization" instead.

In his opening speech the Pope made a plea for church unity, although it is not the openly announced purpose of the council to woo the Greek Orthodox Catholic Church and Protestant churches into the fold of Roman Catholicism. It is hoped, of course, that the "modernization" of the Roman Catholic Church, which the Vatican Council will endeavor to accomplish, may help to prepare the way toward the far distant goal of bringing all professed Christians into one united church, but this is not one of the items on the agenda for the council that opened in Rome on October 11.

Judging from the general educational level of the rank and file of the people in countries which have been predominantly Catholic, it would seem that Roman Catholicism has flourished best in symbolic "darkness." It is true that in the world today there are many outstanding Catholic universities, and thousands of parochial schools, but despite this the percentage of illiteracy among the common people has been higher in Catholic countries than elsewhere throughout the Western World.

But now the flood tide of increasing knowledge foretold in Daniel 12:4 is causing even Catholics to ask questions concerning traditions of the past to which heretofore they have so blindly subscribed. Among these is the requirement that priests do not marry. There is also the abstaining from the eating of meat on Fridays. Many are also questioning the pomp and

priestly garb of the clergy. The use of the Latin language in the Mass is also being questioned, many Catholics wondering why they are not permitted to understand what is said at the Mass for which they pay. And again, why should Catholics be forbidden to read books which are not approved by the church?

There are other points also. Archbishop Lorenz Jaeger, of Germany, is one of the most outspoken advocates of change. He argues that Catholicism can no longer continue with concepts which were molded in the Constantinian era. He insists that the church must abandon a lot of cherished concepts, one of them being that the union of church and state is "natural" and therefore should be favored by the church. These, according to reports, are among the traditions and practices of the Catholic Church, which, ere it is finished, will be re-evaluated by the "Second Vatican Council."

An Apostolic Council

IT IS the claim of the Catholic Church that its bishops are the successors of the original twelve apostles, Peter being the first pope. They therefore hold that the Apostolic Council at Jerusalem a few years after Pentecost was the first of such gatherings. (Acts 15) This viewpoint, however, is not in keeping with the Scriptures, the main reason being that the Lord made no provision for successors to the apostles. Jesus chose only twelve apostles. Judas deflected, and later Paul was chosen by Jesus to take his place, and that was all the Lord arranged for. In a symbolic picture of the completed church as the "bride" of Christ, which is given to us in Revelation 21, where the "bride" is said to be a "city," the New Jerusalem, twelve foundation stones are identified as the twelve apostles of the Lamb.

—vs. 14

We see, then, that that original gathering of the apostles to settle questions pertaining to the acceptance of Gentiles into the church of Christ was in a class by itself, in the sense that it has been the only one in which the participants were the bona fide apostles of our Lord Jesus Christ, and therefore divinely inspired. But there have been a number of other councils. Notable among these was the Nicean. It was at this council that the doctrine of the trinity was established. At that time there were

approximately a thousand bishops in the Roman Catholic Church, but only three hundred of these attended the Council at Nicea.

The chief business at hand at this council was the attempt to refute the teachings of Arius, an Alexandrian priest, who insisted that according to the Bible there is only one God, the Father, and Jesus Christ is his Son; and that the Holy Spirit is the invisible power of God. The bishops debated and wrangled for months, and finally Emperor Constantine stepped in and settled the question by deciding in favor of the trinitarians. Now we wonder what the bishop of Germany has in mind by insisting that the church has come to the end of the Constantinian era.

The last council of the Roman Catholic Church, designated Vatican I, was held in 1869 and 1870. The 774 bishops who met at this council succeeded in declaring the infallibility of the pope. There is now some dissatisfaction over this dogma, and it may come up for further discussion at Vatican Council II.

One of the dogmas of the Roman Catholic Church throughout the centuries has been that there is no salvation apart from belief in and obedience to its teachings and practices. However, in recent centuries the leaders of the church have been permitted to "interpret" this dogma to suit their local environments. As recently as 1953, Boston's ex-Jesuit Leonard Feeny was excommunicated for insisting on the rigid application of this doctrine.

This is one of the points which, according to reports, might well come up for review. For the council to "bend" a little on this dogma would of course be a tacit acknowledgment that the Catholic Church is not so completely the one and only true church as has been claimed. But this is a good illustration of how the general "increase of knowledge" is weakening these dogmatic claims of religious bodies; the claims, that is, which are based merely on tradition, and not on the Word of God.

The Catholic Church has never believed in Christian liberty as that expression is interpreted by the Protestant churches. The Catholic claim is that "error has no rights." This is, from the Lord's standpoint, a true principle, but it cannot be applied by men whose imperfections hinder them from arriving at completely correct conclusions as to what is error and what is truth.

This is a principle, therefore, which can only be, and will be, applied during the thousand-year reign of Christ, when the Law goes forth from Zion and the Word of the Lord from Jerusalem.—Isa. 2:1-4; Micah 4:1-4

We read concerning the kingdom age that then the Lord will turn to the people a pure message, that they may all call upon him to serve him with one consent, or in complete agreement. (Zeph. 3:8, 9) The teaching of error in the kingdom will not be permitted, and those who disobey the laws of the kingdom will be destroyed from among the people. (Acts 3:23) But that will be a safe arrangement, because at that time Christ and his glorified church will be the invisible rulers, and the resurrected ancient servants of God, raised to perfection of life, will be their unselfish and divinely guided representatives. Those in both phases of the rulership aspect of the kingdom will have been previously instructed in righteousness and tested as to love for God and his holy laws.—Rev. 20:6; Heb. 11:13, 35, 39, 40; Ps. 45:16

It is reported that Vatican Council II will probably take another look at the idea that "error has no rights," although any change will be opposed by bishops from South America, Spain, and Italy, where the Catholic Church is still attempting vigorously to apply this principle. However, bishops from many other parts of the world are learning that the trend toward religious tolerance, brought about by increasing knowledge, places this traditional stand of the Catholic Church in a very unfavorable light in the eyes of the thinking and liberty-loving public, and these will probably press hard for a relaxation of this intolerant concept of the church's duty.

Christian people, as individuals and groups, should zealously and steadfastly support what they consider to be right in belief and practice. We should do what we can to safeguard the interests of the truth within our own fellowship. But in this age of faith and development the Lord has not given his people a commission to stamp out the efforts of those who do not agree with them. On the other hand, Christian liberty does not call upon the believer to assist in the promotion of what he considers to be error.

Church councils of the past were usually called because of critical situations within the church, or severe attacks from

without. The Council of Trent, for example, was called because Luther and others had widely publicized the church's selling of indulgences. This forced a situation which the church could not ignore.

Now, however, it would appear that the Catholic Church has never been stronger. Its total membership is at an all-time high. There is seemingly no immediate crisis with which the bishops will have to deal. However, apparently the Pope and his counselors realize that the church must modernize somewhat if it is to keep pace with the world's increasing knowledge and desire for liberty. Just what will be accomplished along this line remains to be seen. The conservative minded bishops, who are mainly from the Latin countries, will endeavor to "hold the line" in so far as it is possible. On the other hand, the liberals will probably succeed in getting some of their reforms etched into the "new look" of the Roman Catholic Church.

While, as we have noted, Vatican Council II was not called with the object of re-uniting the professed Christian world, it is no secret that the Pope and other high officials in the church are hopeful that any changes which might be made in order to be more appealing to the modern world will make a favorable impression in Protestant circles, and also among the authorities of the Greek Orthodox Church. Thus a greater degree of unity in the professed Christian world could be said to be one of the long-range objectives of the present council.

The Vatican Council II comes at a time when the spirit of unity throughout the professed Christian world is very strong. The officials of all denominations are realizing that they have a real enemy in communism, and that it is necessary that they fight this enemy together if they hope to survive. Nor is the Catholic Church unaware of this menace from without. Especially is this true in Italy, which at one time was one hundred percent Catholic, or essentially so. But now communism is making itself felt in Italy, so much so that in national elections millions are willing to vote for communist candidates.

The pressure of communism against the Catholic Church in Italy is so strong that Pope John has asked the conservative bishops not to be too outspoken in condemning communist ele-

ments in the government lest, presumably, they become more aggressive. As reported, the church, according to one close to the Pope, is "not a dam against communism," the explanation being that the church should not be against anything, but that it should be definitely for something. The further explanation is that "when we support only one bloc, we alienate half of humanity."

What will be accomplished in the great stir among all the denominations, Catholic and Protestant, remains to be seen. If the cataclysm of the Third World War falls upon humanity, there perhaps would not be too much left for the churches to work on. On the other hand, should there be a few more years of uneasy peace, there could be a large degree of outward unity brought about. So far as we know the Scriptures do not furnish us with any definite information along this line.

The Bible does indicate that efforts toward unity would be made. The Prophet Isaiah wrote, "Associate yourselves, O ye people, yet [margin] ye shall be broken in pieces. . . . Take counsel together, and it shall come to nought; speak the word, and it shall not stand." (Isa. 8:9, 10) "Yet ye shall be broken." This is the final picture of all the prophecies pertaining to the various elements of this present evil world. What intervenes between now and then we should, with interest and prayer, watch to see, knowing that no matter how it may affect us, the Lord will be our everlasting portion; and that if we are faithful even unto death we will be delivered in the blessed kingdom of his dear Son, our Lord and Savior Jesus Christ.

The doctrinal conclusions reached at that original and only Apostolic Council in Jerusalem should be a great encouragement to us today. (Acts 15:1-23) That was at the beginning of the age when, for the first time in the outworking of his plan, God was calling Gentiles into his fellowship. They learned, at that council, not only that this was taking place, but the reason for it—"God at the first did visit the Gentiles, to take out of them a people for his name." (vs. 14) Soon after the apostles fell asleep in death the church began to lose sight of this great truth, and began to believe that God wanted them to convert the whole Gentile world, even if it had to be done at the point of the sword.

But the apostles had the correct understanding. The divine purpose for the present age was merely to take out from the Gentiles this people for his name; those whom, through the Holy Spirit, he would beget as children, and later unite them with Christ as his "bride." The total number of these throughout the entire age has been small—a "little flock." (Luke 12:32) But it is these to whom the Heavenly Father gives the rulership of the kingdom, not to a man-made union of church and state, symbolically described in Revelation as spiritual harlotry.

At that council Peter explained that after the "people for his name" had been taken out, the Lord would return and build again the tabernacle of David which is fallen down, and build again the ruins thereof and set it up. (vs. 16) This coincides with the promise of the birth and work of Jesus as recorded in Isaiah 9:6, 7. It reads, "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, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

When the throne of David is re-established under Christ, then the "residue of men, . . . and all the Gentiles," upon whom the Lord's name is called will have an opportunity to seek after him. This will include the 550 million Roman Catholics now in the world, the Greek Catholics, and all the Protestants also—of all denominations. With the Lord turning to these a pure message of truth, as he has promised to do, they will soon learn to know him in the proper way, and to serve him "with one consent." (Zeph. 3:9) Then the knowledge of the Lord will fill the earth as the waters cover the sea.—Isa. 11:9

Let us, then, continue to look sympathetically upon the efforts of the world to make things better, realizing that although their efforts will, in the long run, fail, God has a plan which cannot fail. And let us thank God for the assurance that the glorious culmination of his plan for the blessing of all the families of the earth is near.

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(Time and day to be announced.)
Fairbanks KTVF Channel 11
(Time and day to be announced.)

ARIZONA

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ARKANSAS

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Sundays, 7:00 a.m.			

THE PEOPLE IN GOD'S PLAN

Lesson XVII

The Prophet Jeremiah

JEREMIAH served the Lord as a prophet during the distressing years leading up to the overthrow of Jerusalem by Nebuchadnezzar, and the carrying away of the people into captivity. He began his ministry in the thirteenth year of the reign of Josiah, and continued it until the beginning of the captivity.¹ However, Jeremiah was not taken to Babylon, but sometime after the captivity began, was taken into Egypt by a small group of Israelites who had been left in the land, continuing there to prophesy.²

By nature Jeremiah was not a courageous man. He hesitated to accept the commission of the Lord to serve as a prophet, explaining that he was but a child.³ However, the Lord reassured Jeremiah by the promise that he would be with him, and that he would be able to prophesy whatever he was commanded.⁴

In the Lord's commission to Jeremiah a very interesting and meaningful viewpoint is brought to our attention. The Lord told Jeremiah that he had set him

over nations and kingdoms "to pull down, and to destroy, and to throw down, to build, and to plant."⁵ Actually Jeremiah did none of these things. The evident reference is to the fact that the Lord would use him to prophesy concerning destruction, and planting, and building. From the way the Lord states the matter it would seem that he considers those whom he uses to forecast events, to that extent to have participated in them.

