

a herald of Christ's presence

# THE DAWN

"I APPOINT UNTO YOU  
A KINGDOM, AS MY  
FATHER HATH  
APPOINTED UNTO ME."

--Luke 22:29

December 1965

International postage paid at  
Rutherford, N. J., Post Office  
number 17, 45-00 1st Ave.  
Students Association, College  
East, Rutherford, N. J. 07070

SUBSCRIPTION RATE: Single  
copy, foreign countries, \$1.00  
a year or sterling countries,  
one guinea.

BRITISH ADDRESS: 70 Station  
Road, Gidea Park, Romford,  
Essex

AUSTRALIAN ADDRESS: Be  
nevo Bible Institute, 18 Ermp-  
ton Place, New L. C. Victoria

FRENCH ADDRESS: L'Advent  
Association des Eglises de  
la Bible, 2, rue de la Chapelle,  
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GREEK ADDRESS: The Dawn  
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Dawn Bible Club, 60, Grey  
Road

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## The Year That Is Ending

THE closing weeks of 1965 find the world in much the same chaotic condition as it was at the beginning of the year. None of the major problems facing the fear-filled world at the beginning of 1965 has been solved; most of them have worsened. The situation is well portrayed by the language of the Psalmist in describing a storm at sea, and how it affects a ship and its sailors: "For he [the Lord] commandeth, and raiseth [margin, Heb. **maketh to stand**] the storm wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end."—Ps. 107:25-27

This might well be considered as a symbolic and prophetic description of the present world situation. We are living in a transition period. The old world is crumbling and passing away, and a new kingdom is being established. The people do not recognize this as yet. Many of the world's leaders still suppose they can solve the problems of a dying world. But eventually they will learn that they cannot. When they do, then as the Psalmist continues, they will "cry unto the Lord in their trouble," and he will bring "them out of their distresses." He will make "the storm a calm, so that the waves thereof are still," and he will bring "them unto their desired haven" of peace and security.—vss. 28-30

The Prophet Daniel foretold of this transition period that there would be "a time of trouble such as never was since there was a nation." (Dan. 12:1) This "time of trouble" is indicated as

being brought about by the standing up of Michael—one of the titles ascribed to Jesus since his resurrection and glorification. One of the Bible's symbols of "the time of trouble" represents Jesus as treading a winepress, and he is said to do this alone.—Isa. 63:1-6; Rev. 19:11-16

What Daniel described as a "time of trouble" Jesus foretold would be a "great tribulation," or distress, upon the nations; a tribulation which would lead to the destruction of all flesh but for divine intervention by God's "elect," which, primarily is Jesus. (Matt. 24:21, 22; Luke 21:25, 26) The Prophet Zephaniah foretold that the Lord would "gather the nations" that he might "pour upon them his indignation," and that the whole symbolic earth would be devoured by his jealousy, or zeal, as it is in the Hebrew text.—Zeph. 3:8

These are but some of the prophecies which point out the reason for the chaotic times in which we are living. There are trouble spots essentially everywhere on earth, any one of which could erupt into a world war which would destroy what is left of civilization. Interwoven as an important cause of the conflicts are widely separated ideologies, civil and religious. Most important of these are communism and capitalism, or dictatorship and free enterprise. Frequently, however, these issues are not clearly defined in the various skirmishes which take place in different parts of the world.

But, in any case, the whole world is on fire. This is true in the associations of nations one with the other, and it is true within nations. The angry passions of men and women are expressing themselves. Within the United States there is the clamor for civil rights, and for the opportunity to make a decent living on the part of minority groups. Nineteen hundred sixty-five will go down as the year of the great riot in Los Angeles, California, and the discontent which was the soil for this uprising exists in many American cities. Billy Graham referred to the Los Angeles riot as "rehearsal for revolution."

Nor is the United States the only country in which there have

been riots during 1965. There has been serious rioting in Greece, not over civil rights, but for other reasons. There has been rioting in South America, and in Africa, and elsewhere. These local explosions of passion are emblematic of the unrest and dissatisfaction that exists in the hearts of the people, particularly the underprivileged of the world.