The Prophet Jeremiah foretold the destruction of Jerusalem, and the subsequent seventy years of the desolation of the land and Israel's captivity in Babylon.⁶ He also foretold the return of the people to their own land following the seventy years.⁷

In exercising his commission to prophesy destruction, Jeremiah foretold that Babylon and other nations would be destroyed.⁸ However, Jeremiah's prophecies concerning the overthrow of Babylon have a larger fulfillment in the destruction of a symbolic, or mystic Babylon, referred to in

the Book of Revelation. This symbolic Babylon is likened to an unchaste woman, and is pictured as ruling over the "kings of the earth."⁹ This symbolic Babylon is in reality the apostate church.

Chapters 50 and 51 of Jeremiah's prophecy seem to refer particularly to the destruction of symbolic Babylon, from which the Lord's people are urged to flee.¹⁰ Symbolic Babylon is depicted as dwelling, or sitting, upon many waters, and the prophecies show that the Lord's judgments against her will mean her end.¹¹ ^A

Just as Jeremiah foretold, literal Babylon became a desolation, and we are confident that in God's due time his prophecies concerning symbolic Babylon—the false, professed Christian churches—will also become equally desolated. It will be thereafter that the knowledge of the Lord will fill the earth as the waters cover the sea, for the Lord will turn to the people a pure language that they may all know and unitedly serve him.¹² This will be after Satan's social order is destroyed.

As we have seen, Jeremiah foretold the going into captivity of Israel, the destruction of literal and symbolic Babylon, and also the destruction of other ancient nations. However, he was also used of the Lord not only to forecast the return of Israel to their

land following the seventy years of captivity, but also to forecast a much more far-reaching return of captives down here at the end of the present age, a return from their scattering among all nations.¹³

The Prophet Jeremiah also foretold that during the kingdom age the Lord would make a new covenant with the house of Israel and the house of Judah.¹⁴ He explained that this new covenant would be unlike the original Law Covenant in that its law would be written in the hearts and in the "inward parts" of the people rather than on tables of stone. This implies the restoration of the people to the original perfection and godlikeness in which they were created. This New Covenant will become so effective that it will no longer be necessary to teach the people concerning God, for all will know him from the least even unto the greatest.

Jeremiah foretold that in "those days" in which Israel is restored, and the New Covenant is made, the proverb would no longer be used, "The fathers have eaten a sour grape, and the children's teeth are set on edge." Instead, every one who then dies shall die for his own iniquity.¹⁵ In this, Jeremiah is explaining that the condemnation to death which came upon the whole human race on account of the original sin of Adam, will be set

aside, since the penalty will have been paid by another, even Jesus, who gave his flesh for the life of the world. All, in other words, will be saved from the original condemnation to death, enlightened, and given an individual opportunity to obey the divine law and live forever.¹⁶

Jeremiah was also used of the Lord to prophesy the resurrection of the dead. The Old Testament Scriptures speak of the dead as being "captives"—captives, that is, in the great prison of death. Their release from the captivity of death is described as a bringing again of their captivity. Under this symbol, Jeremiah forecasts the resurrection of the Moabites, the Elamites, and the Ammonites.¹⁷

God also used Jeremiah to prophesy the awakening of children from the sleep of death.¹⁸ In this prophecy the state of death is poetically described as "the land of the enemy." The prophecy speaks of a weeping mother who had lost her children in death, and refused to be comforted. In the New Testament this is applied to the mothers whose children were killed by Herod in his attempt to destroy the child Jesus.¹⁹ However, the application of the prophecy is not limited to these particular mothers, for we know that all children, as well as grown-ups, not only of Israel, but of all nations, are to be brought

back from "the land of the enemy," and that the work of their mothers in connection with them will be richly rewarded.

The Lord also used Jeremiah to teach important lessons concerning the divine attributes. One of these is brought to our attention by the prophet in a lesson he learned from observing the ways of a potter.²⁰ This lesson shows that the Lord reserves to himself the right to change any arrangements he might make in the event that those to whom he has made promises of blessings, or threats of punishment, change their attitude toward him. This reminds us that there are conditions of faithfulness attached to the promises of God; and that God is capable of exercising mercy when he notes a changed heart condition on the part of those who have been disobedient to him.

Jeremiah foretold the captivity of Israel in Babylon, but looked upon this from one standpoint as being an act of mercy on the part of Jehovah. The sins of the nation had been such that God would have been warranted in accomplishing its complete destruction. But for the Lord's mercy, he wrote, they would have been consumed. Reflecting on this, Jeremiah wrote of the great faithfulness of the Lord.²¹ "It is good," he wrote, "that a man should both hope and quietly wait for the salvation of the Lord."

QUESTIONS

During what period did Jeremiah serve the Lord as a prophet? Was he taken captive to Babylon?

Was Jeremiah a courageous man by nature? What assurance did he receive from the Lord?

In what sense was Jeremiah used to "pull down and destroy," and "to build and plant"?

What did Jeremiah prophesy concerning Jerusalem and the Israelites?

What did Jeremiah prophesy concerning Babylon and other nations?

Do Jeremiah's prophecies respecting Babylon refer exclusively to ancient, literal Babylon? Explain.

What is the symbolic Babylon of the Bible, and when is it destroyed?

When will the knowledge of the Lord fill the earth as the waters cover the sea?

What greater return of Israelites from captivity among the nations did Jeremiah forecast?

What did Jeremiah prophesy concerning a "New Covenant"? What will be the condition of the people throughout the earth when this foretold New Covenant becomes fully effective?

Explain the meaning of Jeremiah's prophecy of the time when those who eat a "sour grape" will have their own teeth "set on edge."

Explain how Jeremiah foretold the awakening of the dead.

How did Jeremiah comfort mothers who have lost their children in death?

What important lesson did the Lord teach concerning himself, as recorded by Jeremiah in chapter 18 of his book?

Explain the manner in which God's mercy is shown by Israel's captivity in Babylon.

SCRIPTURAL PROOF

¹ Jer. 1:1-3	¹² Isa. 11:9;
² Jer. 43:1-8	Zeph. 3:8, 9
³ Jer. 1:4-6	¹³ Jer. 16:14-17;
⁴ Jer. 1:7-9, 17-19	31:28
⁵ Jer. 1:10	¹⁴ Jer. 31:31-34
⁶ Jer. 25:11, 12	¹⁵ Jer. 31:29, 30
⁷ Jer. 29:10	¹⁶ John 6:51;
⁸ Jer. 25:12-29	I Tim. 2:3-6
⁹ Jer. 25:29;	¹⁷ Jer. 48:47;
Rev. 17, 18	49:6, 39
¹⁰ Jer. 51:6, 7;	¹⁸ Jer. 31:15-17
Rev. 17:4; 18:4	¹⁹ Matt. 2:18
¹¹ Rev. 17:1;	²⁰ Jer. 18:1-10
Jer. 51:18	²¹ Lam. 3:22-26

REFERENCE MATERIAL

^a"The Battle of Armageddon," pages 37 through 46.

SUMMARY OF IMPORTANT THOUGHTS

Jeremiah was used of the Lord to prophesy the seventy years captivity of the Israelites in Babylon; and their return from this and subsequent captivities. He was also used to foretell the destruction of both literal and symbolic Babylon. Jeremiah prophesied the making of the "New Covenant," and the resurrection of the dead, both children and adults. He was also used to call attention to God's great mercy, and his faithfulness to his people.

"This Is Our God"

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Isaiah 7:14

NEARLY two thousand years ago, about October 1, Jesus, the world's Savior, was born. It was toward the end of December of the preceding year that the angel Gabriel announced to Mary that she was to be the mother of this promised One. The angel said, "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:26-33

Naturally Mary was astonished to hear this announcement, and inquired of the angel how it could be, "seeing I know not a man?" The angel explained, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1:34, 35

Later Mary said to Elizabeth, the mother of John the Baptist, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with

good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever.”—Luke 1:46-55

When the time came for Jesus to be born, the holy angels were again used, one of them making the announcement of his birth to a group of humble shepherds. The record of this is ever new and refreshing: “Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.”—Luke 2:8-14

This was exciting news for those humble shepherds, and they said one to another, “Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.”—Luke 2:15-20

Prior to Jesus’ birth an angel communicated with Joseph, Mary’s husband, in a dream, and explained the situation to him. The angel said to Joseph, “Thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” (Matt. 1:20, 21) Then follows the explanation, “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted is, God with us.”—Matt. 1:20, 23

According to custom, when Jesus was eight days old, they

took him to the temple in Jerusalem to present him to the Lord. "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Spirit was upon him. And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2:25-32

Joseph and Mary " marvelled " at the things said by Simeon, and well they might. And Simeon continued with them, and blessed them. He said to Mary, " Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed."—vss. 33-35

We read that when Mary and Joseph " had performed all things according to the law of the Lord, they returned into Galilee, to their own city of Nazareth. And the child grew, and waxed strong in spirit [the words, " in spirit," omitted in Vatican and Sinaitic MSS.], filled with wisdom: and the grace of God was upon him." (Luke 2:39, 40) Thus Luke stresses the fact that after the presentation of Jesus at the temple the parents returned with him to Nazareth. This would mean that the visit of the " wise men," when they found " the young child " in a " house," was perhaps as much as two years later, when the little family returned to Jerusalem for the annual feast of the passover.—Luke 2:41; Matt. 2

Fulfilment

AT THE time Jesus was born nearly four thousand years had elapsed since God had said that the " Seed " of the " woman " would bruise the " serpent's " head; and about two thousand years had passed since God had promised Abraham that through his " seed " all the families of the earth should be blessed. But

all the while, through his servants, God had continued to make promises which gave assurance of his love for the human race, and of his intention one day to deliver the people from their bondage to sin and death. These promises were directed specially to the natural descendants of Abraham, who became the nation of Israel. They constituted the basis of Israel's hope in the coming of a Messiah, a great King who would establish a powerful government in Jerusalem, and eventually extend its rulership over all the earth.

The theme of God's promises to Israel was a "joyful sound" to all the devout and faithful of that nation. (Ps. 89:15) As this theme song of God's love unfolded, it gave assurance that through the promised Messiah all the ills of a sin-sick and dying world would be cured, and that all the problems created by human unwisdom and selfishness would be solved. Death was to be swallowed up in victory, and tears wiped away. (Isa. 25: 6-9) Blind eyes were to be opened, and the lame were to "leap as an hart." (Isa. 35) While, because of sin, God had turned man to destruction, in due time he was to say, "Return, ye children of men," in a resurrection which would include both "the just and unjust."—Ps. 90:3; Acts 24:15

All these blessings were to reach Israel and the world through the agencies of the promised messianic kingdom. In a prayer David wrote: "Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great, and doest wondrous things: thou art God alone."—Ps. 86:8-10

While David rejoiced in the fact that all nations would eventually acknowledge, worship, and serve the God of Israel, he was especially happy in the knowledge that the great king of promise was to come from his family, his "house." When God promised him, through the Prophet Nathan, that he would establish his ruling house forever, David was overwhelmed with appreciation and joy, and said to the Lord, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner [margin, Heb. law] of man, O Lord God?"—II Sam. 7:18, 19

Yes, as David said, God had spoken of his "house" for a great while to come, a much greater while than David realized. He did not realize that through many future generations his ruling house would be divided, that wicked rulers would at times be in control, and that finally it would cease to function, as when the last king, Zedekiah, was overthrown, and the nation taken captive to Babylon.

The foes of Israel were both from within and from without. In another prayer we read, "Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance, for they have consulted together with one consent [margin, Heb. **heart**]: they are confederate against thee."—Ps. 83:1-5

God did not permit Israel's enemies to destroy them as a nation, although they did lose their national independence, and the typical ruling house of David ceased to function. Nevertheless the "joyful sound" of coming deliverance and glory remained alive in the hearts of the faithful, although as the centuries rolled on the ways of the Lord must have seemed strange, and without doubt their faith was tested.

But God was teaching his people lessons, one of the important ones being that the blessings which he had promised through a coming "Seed" could not be realized through human efforts; that there must, and would be, divine intervention in the affairs of men to fulfil his promises. God began early to teach this lesson. Note the experience of Abraham and Sarah in connection with the birth of Isaac. Isaac's birth was a miracle because so much time had elapsed that the parents were past the age of having children; besides, Sarah was barren to start with.

The promise, "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son," is presented on an interesting background. Enemies of Israel were attempting to destroy Jerusalem, but the Lord would not permit this. He promised, instead, that those who were then plotting against the house of David would themselves be destroyed. Then, out of this local scene came the long-range prophecy of the birth

of the Messiah. This was to be a sign that God had not forgotten his people; that all his promises would be fulfilled in his own due time and way.

The seventy years captivity of the Israelites, and subsequent vassal status of the nation should have taught the people that without God's help the messianic cause was lost. And when God's due time came for the Messiah to be born, how wonderfully the Lord impressed upon all concerned that this was indeed something he was bringing about. In the first place there was the case of a virgin conceiving—a miracle, a sign that God was intervening to carry out his purposes.

Much that happened in connection with the birth of the Messiah was calculated to build up this same thought in the minds of those concerned. Mary did not casually discover that she was to become a mother, and left to wonder how it came about. Instead, the angel Gabriel was sent to announce to her the important role she was to have in the outworking of the divine plan. Later, angels announced the birth of the Messiah, and sang glory to God in the highest, affirming that this expression of God's good will toward men would lead to peace on earth. Yes, it was the Lord who was working—working to accomplish his plans, not the plans of men.

Understanding Through Fulfilment

WHEN the typical kingdom of God was overthrown in 606 B. C. doubtless many Israelites wondered how God's promise to David would be fulfilled. And how wonderful was that promise! We quote: "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." (Ps. 89:3, 4) Neither David, nor any of the Israelites prior to the first advent of Jesus, realized that the fulfilment of this promise would require that the Son of God would come to earth and be born of a woman that he might be this great Ruler to sit on the throne of David.

But this point was explained by the angel in the announcement made to Mary. The angel said concerning Jesus, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father

David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:32, 33) Truly David was right when in his prayer he observed that God had spoken of his "house" for "a great while to come."—II Sam. 7:19

Further Waiting

WITH the birth of Jesus the divine purpose to bless all the families became more than a promise. The promised king of glory had now been born. The light to lighten the Gentiles, and the glory of Israel, had come. It was the Son of God, the Logos, who had humbled himself, and was now found in fashion as a man. This was the One who had come to inherit David's throne, and to rule over the house of Jacob forever. And he was born in a manger.

The shepherds "marvelled" at the angelic message which reached them, but verified its truthfulness by visiting the babe in the manger. Mary pondered in her heart all that she had learned concerning her miracle child. Probably no one concerned expected anything else than that this child would have to mature to manhood before he could actually begin to carry out all the wonderful things which had been foretold concerning him. But compared with the centuries that Israel had waited for the coming of the Messiah, the few years more until he was thirty years of age, would not seem long.

When she thought he could understand, probably Mary explained to Jesus the remarkable circumstances of his birth, and from this he would know that there was an important purpose for him to accomplish in his Heavenly Father's plan. This is probably why, when he was twelve years of age, his parents found him in the temple asking questions of the doctors of the law. Rebuked by his mother for not remaining with them, Jesus replied, "Wist ye not that I must be about my Father's business?" (Luke 2:49) All who heard Jesus at this time "were astonished at his understanding and answers."—vs. 47

We are not informed as to the nature of the questions Jesus asked Israel's religious leaders at this time, but apparently he had learned from them that it would not be proper for him to embark upon any special mission for his Heavenly Father until he had reached the age of thirty. So he went back to

Nazareth with his parents, and "was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature [margin, or, age], and in favor with God and man."—vss. 51, 52

When Jesus was thirty years old he went to John to be baptized. At that time the "heavens were opened" to Jesus, and he heard a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." (Matt. 3:13-17) We may understand the opening of the heavens to signify a revelation to Jesus concerning the nature of the divine mission which he had come into the world to accomplish. Thus it becomes interesting to note the course and nature of his ministry.

Jesus had come to be a Prince and a Savior, the great Messiah of promise. He had come to sit upon the throne of David, at the head of a government which would extend its sphere of influence world-wide. He had come to enlighten the whole world, both Jews and Gentiles, concerning the true God and his love for the sin-sick and dying race. However, the nature of Jesus' ministry was such that his friends had good cause to wonder if he would accomplish any of these things. Even John the Baptist, who announced Jesus as the Lamb of God, was thrown into prison, and in bewilderment sent messengers to inquire of Jesus, "Art thou he that should come, or do we look for another?"—Matt. 11:2, 3

Those whom Jesus selected as his chief co-workers were not outstanding personalities in Israel. The religious leaders opposed him. He made no effort to establish a government in Jerusalem. None of his acts were designed to impress people with his greatness. Because of his miracles of healing, many followed Jesus, their chief interest being in the loaves and the fishes. Later some of these may have been among the mob who cried, "Crucify him, crucify him."—Luke 23:21

What great truth was revealed to Jesus when the heavens were opened to him that caused him to take this course which led to shame, ignominy and death? It was that great fundamental of the divine plan which is referred to in Paul's letter to Timothy as the "ransom." (I Tim. 2:3-6) Before Jesus could establish a kingdom he must first redeem the people from sin and death. It was not the divine plan that the messianic kingdom should rule over dying subjects, but over those who, through

belief in Christ and his shed blood, would be given an opportunity to live, not to an ordinary "good old age," but forever.

In order for this to be true it was essential that Jesus lay down his human life in sacrifice, that he give his flesh for the life of the world. (John 6:51) Even the disciples of Jesus did not understand this, and therefore were confused when he was taken from them and crucified. "We trusted that it had been he which should have redeemed Israel," one of them said to Jesus, not knowing who he was. (Luke 24:13-32) Ah yes, this is what all his disciples had expected, and Mary, his mother, also.

And they were justified in thus trusting; but something else had to be accomplished first. The world had to be redeemed from death. As Jesus explained to the two disciples, it was first necessary that the Christ should suffer and die, and afterward enter into his glory. (Luke 24:26, 27) Now Jesus had suffered and died. So far as his part in this feature of the divine plan was concerned it had been accomplished.

A Further Sign

THE Scriptures present an interesting side thought in connection with the death and resurrection of Jesus. The Pharisees and scribes asked Jesus to show them a "sign," presumably to prove that he truly was the Messiah. He said that no sign would be given except the sign of Jonas, mentioning that as Jonah was three days and three nights in the stomach of the fish, so the Son of Man would be three days and nights in the heart of the earth.—Matt. 12:38-40

This was a very important "sign." This One who had come to sit on David's throne was put to death by David's people. He was despised and rejected of men, He was led as a lamb to the slaughter. From the human standpoint it would appear as though Satan had thwarted the divine purpose as it was centered in Jesus, that David's throne would now be without an occupant. But not so, for divine power raised the King from the dead as a sign, not only that he had the divine approval, but that the powers of darkness cannot interfere with the accomplishment of the divine purpose.

In his pentecostal sermon Peter said concerning Jesus and

his resurrection, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."—Acts 2:29-31

Still More Waiting

AFTER his resurrection Jesus "showed himself alive" to his disciples "by many infallible proofs." (Acts 1:3) But prior to the coming upon them of the Holy Spirit at Pentecost, they did not comprehend the full significance of what was taking place. When he appeared to them for the last time, they made bold to ask, "Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6

This was a perfectly logical question. To their understanding it was for this that Jesus had come to earth. Since his resurrection he had announced to his disciples that "all power" had been given to him in heaven and in earth. (Matt. 28:18) Surely it would be a simple matter now to liberate Israel from her yoke of bondage to Rome. Jesus' reply was, "It is not for you to know the times or the seasons, which the Father hath put in his own power."—vs. 7

This was merely another way of saying that the time had not yet come for the great King of promise to set up his kingdom, and enlighten and bless the whole world of mankind. First, as he had commissioned them, his disciples were to be his witnesses "unto the uttermost part of the earth." (vs. 8) There was a work to be done, a work which would involve his followers in the privilege of suffering and dying with him; for the foretold sufferings of Christ were not finished on Calvary. It is still the privilege of his followers to suffer and to die with him.

Meanwhile another great truth of the divine plan comes to light, which is that the principal phase of the messianic kingdom is not earthly, but spiritual. When Jesus was raised from the dead he was highly exalted, even to the right hand of the throne of God. His followers, those who are faithful even unto death,

are exalted with him even to the divine nature, to live and reign with him. It is the work of reaching these through the Gospel that has consumed the entire age from Jesus' first advent until now.

Meanwhile the world has continued on in darkness. That true light which will yet lighten every man that has come into the world has as yet enlightened only the few. The Sun of Righteousness has not yet risen to enlighten the world, which becomes more and more engulfed in sin. Indeed, today, we are in the midst of what the Scriptures foretold would be a "time of trouble such as never was since there was a nation."

But there is every reason to believe that now the kingdom of the Messiah is about to be manifested in power and great glory, vouchsafing to all people those wonderful blessings of promise—peace, health, and everlasting life. All the righteous desires of the people will then be realized and, in response to these blessings showered upon them so abundantly, they will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9

Dawn

Cloud and storm and darkness they
Each would hinder break of day;
Each would try in its own way,
To delay the break of day.

But the sun is sure to break—
By its steady rising wake
Storms and clouds of every make,
And the world with joy to wake.

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THE PARABLE SERIES

Article XIII—Luke 10:25-37

The Good Samaritan

MANY of the rich treasures of truth revealed by Jesus were set forth by him in response to controversial questions asked by the religious leaders of his day. An example of this is The Parable of the Good Samaritan. In this instance "a certain lawyer [probably a Levite] stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" (vs. 25) Here the "temptation" was to induce Jesus to say something that could be misconstrued as being against the Law given to Israel by Moses.

But Jesus turned the question back to the lawyer, asking him what the Law said. The lawyer was well acquainted with the Law, and he quoted Moses' own summation of it—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Deut. 6:5; Lev. 19:18) Jesus replied to the lawyer, "Thou hast answered right: this do, and thou shalt live."—vs. 28; Lev. 18:5

Jesus knew that God had promised life to anyone who could keep the Law inviolate, so

by answering the lawyer's question in this way the religious rulers could not accuse him of setting aside the teachings of Moses. Jesus knew, of course, that the lawyer could not actually gain eternal life by keeping the Law. This was not the fault of the Law, but was due to the imperfection of the people, resulting from original sin. As Paul explained, the Law was designed to give life, but failed only because of the inability of fallen humans to measure up to its requirements.—Rom. 7:10. 14

Jesus, who was able to read the hearts of his opponents, knew that the lawyer was not sincerely inquiring the way of life. Had he been, doubtless the Master would have directed his mind beyond the Law as a source of life. He did do this in the case of the rich young ruler who asked him essentially the same question as did the lawyer. (Matt. 19:16-26; Luke 18:18-30) In answer to the young man's question, Jesus said, "If thou wilt enter into life, keep the commandments."