### **Viet Nam**

At the beginning of the year there was a war in Viet Nam in which the United States was participating. During the year that war has escalated to a considerable extent. It is believed that the United States now has more than a hundred and fifty thousand men in that far away country, hoping to prevent the further spread of communism in that part of the world. This is one of the distressing world situations which has worsened during the year. There is much fear that the Viet Nam struggle might yet be expanded into a world war.

### **Civil War**

During the year there was a civil war within the Dominican Republic. Here, also, and to prevent the communists from taking over the country, the United States intervened with her army. A temporary settlement has been reached, but the seeds of unrest which brought about the uprising still exist. No lasting solution has been found. And this seems to be the general pattern being followed by the statesmen of the world. Lacking the necessary wisdom to find satisfactory solutions, they "sit on the safety valve" hoping to keep the pressures within bounds. But this works only for a while. Ultimately there is a larger and more destructive explosion as a result.

### **India and Pakistan**

Also in this year of 1965, India and Pakistan went to war against each other over Kashmir. The United Nations stepped into this controversy and succeeded in obtaining a cease-fire pledge from both countries. But this did not settle the dispute over Kashmir, nor did the hostilities completely end. The world knows that here is another situation which might any time break

out into the fury of a full scale war, which could easily lead to global strife.

### **Israel**

During the year there were numerous border clashes between Israel and her Arab neighbors. The differences between Israel and the Arabs seem further from being settled than ever. While Israel proceeds in a marvelous way to rebuild that part of the Land of Promise which she possesses, it is under the constant threat of her Arab neighbors to drive her into the sea. We know from the Scriptures that this problem will ultimately be settled by divine intervention on behalf of God's ancient people, but how much Israel will be permitted to suffer from her enemies prior to that time can only be conjectured, and that we prefer not to do.

Concerning God's protection of Israel against the final attempt of her enemies to destroy her, we read: "I will call for a sword against him [Gog] throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."—Ezek. 38:21-23

### **Money**

The world's money situation has worsened during the year. Ever since the close of the last world war, the United States has been furnishing money for economic and military purposes to many countries. Without this aid many of them would have collapsed, and communism would have spread even faster than it has. This aid is still being furnished, but it is no secret that government officials are becoming fearful of what the end result will be. America's gold supply is rapidly dwindling. The British pound is unstable, and wholesale inflation is threatening almost everywhere. This in no small way contributes to the fear that is now filling the hearts of the people.

This fear has reached into the Vatican, so that in 1965 the Pope made an unprecedented trip to the United Nations' headquarters in New York, and addressed the General Assembly in a plea for world peace. Although millions might think otherwise, the fact remains that the Pope's visit to the United Nations was no more than just another human effort to bring about peace to a chaotic and dying world. Because it was merely a human effort, it was doomed to failure from the start.

The final session of the Ecumenical Council convened in Rome in September. Of most concern to the religious world in general was the expected favorable action the Council took on religious liberty. Heretofore the Catholic Church has held that religious liberty was for her alone. Her teaching has been that she alone has the truth, and there should be no liberty for the teaching of error. In anticipation of the reversal of this position, many have noted a desire on the part of some Catholics for a more cordial relationship with those of other faiths.

### **The Gemini 5**

The year 1965 has witnessed much advance in science, particularly as it applies to space travel. In August, two American astronauts circled the earth in space for an unbroken period of eight days, and there were other outstanding flights. Since it is figured that eight days is sufficient time to travel to the moon and back, the successful 8-day flight of Gemini 5 has demonstrated what is believed to be the possibility of landing a man on the moon. It is claimed that this will be accomplished no later than 1969.

In connection with the Gemini 5 flight it was admitted for the first time that travel in space has military significance. True, the words, "for defensive purposes" were used; but in connection with the tremendous stockpiles of hydrogen bombs that expression is also used. No nation admits the building of hydrogen bombs for aggressive purposes, and this is true also of conventional arms. Will the time come when the earth will be subject to bombings from outer space? What a frightening thought!