Then the young man asked, "Which?" Jesus quoted some of the Ten Commandments, and also

the one, "Thou shalt love thy neighbor as thyself." The young man claimed that he had been keeping these commandments. Evidently he had been sincerely trying. Mark's account informs us that Jesus loved this young man, and replying to him said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."—Mark 10:21

Because this young man was earnestly seeking the way of life, Jesus introduced him to the only way that would be open during the Gospel Age. It was to be a costly, narrow, and difficult way. It was a way to life that, first of all, would lead into death, as symbolized by the cross. The young man, having great possessions, did not find it in his heart to make the great sacrifice outlined by the Master, so he went away sorrowful. However, Jesus did present the opportunity to him, and even emphasized the heavenly nature of the life the young man would receive if he accepted the Master's invitation and proved faithful unto death. "Thou shalt have treasure in heaven," Jesus said.—Matt. 19:21

The lawyer who asked Jesus what he should do to inherit eternal life could find no fault with the reply. He had been referred to the Law, and he was of the group which professed great loy-

alty to the Law. But wishing, perhaps, to justify himself in the sight of his friends, he asked Jesus for a clarification of the commandment, "Thou shalt love thy neighbor as thyself." He asked, "Who is my neighbor?"—Luke 10:29

It was in response to this question that Jesus related The Parable of the Good Samaritan. In this parable a "certain man" traveling from Jerusalem to Jericho "fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." (vs. 30) Then a "certain priest" traveling the same route, noticed the robbed and wounded man; but instead of stopping to assist the unfortunate one, "passed by on the other side." "Likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side."—vss. 31, 32

Here were two people who, according to their standing as religious servants, should have shown compassion for the robbed and beaten man, regardless of who he may have been. But they did not. They "passed by on the other side," as though to ease their conscience by not getting too close a look at the suffering man.

In the parable there was "a certain Samaritan" who, "as he journeyed," also came across the man who had been robbed and

nearly killed. The Israelites despised the Samaritans, who, so far as they were concerned, were not God's people at all. This made the lesson of the parable all the more pointed to those to whom it was first addressed, for this despised Samaritan did show compassion for the man lying almost dead by the roadside. He bound up the man's wounds, "pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." He even arranged for the innkeeper to continue caring for the man, promising to pay any balance of the bill when he returned that way.—vss. 33-35

After relating the parable, Jesus asked the lawyer which one of these three men was "neighbor unto him that fell among the thieves." There was only one answer the lawyer could give, which was that the man who showed mercy was the real neighbor. Then Jesus said to the lawyer, "Go, and do thou likewise." In other words, Jesus told the lawyer that if he manifested the same spirit of compassion and helpfulness toward those in need, as the Samaritan did, he would be fulfilling the commandment to love his neighbor as himself.

When the lawyer quoted the Law correctly, Jesus said to him, "This do, and thou shalt live." (vs. 28) Jesus did not imply by this that the lawyer could gain eternal life apart from the pro-

visions of the ransom. It was simply that he did not consider it the due time to explain the divine plan further to this man who was merely seeking to find something against him.

No one can gain life, either in this age or in the age to come, apart from faith in the shed blood of the Redeemer. But, as James wrote, "Faith without works is dead." (James 2:17, 20, 26) This means that one's life must be brought into conformity with faith in the ransom through obedience to divine law. As we have seen, in the present age it is God's will that believers lay down their lives in sacrifice, following in the footsteps of Jesus. It is thus that they demonstrate their faith.

The great principles of the Law given by Moses are binding upon these, and in addition Jesus said, "A new commandment I give unto you, That ye love one another; as I have loved you." (John 13:34; 15:12, 17) Jesus' love for his disciples, and indeed for the whole world, led him to lay down his life in sacrifice on their behalf, and his faithful followers are "planted together in the likeness of his death." (Rom. 6:5) It is thus that they demonstrate their wholehearted love for the Heavenly Father, and for the Lord Jesus.

As we have noted, to the rich young ruler whom Jesus invited to give up all that he had in sac-

rice, Jesus said he would receive "treasure in heaven." (Matt. 19:21) The "call" of the present age is a heavenly one. (Heb. 3:1) Those who meet the conditions of this call by being faithful unto death will attain "glory and honor and immortality." (Rom. 2:7) They will be made like Jesus and share with him the place which he went away to prepare.—John 14:1-3; I John 3:1-3

During the next age—the "times of restitution of all things"—those who attain eternal life will also need to accept the provision of life made for them through the redemptive work of Christ. They will also have to conform to the laws of God as they will be expressed through the agencies of the messianic kingdom. God's Law, in principle, never changes, so during the Millennium it will be essential for all who attain life eternal to love the Lord with all their heart, mind, soul, and strength, and also to love their neighbors as themselves, even as set forth by Moses.

A good illustration of this is brought to our attention in The Parable of the Sheep and the Goats. (Matt. 25:31-46) The "sheep" in this parable represent those who will gain eternal life during the kingdom age, or judgment "day." (Acts 17:31) To these Jesus [the "King"], said, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave

me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."—vss. 35, 36

Note the similarity of these good deeds mentioned by Jesus to those performed by the good Samaritan. It is clear that these "sheep" of the parable had imbibed the true spirit of divine law. They had seen opportunities for helping those in need, and they grasped those opportunities. And they had done this so wholeheartedly, and it was so much a part of their nature so to act, that they were not aware that they had done anything different or extraordinary.

The "sheep," the "righteous," replied to Jesus, "When saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick or in prison, and came unto thee?" Jesus' reply was, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—vss. 37-40

The "least" of the Lord's brethren are those of the kingdom age who believe, obey, and attain to eternal life as humans. The parable thus clearly indicates that the "righteous" of that time will be those who become filled with the spirit of the divine law and

delight in extending a helping hand to those in need. Thus they will be in heart harmony with the work of the Lord being accomplished at that time, which will be the writing of the divine law in the hearts of the people.— Jer. 31:31-34

All of this is implied in Jesus' statement to the lawyer to the effect that if he kept God's Law as it had been summed up by the great lawgiver, Moses, he would have "eternal life." Jesus did not then explain that a truly

favorable opportunity to do this would not be offered until the kingdom age, the "times of restitution." The lawyer was not then ready to receive further truths than Jesus imparted to him. But we can now rejoice to realize that all will be given an opportunity, and all the needed assistance, when the due time comes, to practice the divine law of love. All who will live forever on the earth will become true neighbors to one another in a world-wide paradise.



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NEW JERSEY

"The Lord Is My Light and My Salvation"

--Psalm 27:1

IN SCRIPTURE, light stands for enlightenment, knowledge of God. And, as the Psalmist suggests, this light or knowledge of God goes hand in hand with our salvation. We read: "God is light, and in him is no darkness at all." (I John 1:5) This scripture not only suggests that God is the Author and center of all true wisdom and knowledge, but that his every action and thought is in accord with these great eternal principles.

And this, the Scriptures show, is not a cold, calculating wisdom and knowledge, but a wisdom and knowledge prompted and governed by love. "The wisdom... from above is... pure, ... gentle, ... full of mercy." (James 3:17) The poet has truly said, "As every lovely hue is light, so every grace is love." We are again reminded:

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

Let There Be Light

THE very early act recorded in the Genesis account of the

earthly creation resulted in the appearance of light upon the earth. "Let there be light: and there was light." (Gen. 1:3) This reminds us that the beginning of the "new creation" was preceded by the appearance of light in the world. This included, of course, the light of truth necessary for the work which was about to begin. As Paul said, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II Cor. 4:6

The Master in substance emphasized, "I am come a light into the world." (John 12:46) Not that our Lord expected all men to come to the light and rejoice in it there and then, for the majority of mankind were, and still are, not ready for this blessing. It is recorded: "Men loved darkness rather than light, because their deeds were evil."—John 3: 19

Looking back to the first advent, we see that only a few in Israel were ready for the message of the great salvation Jesus

brought. The same thing has been true of the Gentile nations to whom the light of truth went after Israel was cast off from favor. Only one here and one there has been, through faith and consecration, translated out of darkness into His marvelous light.—I Pet. 2:9

The light above the brightness of the sun shining at noonday that Paul saw on the road to Damascus appropriately illustrates “the light of the knowledge of the glory of God” which was so soon to come to him. So each called-one, in proportion as he is ready for the message, sees a light far brighter than any of the lights of this world—far more brilliant than can be given out by any worldly science or philosophy.

This light comes not from any earthly source, but is a light from heaven communicated to us by God through his Word. “The Lord is my light.” Having received the light of truth—the light concerning the great salvation in Christ Jesus—we are told that if we “walk in the light” we have fellowship and are cleansed from all sin; and we are exhorted to strive, that our thoughts and actions may be in accord with this light of truth. (I John 1:7) In this way we become “lights” in the Lord, and would “walk as children of light.” (Eph. 5:8) Paul again says, “Ye are all the chil-

dren of light, and the children of the day.”—I Thess. 5:5

Having been translated out of our former darkness into God’s marvelous light, we must never forget that the continued enjoyment of the light of truth is conditional. The condition is that we walk in the light and truth the Lord has given us; that we seek to be obedient children of the light. Our Lord gave a solemn warning along this line, saying, in substance, “If the light with which you have been blessed become darkness; if you fail to let it shine by putting it under a vessel or under a bed, how great is that darkness!”—Matt. 5:14-16; 6:23

If the Master, having come in to inspect the guests at the brilliantly lighted wedding feast, should say of us, “Cast the unprofitable servant into outer darkness,” how dense that darkness for us would henceforth be! (See Matt. 22:11-13) How much more unfortunate and sad would our position be than if we had never been favored with the light of the knowledge of God! “Therefore let us not sleep, as do others; but let us watch and be sober, . . . putting on the breastplate of faith and love; and for an helmet, the hope of salvation.”—I Thess. 5:6, 8

Light Has Many Enemies

WE MUST never forget that the light of God, and the children

of God illuminated by this light, have many enemies. First and foremost there is the great enemy of God and man, Satan, the prince of darkness; and his kingdom, of which we were once a part, is a kingdom of darkness. Further, the subjects of his kingdom are far more numerous than the children of light, who have been translated out of this kingdom of darkness.

The Scriptures show how Satan is constantly using the children of darkness to deceive and mislead the children of light by trying to make darkness appear light, and light darkness. Referring to this the prophet says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"—Isa. 5:20

We know from actual fulfillment how Satan has succeeded in deceiving many who claim to be God's servants, and who, like the religious leaders in Israel at the first advent, call "the light of the knowledge of the glory of God shining in the face of Jesus Christ" darkness, error, false doctrine; and endeavor to show that the darkness of the creeds has the support of the Word of God. In addition, they put the exceedingly bitter satanic deception that all who die outside of Christ in the present age are eternally lost, and will spend eternity in

a place of conscious suffering, eternal in duration, in the place of the exceedingly sweet and beautiful message of God's Word, which shows how the Gospel, in due time, is to be good tidings of great joy unto all people.—Luke 2:10

Yes, all will be brought to an accurate knowledge of the truth, and by obedience to the laws of that kingdom be eventually given the blessing of "eternal life through Jesus Christ our Lord." (I Tim. 2:4; Rom. 6:23) Even for such a wicked people as Sodom and Gomorrha our Lord assures us that the great millennial day of judgment will be a tolerable time—more tolerable than for some who had greater opportunities during the present life of coming to a knowledge of the truth.—Matt. 10:15; Acts 17:31

The End of the Age

OUR Lord, through his servant Paul, tells us that this conflict between light and darkness—between the children of light and the children of darkness—would be especially severe at the end of the age. Paul calls our attention to the bright shining of our Lord's presence at his second advent, whose "presence is according to [accompanied by] the working of Satan [or, as we should say in everyday language, special activity on the part of the great Adversary] with all power

and signs and lying wonders.”—
II Thess. 2:8, 9, R. V.

Against these attacks the faithful apostle exhorts the brethren, saying, “So then brethren, stand your ground, and hold fast to the teachings which you have received from us, whether by word of mouth or by letter.” (II Thess. 2:15, **Weymouth**) If we would stand against the wiles of the prince of darkness in this evil day, we must be faithful to the light with which we have been blessed, and “walk in the light”; that is, in accord with the truth that has come to us; for, as the Psalmist says, “Light is sown for the righteous, and gladness for the upright in heart.”—Ps. 97:11

Again, “Unto the upright there ariseth light in the darkness.” (Ps. 112:4) For these the path of light will shine with increasing brightness, as they seek not only to hold fast to the truth, but also to possess more and more of the spirit of the truth. This is suggested by the Psalmist’s description of this class: “There ariseth in the darkness a light to the upright: he is gracious, and merciful, and righteous.”—Ps. 112:4, **Leeser**

Our Master said, “I am the way, the truth, and the life.” (John 14:6) In other words, I am showing you the way in which one who has been illuminated with “the light of the knowledge of the glory of God” should walk

in order to lay hold of the glory, honor, and immortality held out to him. Walking humbly in this way, we are able to enjoy the very great honor our Lord placed upon his followers as suggested by his words, “Ye are the light of the world.” (Matt. 5:14) Indeed, the members of the true church have been the only true light-bearers in the world during the present dispensation; hence the Master exhorts, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”—Matt. 5:16

The world sees the good works of the Lord’s servants, their endeavors to enlighten others, that they too might be blessed with a knowledge of God; but, as John says, “The light shineth in darkness; and the darkness comprehended it not.” (John 1:5) The majority in Satan’s dominion of darkness cannot comprehend the light of the divine plan; they even oppose the light, and persecute the light-bearers. But during the millennial kingdom, remembering their previous contact with the truth and the servants of the truth, they will, as Peter says, “glorify God in the day of visitation.”—I Pet. 2:12

Special Fulfillments

THE Apostle Paul indicates that the things written aforetime in Old Testament prophecy have a special application and fulfil-

ment in "the ends of the ages." (I Cor. 10:11, R. V.) At the end of the Jewish Age, when our Lord was present in Israel, he had occasion to say to his disciples and to the people, with reference to certain things he was saying and doing: "That it might be fulfilled which was spoken of the Lord by the prophet." (Matt. 1:22; 2:15; 13:35; 21:4) This shows that these prophecies to which Jesus referred, although given by God centuries before, had been intended to have a special fulfilment at the end of the Jewish Age. The Scriptures indicate that even more prophecy was intended to have its special fulfilment when our Lord would be present again at the end of the Gospel Age and the dawning of the new age, the Millennium, or "day of the Lord."—I Thess. 5:2; II Pet. 3:8, 10

Just as with the dawning of a new day the sun arises and scatters the darkness, so the Bible uses the same illustration to indicate that more light upon the Word would be given to God's people "upon whom the ends of the ages are come." This is the time which brings the close of the long night of darkness and sin, and the dawning of the millennial day of light, righteousness, and divine blessing.

Paul emphasizes the same thing: "Ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye

are all sons of light, and sons of the day; we are not of the night, nor of darkness." (I Thess. 5:4, 5, R. V.) This is in keeping with the promised "meat in due season" which was to be dispensed when the Master would again be present. He said, "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and shall come forth and serve them." —Luke 12:37

God's glory is seen in his gracious character and plan as these are revealed to the watching saints upon whom the ends of the ages are come. We now see the divine character to be a perfect combination of infinite wisdom, infinite justice, infinite love, and infinite power. As this light dawns upon the faithful, they are naturally exhorted to let it shine for the benefit of others.

Light Dispels Darkness

IN SPITE of all past misunderstanding and confusion, "God is light, and in him is no darkness at all." (I John 1:5) All his doings relating to his human creatures are, and have ever been, in the fullest accord with righteousness and truth, and prompted by a heart of love. And eventually our dear Redeemer will be, as it is recorded, "the true light, which lighteth every

man that cometh into the world."
—John 1:9

The Prophet Isaiah says, "The people that [for six thousand years] walked in darkness [in ignorance of God and his gracious plan for their eternal blessing] have seen a great light [the light of the Sun of Righteousness—Christ, Head and body]." (Isa. 9:2) In harmony with this the Master assured us, "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:43) "They that dwell in the land of the shadow of death [that is, the earth, which for six thousand years has been overshadowed by suffering and death—the penalty that passed upon all men on account of one man's disobedience], upon them [the poor groaning creation] hath the light shined."—Isa. 9:2, R. V.

Then the great resurrection work will take place. To begin with, after the "first resurrection" of those who will live and reign with Christ, will be the "better resurrection" of the Ancient Worthies. This will be followed in due course by the resurrection of all the dead, both Jews and Gentiles.

After Israel crucified their Messiah, blindness and darkness came upon them until "the fulness of the Gentiles [the full number to be gathered from the Gentiles to complete the elect church] be come in." (Rom. 11:25) The Israelites will then be

delivered from their blindness, darkness, and ignorance. This will be shortly followed by the Gentile nations beginning to see and appreciate the light of the Gospel—good tidings of great joy which shall be unto all people.

Speaking of things that are not as though they were, the Prophet Isaiah says: "Thou hast multiplied the nation, thou hast increased their joy." We can well imagine how the joys of Israel and of all mankind will increase when they realize the wonderful restitution blessings coming to them; how the wonderful earthly inheritance lost through sin is to be restored to them! "They joy before Thee according to the joy in harvest [the time when the greatest joy and rejoicing comes to a people whose existence depends upon successful tilling of the soil], and as men rejoice when they divide the spoil"—the fruits of the Redeemer's great victory; also the fruit or spoil which will come to all who will, in that day, gain the victory by faithfully walking the highway to life.—Isa. 9:3, R. V.

The next verse pictures how the hard toil and labor of mankind under the curse, often made doubly severe by the cruel taskmasters who have ruled over them, will be lifted. And in verse 5 we seem to be given a picture of the destruction of the distressing burden of militarism which has become increasingly heavy

during this so-called Christian dispensation, and especially during its closing years:

"For all the armor of the armed man in the tumult, and the garments [war cloak—**Roth.**—so frequently] rolled in blood, shall even be for burning [destruction], for fuel of fire." (R. V.) "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:4

And now Isaiah 9:6 tells us the great and all-important reason for the salvation to come to men during the time of the kingdom: "For unto us a child is born, unto us a Son is given." It is because, as the world in that day will realize, a Son has been born of the line of Abraham and David who has made atonement for all the human family, who lost life in Adam, that they will receive the blessings of the kingdom, the restoration of the blessings lost through sin. "And the government shall be upon His shoulder." Christ will be responsible for the affairs of earth in that day.

"And His name shall be called Wonderful Counselor." The

world's great Prophet, Priest, and King is not now regarded by mankind as a wonderful counselor, for they give very little attention to his counsel. And even those who have some theoretical knowledge of it seldom put it into practice. But when, under the weight of the iron rule of Messiah's kingdom they begin to put into action the great principles of righteousness laid down by the Master, the results will surprise them.

Many social and political difficulties will almost immediately resolve themselves, and to the Master will be accorded, by common consent, the title, "Wonderful Counselor." The prophet proceeds to mention other titles which will stand out with special prominence in that day: "The mighty God, The everlasting Father [or life-giver], The Prince of Peace"—the One who will establish a world-wide and eternal peace among men.

Surely all but the few incorrigible ones will say in that day, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"—Ps. 27:1

"... if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—I John 1:7

Trials-- The Christian's Portion

"Count it all joy, my brethren, when ye fall into manifold temptations [or trials]."—James 1:2, R. V.

ONE striking difference between the Epistle of James, and the Epistles of Paul, Peter, and John, is seen in its opening statement. After the briefest possible greeting, James begins with a sudden intimation that the path of the Christian is not easy, but is one in which he will encounter trials and difficulties of many kinds. The other apostles, however, open with brief statements particularly encouraging to those addressed.

In "The General Epistle of James," addressed to no particular church, he does not open with a word of encouragement or comfort, but with a direct announcement concerning the difficulties in the pathway in which they as Christians were walking. "Reckon it nothing but joy, my brethren, whenever you find yourselves surrounded by various temptations." (James 1:2, **Weymouth**)

Be assured that your trials will, under divine providence, work out great blessings, if you are rightly exercised, is the encouraging thought.

James evidently felt that the members of the church, called out of the world through faith, consecration and begetting of the Holy Spirit, to be prepared for an incorruptible inheritance in association with the Lord Jesus, should realize from the very beginning that the way of life and preparation for the kingdom was by no means an easy path along which they would be carried to glory on flowery beds of ease.

James may often have recalled the words of the Master which he had doubtless been privileged to hear from his own lips, about sitting down first and counting the cost; also, "Are ye able to drink of the cup that I shall drink of?" (Matt. 20:22) It is well for us, too, to have before us not only the blessings of the way of life—the peace, rest, comfort, joy, and abounding hope which are communicated to us through the light of the knowledge of the glory of God, revealed in his great plan of the ages—but also to have an awareness of the trials to be expected in the path of life.

The Only Way

WHILE James' first statement is a reminder of the trials of the way, he intimates that even these would be mingled with joy and satisfaction, in view of their being a necessary part of the preparation for the place to which we have been called. His opening exhortation therefore implies our possession of a considerable amount of faith in the Lord's wise and loving care.

"Esteem it all joy, my brethren, when you fall into various trials." (James 1:2, **Diaglott**) These trials or temptations have reference not so much to temptations to sin, or even those in which we might be in danger of failing in some measure, but to the disciplines and experiences of the narrow way.

James says, in substance: Do not think of your lot as being a particularly hard one, but remember that in view of your calling being so high and wonderful, it is only "through much tribulation" that you can be perfected, or completed, as new creatures. (Acts 14:22; II Cor. 5: 17) This is the only way of preparation for a share with Jesus in the glory of the heavenly condition. Count it all joy, therefore, to be privileged to walk this path of suffering which leads to such a blessed condition throughout the eternal future.

The true Christian finds, too, from actual experience, that the

Lord is very near in these trials with his promised grace to help and comfort. Hence the Apostle Paul, when referring to such sufferings, says: "For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer."—II Cor. 1:5, 6, R. V.

Manifold Trials

THE expression, "manifold trials," (James 1:2) refers not necessarily to especially heavy trials coming upon us with crushing force, but manifold in the sense that the Christian experiences a great variety of trials and difficulties, all involving severe tests of faith and patience. For, as the Scriptures point out, we need to be tried (tested) in all points—in our faith, love, patience, meekness, humility, and all other Christlike characteristics—in order that by repeated testings we might grow and develop in holiness, and attain by his grace a fully sanctified character in Christ, fully grown "to the measure of the full stature of the Anointed One."—Eph. 4: 13, **Diaglott**

Patient Endurance

JAMES goes on to mention

one of the features we must continually bear in mind in connection with the various trying experiences which may come to us in our endeavors to serve the Lord, the truth, and the brethren, and to bring ourselves into a fully sanctified condition. It is that this testing of our faith, and our efforts to be faithful, will work in us the all-important quality of patient endurance, "knowing that the proof of your faith produces patience."—James 1:3, **Diaglott**

The Scriptures clearly state that ere we are ready for the kingdom, all the important elements of a Christlike character are to be developed in us, and are to be proved to such an extent that they will become crystallized and established as a part of the permanent character of the new creature in Christ Jesus.

James continues (verse 4, **Diaglott**), "Let patience have a perfect work, so that you may be perfect and complete, deficient in nothing." We are to let the tests that the Father allows to come to his children go on until patient endurance of the trials of the narrow way shall have perfected her work; and, the Christian graces having become fully developed, we are "rooted," "grounded," "settled," and "meet to be partakers of the inheritance of the saints in light."—Eph. 3:17; I Pet. 5:10; Col. 1:12

Wisdom Needed

JAMES continues in verse 5,

Diaglott, "If any one of you be deficient in wisdom, let him ask it from God, who imparts liberally to all, and does not censure; and it will be given to him." James seems to say: If you fail to profit to the fullest extent by the experiences the Lord allows to perfect you as new creatures, you are lacking in wisdom in connection with the learning of your lessons. If you are thus failing to get the maximum benefit from your tests of faith, you must pray earnestly that the Lord will supply your lack.

To pray in this way, James suggests, would be especially pleasing to our Heavenly Father. This is just the kind of prayer he would be very pleased to hear. And in answer to such a prayer for wisdom, James says he will give liberally of his heavenly grace. He will never upbraid or censure us for offering such a prayer, however frequently it may be repeated. So long as the heart cries out confidently for this wisdom from above, "it shall be given him; but let him ask in faith, nothing doubting."—Verse 6, R. V.

As we have noted, when we read the General Epistle of James, we do not at the outset find the comforting and inspiring words that are recorded in the opening of other epistles. Instead the Apostle James immediately confronts us with some of the hard lessons of the school of

Christ. This is evidently his way of bringing home to us the importance of the step we have taken. From the beginning of our Christian pathway we have taken up our cross to follow the Master, and hence real tests of faith may well be our portion from the commencement of our period of guardianship. We are to be ready and prepared, come what may.