No wonder Jesus said that unless these days be shortened no flesh would survive!—Matt. 24:21, 22

### **"His Shoulder"**

In December much of the world will again be reminded of the birth of Jesus, The Prince of Peace, although the true anniversary of his birth is about October 1. But only a very few of earth's millions realize that in the birth, death, and resurrection of Jesus we have the true solution to all the world's problems. One of the prophecies of his birth indicates this. We quote: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder."—Isa. 9:6

Today, weak, impotent men are endeavoring as best they can to shoulder the responsibilities of keeping the peace, and of bestowing blessings upon the sin-cursed and dying world, and they are miserably failing. This has always been the case. While throughout the Middle Ages the claim was that Christ was reigning through the church-state governments of Europe, the fact is that Christ's kingdom was not set up at Pentecost, as many claim, nor has any man actually been the vicegerent of Christ.

But now we are living in the transition period between Satan's world and the kingdom of Christ, and soon the world will learn that Christ is the One, and only One, who can and will establish peace on earth and good will among men. (Luke 2:14) "The government shall be upon his shoulder"—what a meaningful expression this is! When Jesus was raised from the dead, he announced to his disciples that all power had been given to him in heaven and in earth. (Matt. 28:18) How well, then, he is equipped to shoulder the responsibilities of world peace! He will not need hydrogen bombs, nor space ships from which to bomb the nations.

Isaiah further wrote concerning Jesus, The Prince of Peace, that "of the increase of his government and peace there shall be no end." (vs. 7) This means that eventually, under the rulership of Christ, peace and good will shall be just as universal as fear and chaos are today. Christ's kingdom of peace will spread its beneficent influence over all the continents, and over the isles

of the sea. He will easily solve the problems of the "haves" and the "have nots," for then every man shall dwell "under his vine and under his fig tree; and none shall make afraid."—Micah 4:1-4

No problem that confronts the world today will be too great for The Prince of Peace to solve. The greatest problems of all, which no human ruler has ever attempted to solve, are the problems of sickness and death. Today, even if peace could be established in every part of the earth, and economic security could be assured to all the teeming millions of humanity, the people would still be dying at the rate of one hundred and fifty thousand every twenty-four hours, with all the sickness and suffering this implies. What a world!

But in Christ's new world the problems of sickness and death will be solved. The people are dying because they are members of a sin-cursed and dying race. All are dying because of Adam's transgression. However, Paul assures us that just as "in Adam all die, even so in Christ shall all be made alive," and that Christ shall reign until the great enemy Death is destroyed.—I Cor. 15:21, 22, 26

The restless roaring of the sea and waves is used in the prophecies to symbolize the world of mankind in its chaos and distress, and one of the prophecies of the kingdom assures us that there shall be no more "sea." It is then that, through Christ, God "will dwell" with the people, and "shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:1-4

And when the Lord assures us that "there shall be no more death," it means that even those who have died will be restored to life. These have all been ransomed from death by the precious blood of Christ, and the Prophet Isaiah wrote, "The ransomed of the Lord shall return [from death], and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) These blessings of peace and life will not reach the world in 1966, but they are near, and in this we can rejoice!

# THE BIBLE ANSWERS TV SCHEDULE

## ALABAMA

Florence	WOWL-TV	Channel 15
Sundays,	9:30 a.m.	
Montgomery	WKAB-TV	Channel 32
Sundays,	12:00 p.m.	
Selma	WSLA-TV	Channel 8
Sundays,	3:30 p.m.	

## ARKANSAS

El Dorado	KTVE-TV	Channel 10
Sundays,	7:30 a.m.	
Little Rock	KTHV-TV	Channel 11
Sundays,	11:00 a.m.	