It is sometimes true, however, that although the Father "scourgeth every son whom he receiveth," (Heb. 12:6) the Christian's experiences at first may be of a very blessed and encouraging character. This is suggested by the beautiful words of the prophet: "He shall gather the lambs with his arm [give them special protection and support], and carry them in his bosom [cause them to feel the warmth of his love], and shall gently lead those [faithful shepherds of the flock] that are with young [or, margin, that give suck]."—Isa. 40:11

In view of our now living in a very troublous world, we can hardly expect these periods of quietness to be of very long duration. However, whatever the Lord's method of dealing with us may be, it is for us to be watchful and faithful, learning well the lesson of forbearance.

Trials Essential

OUR trials prove to us that we are still in the school of Christ,

in a testing time, to demonstrate our loyalty to the Lord, and our worthiness, through his merit, to a share in his kingdom. We may wish, at times, that the testings were all over, and that we were accepted to a place among the overcomers; but patience and faith and trust are to do a refining work in our hearts, making us mellow, willing, and obedient to the Lord.

Let the good work go on! Let us rejoice if our trials have brought us lessons of any kind that have tended to make us stronger in character, more firm for truth and righteousness, more aware of our own weaknesses, and more on guard against the faults and failings of the flesh.

Even those conflicts which have resulted in only partial victories have possibly been to our advantage. This is surely so, in proportion as we have contended earnestly against our weakness, or against the besetments of the Adversary. Even on points in which there may have been absolute failure, the result may be a strengthening of character, a crystalization of determination for greater zeal in that direction, and a humility of heart before the Lord in prayer, which causes us to remember the throne of grace afresh, and that thither we may flee in every moment of temptation and trial, and obtain the help that we need.—Heb. 4: 16; Ps. 84:11; Prov. 3:34

Encouraging Letters from Great Britain

Grateful

"Dear Brethren: I had the great privilege of being able to get in touch with you first when my daughter died about a year ago. Since then I have never ceased to be grateful for the opportunity of being associated with you. I have been greatly blessed and benefited by The Dawn literature. I now have a friend up north who is bereaved by the loss of a loved one, and I shall be glad if you will forward to her as soon as possible the booklets I have listed. With Christian love."—England

Recordings Appreciated

"Dear Friends: Loving Christian greetings! Thank you very much for the tape recordings. We have enjoyed them immensely on our recorder at home; and have been pleased to play them to others.

Some who will not sit down and read the literature will listen to the same grand Gospel when played from a tape. My husband and I are convinced that this is a very good way of putting out the truth. Yours in the Master's service."—England

Only Link

"Dear Brethren: Christian greetings! I would like to let you know how much I enjoy The Dawn Magazine. It is the only link I have with those of like precious faith. There are times when I feel very lonely. I am so very deaf that I can hardly converse with anyone. My only interests are: the Father's holy Word; my love for him; and our dear Lord and the brethren. My thankfulness to our gracious Father, and for the love of the 'household of faith' is very great. Your Brother in Christ."—England

SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, Pilgrim Department, 15 Southwood Gardens, Gants Hill, Ilford, Essex.

	C. A. CORNELL			J. H. MURRAY			
Welling	.....	Dec.	2	Letchworth	.....	Dec.	9
Letchworth	.....	Jan.	13				
	T. E. DAVIES			CEDRIC SMITH			
Liverpool	.....	Dec.	16	Letchworth	.....	Dec.	9

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."

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, 5/. Address: 98 Seel Street, Liverpool 1, England.

Witnessing at State and County Fairs

SOME years ago the brethren in Sacramento, California, grasped an opportunity which opened up to them of arranging for a booth at the Sacramento State Fair at which they could offer truth literature to any who indicated a willingness to read it. Space for this booth was provided free, so the only expense to the brethren was in providing the booth, decorating it appropriately, and supplying literature which could be given away to the public. Receiving the space for the booth without cost, the brethren were not permitted to sell books.

The very first year of service along this line was most encouraging to the Sacramento brethren, and every year since they have had their booth at the Fair. Thousands of books and tracts have been given away, and, best of all, some have been brought into fellowship with the brethren and to a clearer understanding of the divine plan. For some time the brethren at Sacramento (with brethren from other parts of the state co-operating) were alone in utilizing this method of witnessing to the truth; but, in more recent years, the example of these pioneers has encouraged others to try it, with the result that this year the brethren in many places likewise rejoiced in the use of this opportunity. Booths at Fairs were arranged by the brethren in New England, Pennsylvania, Ohio, Michigan, Kentucky, Wisconsin, Iowa, Washington, California, Arizona, and New Mexico.

In most instances a rental is charged for space by the Fair Ground authorities. In these cases, of course, the brethren were free to sell literature as well as to give it away. We have not received reports from the brethren in all the places where booths at Fairs were utilized for bearing witness to the truth, but the reports we have received are most encouraging. Wherever it has been possible to sell books, many copies of "The Divine Plan of the Ages" have been placed in the hands of the people, and a few sets of "Studies in the Scriptures." Many other

books have also been sold, and many subscriptions taken for The Dawn Magazine. In some instances a three-months' subscription has been given with "The Divine Plan of the Ages," and a full year's subscription with a set of "Studies in the Scriptures."

The distribution of tracts and booklets at the Fairs has also been effective. We know this from those who have written to us for additional literature after reading what was given to them at a Fair. There are many serious minded people, young and old, who are perplexed along various lines. The many titles to books and booklets on display at these booths attract attention. Some want to know the truth about hell. Others are interested in hope beyond the grave. Still others want to know more about the Father, the Son, and the Holy Spirit, and so forth. The fact that God has a plan is also of interest to many.

We rejoice that the brethren are using this additional means of bearing witness to the truth, and trust, the Lord willing, that next year more will avail themselves of this opportunity. Following is an interesting report of the friends in Washington and in Louisville, Kentucky. The Chicago brethren co-operated in the effort at Louisville.

Blessings at A Fair

"Dear Brethren: I thought you might be interested in a brief report from the Central Washington Fair which closed last Sunday. Sisters Hannah Parsons, Louise Kirkpatrick and myself participated in the service at the booth, and I can say that it was a joyful five days which we will long remember. We practically depleted our stock of literature. We even had to call upon Seattle, Salem, and Portland to help 'fill in.'

There was a great deal of interest shown. We were especially thrilled by the number of young men who so earnestly considered the different subjects they saw on the booklets, and selected from them. One group of five was spe-

cially outstanding. There was no wise-cracking. One would say, 'You take this subject, and I'll take this, and then we can exchange,' No doubt the serious conditions in the world have set them thinking.

"Another thing which was unique at this fair was that some who had gotten literature on a previous day, read it, and came back for more. One young man sat on a bench and read the free tract, and came rushing back for booklets. We had Sunday School teachers, Bible Class teachers, one young preacher, and one who is working with alcoholics—all avid for the truth.

"One gentleman who was a teacher of astronomy came to the booth and seemed so pleased to find the different subjects which were ob-

tainable. He had a class of 156 boys, and he said that the longer he taught the more impressed he was with the greatness of our God. He felt that the booklets would be a great help to him. In fact, many who came to the booth seemed to feel that they had found a 'gold mine' because practically all of the booklet subjects were just what they wanted to learn about. There were many who had listened to 'Frank and Ernest.'

"The last day of the Fair the State of Washington went off of daylight saving time, but we entirely forgot about this and showed up at the booth an hour ahead of time. But I believe the Lord arranged this for we had a wonderful opportunity to witness to a young man who was in a booth for another group. He came to our booth as soon as he saw that we were there, and began earnestly to inquire about our beliefs. He was not antagonistic nor combative. We stressed that God has a plan. In fact, this was the theme of our booth, and we had on display a beautiful chart of the ages. We suggested that there was a great work to be done during the thousand-year reign of Christ on this earth, and pointed out texts of Scripture which seemingly surprised him. He said in leaving, 'This is something worth looking into.'

"Saturday was the biggest day of all. There were times when people were crowded around our booth as though we were giving out free popcorn or something. It kept all three of us busy. We felt so well repaid for all the energy and money we had put into the effort, and we thank the Lord so

gratefully for this opportunity. Here are the totals: 175 left their names for sample Dawns. About 1,700 booklets, 28 First Volumes, and literally thousands of tracts were distributed. Hell-fire tracts distributed at another booth were scattered all over the Fair grounds, but only three of ours were found. We thank the Lord for The Dawn and for the faithful brethren there. My Christian love to all. Sister Ava Swarner."

Another Partial Fair Report

"We had two small hand painted signs advertising the 'Frank and Ernest' radio programs, and The Bible Answers television series. This attracted the attention of many, and afforded opportunity for discussion and placing the literature. One of the highlights of the effort was the care people took in placing the literature in their purses and pockets. None was found lying around, as was true of other literature. The interest shown by teenagers was also outstanding. Many would stop and discuss intelligently doctrinal subjects. Many college students also stopped. The booklets most generally taken were, 'Hope Beyond the Grave,' 'When a Man Dies,' 'Armageddon,' and 'The Truth About Hell.' Many discussions were held with ministers, one bought 'The Divine Plan of the Ages.' Brother Harmon, the young man who first heard of us last year at the Fair, was one of our workers this year. Time and space will not permit a review of all our wonderful experiences. We sold 228 First Volumes, and many hundreds of booklets and tracts were given away."

Patiently and Actively Waiting

THE year 1962 will soon be in the past. For the truth-enlightened followers of the Master it has been a blessed year. There have been trials and disappointments, but the overtones of blessedness and joy have been constant in proportion to our faith in the outworking of the divine purpose in our lives, and the moving forward of his glorious plan for the blessing of all the families of the earth. It has been the blessedness mentioned in the prophecy of Daniel 12:12, which reads, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

The blessedness referred to in this prophecy is clearly the joy of present truth, that peace of heart and mind which results from knowing the plan of God, and of being able, by divine grace, to relate the plan of the ages both to our own lives, as a guide in doing the Heavenly Father's will, and to major world developments at this time when mankind is stumbling so blindly on, knowing not where they are headed. Daniel's prophecy relates to "the time of the end," when Michael would stand up, and when there would be "a time of trouble, such as never was since there was a nation"—in other words, to the time of our Lord's return and second presence.—Dan. 12:1, 4

Probably Jesus had this prophecy in mind when he said to his disciples concerning the time of his return, "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." (Luke 12:37) Here we are assured that the blessedness to be experienced by the Lord's servants at the time of his return is the fact that they would be served with "meat," spiritual food; that is, the truth. These truths would be as meat "in due season," appropriate for the time and needs of the Lord's people at this time.—Matt. 24:44-47

We believe that "the thousand three hundred and five and thirty days" ended in 1874, which therefore would be the time when the Master found his faithful servants watching, and served them the promised "meat in due season." The early history of the truth movement bears out the wonderful manner in which this prophecy was fulfilled, and the blessedness of the Lord's people from then until now has been a grand reality. It has been this blessedness throughout 1962 that has more than outweighed the difficulties of the Lord's people as each one has endeavored to press along in the narrow way of sacrifice which leads to life.

The Promised "Meat"

The promised "meat in due season" consists of all the fundamental doctrines of present truth, including the Lord's presence, the harvest, etc. Basic to these doctrines is the ransom sacrifice of Jesus Christ. (I Tim. 2:3-6) How little the Lord's people knew about the philosophy of the ransom prior to the second presence of the Master! True, the whole professed Christian world looked back to Calvary and acknowledged by their words that Jesus died for them, but they believed that Jesus was God, and could not really die, but only appeared to do so. In their minds they claimed that "there is no death," so how could God die?

In the Lord's provision of "meat" there came a clear understanding and appreciation of the fact that the Bible distinctly says, "The wages of sin is death." (Rom. 6:23) And death is a reality. This understanding opened the way to grasp the beauty of the ransom—that Jesus gave his flesh in death; that is, his humanity, as a corresponding price for Adam, whose sin brought the penalty of death upon himself and upon his progeny. (John 6:51) This is a simple truth, but may it never become commonplace. Let us remember also that there are millions who are still blinded to it, but the Lord has enabled us to see and appreciate it.

And then, based upon the ransom, and as a logical outgrowth from it, came the glorious doctrine of restitution. Until we learned about restitution we had no hope for the world, and being a Christian was merely a matter of having obtained salvation for oneself. Restitution is also a very simple doctrine

of the divine plan, yet its importance is attested by the fact that it was spoken by the mouth of all God's holy prophets since the world began.—Acts 3:19-21

An understanding of the doctrine of restitution gave a more realistic meaning to the heavenly hopes of the Christian. Now we knew that following in the Master's footsteps was the way to joint-heirship with him in his kingdom, and that the kingdom was to be the divine agency in blessing the world with restitution of the life that was lost in Eden through the transgression of our first parents. We could now see that, in reality, there were two salvations, an earthly salvation for the world, and a heavenly salvation for the church. What a blessedness this clarification of the divine plan brought to us!—John 5:28, 29; Acts 24:15; I Cor. 15:22, 23; I John 2:2

This clarification of the "high calling of God in Christ Jesus" revealed that walking in the footsteps of Jesus meant a partnership in his suffering and death, a share in the "better sacrifices" of the Gospel age; a share, in other words, in the great sin-offering aspect of the divine plan of salvation. (Phil. 3:14; Rom. 8:17; Heb. 9:23) We knew now, therefore, that there is a real purpose back of Christian suffering and sacrifice, and that the hope of glory stemming the reform is not the empty pastime of playing a legendary heavenly harp forever.

Furthermore, as we continued to partake of the "meat in due season," we came to an understanding of the great covenants of God outlined in the Bible—the Abrahamic Covenant, the Law Covenant, and the New Covenant. These also are simple truths, but comprehended, nevertheless, only by divine grace as a part of the blessedness enjoyed by the Lord's faithful watchmen during the period since the "thousand three hundred and five and thirty days" have been reached.

And how wonderful it has been to come to a clear understanding of what the Scriptures refer to so many times as the "kingdom." How vague, indeed, was the kingdom doctrine before we came to a knowledge of the truth. We tried to believe that in some unexplained way the kingdom began with our Lord's first advent, and that all believers have the kingdom within them. But how different is the truth on this subject, and how much more blessed!

Now we know that the kingdom of Christ is a real government which will rule throughout the earth for a thousand years, and that, as with all kingdoms, it will have both rulers and subjects. The rulers in that kingdom we know are Christ and his faithful followers, and the subjects will be the whole world of mankind, beginning with the natural Israelites returned to the Land of Promise during this day of his preparation. How glad we are now to understand the meaning of Isaiah's wonderful promise concerning Christ, the King, that "of the increase of his government and peace there shall be no end."—Isa. 9:6, 7

The Ancient Worthies

PRIOR to our sitting at the Lord's table and partaking of the "meat in due season" we had no definite idea of what the Lord's work in the earth was prior to Jesus' first advent. If we thought about it at all, we supposed that the faithful ones of past ages would have a home in heaven, just as promised to the followers of Jesus. But now, through the ability given to us to "rightly divide the word of truth," we have learned that all the faithful servants of God from righteous Abel to John the Baptist are to have a "better resurrection" to human perfection, and be the human representatives of the divine Christ, as "princes in all the earth."—Heb. 11:13, 35, 39, 40; Ps. 45:16

Prior to receiving a knowledge of present truth, we perhaps never noticed the Revelator's reference to a "great multitude" which, in the kingdom, stand before the throne, instead of being on the throne. (Rev. 7:9, 13-17) But now we know that this reference is to another spiritual class that will serve in the kingdom, not as rulers, but in a less important capacity. While we are not seeking a place in the great multitude, we rejoice that the Lord has made provision for such a group, and that his grace will be abundantly manifested toward them in the high reward they will gain.

The Prophecies

ADDING to our blessedness as we have been sitting at the Lord's table has been the fact that we have been enabled to understand many of the important prophecies of the Bible.

It is this understanding that enables us to know where we stand on the stream of time in so far as the outworking of the divine plan is concerned. We know that we are living in that time when the kings have had their day, and we rejoice to note the evidences in the events of the world around us that the selfish social order of Satan is passing away.

But herein, nevertheless, comes a test of faith and patience. Many of us at one time thought that the feet members of the body of Christ would all be beyond the veil by 1914, and that by then the kingdom of Christ would be fully established and functioning for the blessing of the people. There is every reason to believe that "the times of the Gentiles" did end then, and that the various spasms of destructive trouble since have been dislodging human rulership throughout the earth; but thousands of the Lord's people are still this side of the veil, and the kingdom blessings of restitution are not yet flowing out to mankind.

Careful study of, and meditation upon, the prophecies pertaining to our time indicates that there was to be a seeming tarrying in the fulfilment of truth's vision. (Hab. 2:2, 3) The unexpected delay, therefore, becomes, in itself, one of the strong evidences of the correctness of our understanding of the time features of the divine plan, and this helps us to be patient while we continue actively to wait for the complete fruition of our hopes.

But let us be on the alert lest our impatience lead us into unprofitable speculations and meaningless controversies, which, whether our particular views may be right or wrong, would be of no special value to us as new creatures. Let us learn more and more to value the great and simple fundamentals of the truth both to nourish and encourage us as we continue to work out our salvation with fear and trembling."—Phil. 2:12, 13

Forty-eight years have passed since some of us expected the kingdom of Christ to be fully established. During all this time we should have been learning valuable lessons, one of which is that ideas and opinions which cannot be definitely established by a "thus saith the Lord" are not too important, and should not be made an issue in our fellowship with the brethren.

There are many nonessentials—especially when it comes to

the interpretation of prophecies—which are interesting, particularly to those who develop them, but they are of no great importance compared with the great fundamentals of the plan of God, those precious truths which make the blessedness of the blessed people of God so real. Every one of the Lord's people, we believe, would willingly die for the defense of the fundamental doctrines of the Gospel, but no one wants to die in the defense of his own or someone else's pet view of a prophecy, or some unimportant sidelight of truth along other lines.

How to Explain

THE fact that so many years have passed and the kingdom is still not fully established brings the urge—and properly so—to explain, in some way, the years of waiting. Not all have the same explanation, or the same way of harmonizing viewpoints which at one time were considered to be perfectly clear. The brethren should be making a study of these points, but in the spirit of tolerance and good will. Let none of us suppose that we have at last found the real answer to every question that can be raised, unless, of course, we really have found that answer; and if we have, we can prove it by a “thus saith the Lord.” We suggest that all the Lord's people, in listening to views of any sort not among the fundamental doctrines, note well whether the promoter is using Scripture texts to support them, or merely his own philosophy, or speculative reasoning.

We are not attempting to discourage diligent research into the Word of God to gain all the information we can. We are merely warning against the possibility of permitting mere speculative theories and interpretations becoming so important in our fellowship that the really important truths of the divine plan are relegated to a position of minor importance, under the assumption that we know those things anyway.

Actively Waiting

THE Lord's people as a whole are rejoicing in the extra years they have enjoyed in which to make their calling and election sure. They have appreciated the additional time in which to add to their “faith virtue; and to virtue knowledge;

and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity [love]." (II Pet. 1:5-7) We are confident that 1962 has been a year of much progress along this line, and that the close of the year finds the brethren more fully developed in the fruits and graces of the Spirit, and better equipped to continue fighting the good fight of faith than they were at the beginning.—I Tim. 6:12

Besides—and this is also important—while patiently waiting for the fruition of their hopes, the brethren continue to proclaim the glorious Gospel of the kingdom. Our report of activities for the year will appear in the January issue, but we can say now that it has been a good year. The brethren everywhere have been faithful, doing with their might what their hands could find to do. This is indeed encouraging, for it reveals that the Lord has sustained his people in their patient waiting for the kingdom, and that they have not become weary in well-doing simply because the fruition of their hopes has been delayed.—Gal. 6:9, 10; II Thess. 3:13

And what a glorious message we have to present to those who will give ear to it! We would not be interested in publishing our speculations to the world, but we are not ashamed of the Gospel of Christ, for it is the power of God unto salvation to both Jews and Gentiles. (Rom. 1:16) What a privilege it is to tell the whole world the blessed tidings of the kingdom through our personal witness work, by tracts, booklets, books, over the radio and television, by pictures, and in whatever other ways may become available. There is room in the "field" for each one of us in whatever small corner the Lord may indicate. And the Lord has so many "corners" in which his people can serve, and by their faithful service demonstrate their love for him and their appreciation of the great truths with which he has fed them, the "meat in due season."

The Whole Truth

WE SHOULD make use of all the fundamentals of the truth, both for our own development in Christ Jesus and in our witness work. Let us not become devotees of hobbies, specializing in one or another of the doctrines to the neglect of the rest. And

especially let us avoid making hobbies out of our own pet theories, often inconsistent with Scripture. It is possible to become very zealous along lines the Scriptures do not warrant. If we are to be good soldiers of the cross, we will need to keep on the whole armor of God. We might have on the "helmet of salvation"—a head knowledge of the truth—but this alone will not protect us from the fiery darts of the Adversary. Nor will our witness work be effective if our proclamation of the message is from the head only, and not also from the heart.

The outward results of witness work along any line are never great. This has been true of the entire harvest period. It is particularly true now because serious and deep interest in religion of almost any kind is on the wane. It is difficult to find anyone who will give an attentive ear to the teachings of the Bible. And this also becomes a test of our patience and faithfulness. There is often the desire to change the message just enough to make it palatable for those to whom we present it. Some would hold out the idea that it is now possible to run for earthly blessings in the kingdom without too much sacrifice at the present time. They suppose that thereby more will give heed to the truth. Others in their eagerness to get results, resort to other changes and innovations.

But let us ever remember that the Lord has not commissioned his people to proclaim any message short of the whole truth. And this we will continue to do, as the brethren have been doing throughout 1962, and the many preceding years. This will be our theme for 1963. We do not know, of course, what experiences await us in the coming year. All we do know is—and what a blessed knowledge—that He who has led us in the past will lead us still. Therefore, let us endeavor to be calm amidst the chaos surrounding us, and rejoice in whatever the Lord sees best for us as we continue patiently and actively to wait for the full establishment of the kingdom in which we hope to live and reign with Christ, our dear Redeemer.

"...they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isaiah 40:31

LETTERS OF APPRECIATION

From a Teenager

"Gentlemen: I read your advertisement of 'Life After Death' in **Grit** magazine. I think it is wonderful of you to offer this booklet free. My niece died in January. She was thirteen years old, and I would love to have your booklet. I am fifteen years old. I know that most teenagers are not interested in the Bible, but I am, so please send me your booklet."—Florida

Much Benefit

"Dear Sirs: Please send me the 'Language' pamphlet—your topic on this morning's TV program. I listen regularly. I cannot express to you the benefit I received today from your reassuring message concerning the symbolic use of words in the Bible. I have always taken a literal meaning from biblical terms, thus causing myself much distress. I realize now that I was wrong. Sincerely yours."—Pennsylvania

Witnessed in Hospital

"Dear Brethren: I would like to say how very much I enjoy The Dawn. May the Lord continue richly to bless you all in your labor of love. I have just left the hospital where I have been for thirteen days. While there I had the opportunity of witnessing for the truth. I read to the lady who was in the bed next to me, and she very much enjoyed the articles in The Dawn. There was another lady, opposite

my bed, who also expressed her thanks for the conversations I was privileged to have with her concerning the true Gospel of the kingdom. She gave me her address as she left the hospital, and I will now send her some of your publications to read. It seems evident that the Lord had someone there whom he wanted to have the message, and I am grateful for the opportunity I had to pass on the good news."—England

Wants Others to Know

"Dear Sirs: A couple of days ago I received your book, 'God and Reason.' I have never read anything like it. I think it is just wonderful! I am enclosing check for a subscription to The Dawn Magazine, and 'The Divine Plan of the Ages.' I would like some more of the 'God and Reason' books to distribute among my friends. What price would they be in dozen lots? Very truly yours."—California

A Good Witness

"Dear Friends in His Service: Thanks for sending the film so promptly. We had forty adults and ten children Friday evening, and there were fifteen more than this on Saturday. Many thanks and words of appreciation were received. Many thanks again for the film, for The Dawn, and for the other helps. I continue to pray heavenly blessings on your efforts."—Delaware

Encouraging Hope

"Dear 'Frank and Ernest': I am thoroughly enjoying your Bible broadcasts over Lorenzo Marques Radio. It is really encouraging to me to know that there is such a wonderful hope of life beyond the grave. Will you kindly send me your booklet, as offered.—South Africa

Convention Through The Dawn

"Dear Brethren: Christian love and greetings! Each year I look forward to reading the General Convention highlights in the October issue of The Dawn. It is only through the pages of The Dawn that I have been privileged to attend the General Conventions. Thank you, and may the Lord bless you."—Alabama

Thankful for Truth

"Dear Brethren: I have learned lots of truth from your magazine and other literature. Before I got in contact with the Dawn Bible Students I had become confused and discouraged. I heard nothing but the doctrine of fear. Thank God I have found the truth again, the truth of God's loving plan of the ages."—Kentucky

Encouraging

"Dear Brothers in Christ: I really do enjoy watching your television program. In this age of confusion, doubt, and insecurity, it is indeed encouraging to hear Christian gentlemen openly proclaim their unwavering faith in God and the infallibility of his holy Word. I shall

indeed be grateful if you will send me your discussion, 'Life After Death.'"—Kentucky

Fortunate

"Dear Sirs: I enjoy your program very much. We need more of them on television. I feel that we are fortunate to be living in this time when the Bible is becoming more and more clearly understood. As a Sunday School teacher I need all the answers and literature I can get."—Maryland

New Insights

"The Bible Answers: Please send me the material on the Bible as given in the discussion on KXGO-TV Sunday. I gained some new insights to aid in my pastoral labors."—Minnesota

Given Peace

"Dear Sirs: Please send me a copy of 'God and Reason.' I am also interested in knowing how you pay for this service to people who need hope and consolation. Your booklet, 'Hope,' has given me peace and something tangible to cling to at a time when my whole world seems to have collapsed."—New York

Christ's Way

"Gentlemen: I enclose a check which I would like used for the TV programs, The Bible Answers. Again may I express my deep appreciation of the wonderful fact that you do not solicit funds, either by mail or over the air. It seems to me you are unique. Most radio

programs conducted for religious purposes are constantly bombarding our ears for money. Christ presented the right way, then left his hearers to accept or to turn away from his message. Surely you do likewise."—Pennsylvania

Now Learning

Dear Sirs: Please send me the ten lessons you are offering in your television programs. I am interested in knowing more and more about God and his wonderful love. There are many Bible teachings which were misinterpreted by me, but I know now that this has not been my fault, but the fault of my spiritual teachers. I have learned more in the past three or four months I have been seeing your TV programs than during the many years of teachings by other religious teachers."—North Carolina

Found the Truth

"Dear Sirs: I enjoy studying The Dawn Magazine very much. I have searched everywhere for the truth on passages in the Bible I could not understand. This is it! When I am finished with a book I mail it to a friend. Thank you again for everything."—West Virginia

The Hand of a Friend

"Dear Friends: I am so very thankful that God has led me to the truth of his Word by a friend handing me some of your literature. Although it has come to me late in life, I am indeed grateful. All along I could never understand how a kind Heavenly Father could

stop so short with us as to give us only the short time here, and then, if we missed, to usher us into hell-fire. I have 'The Divine Plan of the Ages,' and have received The Dawn Magazine for a year. I also hear 'Frank and Ernest' each Sunday morning."—Texas

From a Jewess

"Gentlemen: I heard your television program this past Sunday, and enjoyed it very much. It impressed me, being a Jewess, that such a fine talk on Israel was given. You stated that a book on Israel would be sent free. I would be interested in reading this book if you would care to send it."—West Virginia

From a Magazine Announcement

"Dear Friends: Your publications have been a great help to me in my studies, and in my getting a fuller understanding of the Bible. I have found 'The Divine Plan of the Ages' most interesting and helpful, more than any book I have ever read. Everyone should read it. I enclose postal order as my subscription for The Dawn Magazine."—England

Like Old Friends

"Dear 'Frank and Ernest': My continued hearing your voices over the Lorenzo Marques Radio is just like listening to two very dear friends—many thanks. I think we are all longing to know Christ better. Will you please send me your Dawn Magazine for one year."—South Africa

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

<p style="text-align: center;">F. A. BRIGHT</p> <p>Allentown, Pa. Dec. 23</p> <p style="text-align: center;">JENS COPELAND</p> <p>Baltimore, Md. (a.m.) 9 Philadelphia, Pa. (p.m.) 9</p> <p style="text-align: center;">O. D. DEIFER</p> <p>York, Pa. (a.m.) Dec. 16 Lancaster, Pa. (p.m.) 16</p> <p style="text-align: center;">THOMAS HICKS</p> <p>Reading, Pa. Dec. 9</p> <p style="text-align: center;">LEVI JACOBS</p> <p>Hartford, Conn. Dec. 9</p> <p style="text-align: center;">A. H. KRUMPOLT</p> <p>Sayville, N. Y. Dec. 9 Boston, Mass. 23</p>	<p style="text-align: center;">L. P. LOOMIS</p> <p>New Haven, Conn. (a.m.) Dec. 23 Waterbury (p.m.) 23</p> <p style="text-align: center;">J. Y. MAC AULAY</p> <p>Graton, Conn. Dec. 15 New London, Conn. 16 Paterson, N. J. 30</p> <p style="text-align: center;">EVERETT MURRAY</p> <p>Flint, Mich. Dec. 8 Saginaw, Mich. 9 Detroit, Mich. 10</p> <p style="text-align: center;">G. P. OSTRANDER</p> <p>Washington, D. C. Dec. 2 Connellsville, Pa. 3 Monessen, Pa. 4, 5 Pittsburgh, Pa. 6 Steubenville, Ohio 7 Akron Ohio 8 Cleveland, Ohio 9</p>	<p style="text-align: center;">H. W. PRICE</p> <p>Clarkston, Wash. Dec. 1, 2 The Dalles, Ore. 4 Portland, Ore. 5, 6 Onalaska, Wash. 7 Tacoma, Wash. 9 Bremerton, Wash. 10 Seattle, Wash. 11 Bellingham, Wash. 12</p> <p style="text-align: center;">C. A. SMITH</p> <p>Wallingford, Conn. (a.m.) Dec. 16 Bridgeport, Conn. (p.m.) 16</p> <p style="text-align: center;">C. R. WEIDA</p> <p>Boston, Mass. Dec. 9</p> <p style="text-align: center;">W. N. WOODWORTH</p> <p>Chicago, Ill. Dec. 29-Jan. 1</p>
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The listings in this schedule have been arranged by local ecclesias co-operating with The Dawn.

<p style="text-align: center;">GEORGE BALKO</p> <p>Monessen, Pa. Dec. 9</p> <p style="text-align: center;">MIKE BALKO</p> <p>Connellsville, Pa. Dec. 9 Monessen, Pa. 16</p>	<p style="text-align: center;">JOHN BARACOS</p> <p>Steubenville, Ohio Dec. 16</p> <p style="text-align: center;">NICK BARACOS</p> <p>East Liverpool, O. Dec. 9</p>	<p style="text-align: center;">J. BURTON BROWN</p> <p>Whittier, Calif. Dec. 16</p> <p style="text-align: center;">CHARLES CHUPA</p> <p>Chatham, Ont. Dec. 16</p>
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FRED J. DARROW San Luis Obispo, Calif. 16	E. M. JEZUIT Minneapolis, Minn. (Cedar Ave.) Dec. 9	H. W. OSTRANDER Stockton, Calif. Dec. 1 Sacramento, Calif. 2
L. PAUL DAVIS Fresno, Calif. Dec. 9	DANIEL KAZIAK Flint, Mich. Dec. 2	L. B. POST Gary, Ind. Dec. 16
THOMAS C. FAY Whittier, Calif. Dec. 23	E. F. LANKFORD Monterey, Calif. Dec. 16	RAYMOND RAWSON London, Ont. Dec. 9
JOSEPH FENCHAK Connellsville, Pa. Dec. 2 Duquesne, Pa. 9 Pittsburgh, Pa. 16	EDWARD G. LORENZ Bakersfield, Calif. Dec. 9 Tehachapi, Calif. 9	GEORGE P. RIPPER San Bernardino, Calif. 2 Whittier, Calif. 9
IRVING C. FOSS Whittier, Calif. Dec. 2	ADAM MISKAWITZ Minneapolis, Minn. (Fillmore St.) Dec. 2	THOMAS T. RYDE Whittier, Calif. Dec. 30
EARL L. FOWLER Fullerton, Calif. Dec. 23	N. MOLENAAR Riverside, Calif. Dec. 16 Ontario, Calif. 16	J. I. VAN HORNE Duquesne, Pa. Dec. 2 Monessen, Pa. 23
THEODORE HACK Milwaukee, Wis. Dec. 9	D. J. MOREHOUSE LaSalle, Ill. Dec. 2	HOWARD K. YOUNG Washington, Pa. Dec. 16
STANLEY W. JEUCK Miami, Fla. Dec. 9		LOUIS ZBIK Adrian, Mich. Dec. 16

RADIO STATION CHANGES

Since the radio schedule was published in the last issue of **The Dawn** the following changes have been made in the schedule:

ALABAMA Haleyville WJBB 1230 11:05 a.m.	OHIO Columbus WBNS 1460 8:00 a.m.
ARIZONA Phoenix KUEQ 740 8:30 a.m.	TEXAS Pampa KPDN 1340 12:00 noon
CALIFORNIA Los Angeles KHJ 930 6:00 p.m. San Diego XERB 1090 9:30 p.m.	WYOMING Cheyenne KVWO 1370 11:05 a.m.
KENTUCKY Bowling Green WLBK 1410 12:05 p.m.	SPANISH BROADCASTS San Diego XERB 1090 9:00 p.m.

RADIO TOPICS FOR DECEMBER

2—"Creator and Creation"	23—"The Lord Is Come"
9—"This Melting Earth"	30—"A Global Paradise"
16—"The World on Fire"	

CONVENTIONS

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

ANTIOCH, CALIF., Dec. 8, 9—I. O. E. S. Hall, Tenth St. Mrs. Wilson Lynn, 206-A San Joaquin.

COLUMBUS, OHIO, Dec. 9—Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 South Algonquin Ave.

SAGINAW, MICH., Dec. 9—The Woman's Club, 311 North Jefferson St. Mrs. C. A. Sundbom, 207 Alice St.

DETROIT, MICH., Dec. 23—McGregor Memorial Building, Second Boulevard

and West Ferry. Mr. R. A. Rawson, 19050 Addison Ave., Southfield, Mich.

CHICAGO, ILL., Dec. 29-Jan. 1—Central Masonic Temple, 912 North LaSalle St. Mr. George Tabac, 7244 West Lill St., Niles 48, Ill.

PHOENIX, ARIZ., Dec. 29-Jan. 1—Osborn School Auditorium, Central Ave. and Osborn Road. Mr. Lloyd Gaddy, 415 East Euclid.

NEW ALBANY, IND., Dec. 30—Amalgamated Building, 1614 East Spring St. Mrs. Irwin J. Doran, 4013 Lambert Ave., Louisville 18, Ky.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

—Hebrews 10:25

WEEKLY PRAYER MEETING TEXTS

DECEMBER 6—"He that hath no rule over his own spirit is like a city that is broken down, and without walls."—Proverbs 25:28 (Z. '01-295 Hymn 145)

DECEMBER 13—"Lay not this sin to their charge."—Acts 7:60 (Z. '01-331 Hymn 212)

DECEMBER 20—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Timothy 2:15 (Z. '02-318 Hymn App. 0)

DECEMBER 27—"Little children, keep yourselves from idols."—I John 5:21 (Z. '02-284 Hymn 130)

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East Rutherford, New Jersey

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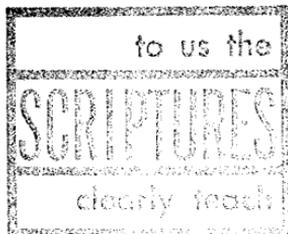
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That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer, and the chief corner stone of this temple, through which, 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 discipling, 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 lighteneth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6

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

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

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