## CALIFORNIA

Bakersfield	KLYD-TV	Channel 17
Sundays,	1:00 p.m.	
Fresno	KMJ-TV	Channel 24
Sundays,	10:00 a.m.	
Los Angeles	KTTV	Channel 11
Sundays,	7:00 a.m.	
San Diego	KFMB-TV	Channel 8
Sundays,	(Time to be announced.)	
San Jose	KNTV-TV	Channel 11
Sundays,	7:30 a.m.	

## CONNECTICUT

Hartford	WHCT-TV	Channel 18
Sundays,	4:30 p.m.	
Waterbury	WATR-TV	Channel 20
Sundays,	2:00 p.m.	

## FLORIDA

Orlando	WESH-TV	Channel 2
Sundays,	12:00 noon	
St. Petersburg	WSUN-TV	Channel 38
Sundays,	9:00 a.m.	

## IDAHO

Idaho Falls	KIFI-TV	Channel 8
Sundays,	10:00 a.m.	

## ILLINOIS

Moline	WQAD-TV	
Sundays,	(Time to be announced.)	

## IOWA

Ottumwa	KTVO-TV	
	(Time to be announced.)	

## KANSAS

Salina	KSLN-TV	
Sundays,	12:30 p.m.	

## LOUISIANA

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

## MAINE

Portland	WCSH-TV	Channel 6
Sundays,	10:00 a.m.	

## MASSACHUSETTS

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

## MICHIGAN

Bay City	WNEM-TV	Channel 5
Wednesdays,	5:45 a.m.	

## MINNESOTA

Alexandria	KCMT-TV	Channel 7
Alternate Sundays,	10:00 a.m.	

## MISSISSIPPI

Columbus	WCBI-TV	Channel 4
Sundays,	7:30 a.m.	

## MONTANA

Billings	KULR-TV	
Sundays,	10:30 a.m.	

## NEBRASKA

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

## NEW MEXICO

Carlsbad	KAVE-TV	Channel 6
(Time and day to be announced.)		
Farmington	CATV-TV	
Sundays,	2:00 p.m.	
Roswell	KSWV-TV	Channel 8
Sundays,	9:30 a.m.	

## NEW YORK

Binghamton	WBJA-TV	Channel 34
Sundays,	10:30 a.m.	
Binghamton	WNBF-TV	Channel 12
Sundays,	8:00 a.m.	

## OHIO

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

## TV BROADCAST

<p>Columbus WBNS-TV Channel 10 Mondays, 6:00 a.m.</p> <p>Coshocton WHIZ-TV Channel 71 Sundays, 9:30 a.m.</p> <p>Zanesville WHIZ-TV Channel 18 Sundays, 9:30 a.m.</p> <p><b>OKLAHOMA</b></p> <p>Tulsa KVOO-TV Channel 2 Sundays, 8:30 a.m.</p> <p><b>PENNSYLVANIA</b></p> <p>Williamsport CATV-TV Mondays, (Time to be announced.)</p> <p><b>SOUTH CAROLINA</b></p> <p>Charleston WCSC-TV Channel 5 Sundays, 12:00 p.m.</p> <p><b>SOUTH DAKOTA</b></p> <p>Sioux Falls KSOO-TV Sundays, (Time and channel to be announced.)</p> <p><b>TEXAS</b></p> <p>Amarillo KVII-TV Channel Sundays, (Time to be announced.)</p> <p>Big Spring KWAB-TV Channel 4 Sundays, 10:30 a.m.</p> <p>El Paso KTSM-TV Channel 9 Sundays, 10:30 a.m.</p> <p>Fort Worth KTVT-TV Channel 11 Sundays, 10:30 a.m.</p>	<p>Odessa KOSA-TV Channel 7 Sundays, 10:00 a.m.</p> <p>San Antonio KWEX-TV Sundays, 3:15 p.m.</p> <p>Temple KCEN-TV Channel 6 Sundays, 11:00 a.m.</p> <p><b>UTAH</b></p> <p>Salt Lake City KUTV Channel 2 Sundays, 10:00 a.m.</p> <p><b>VIRGINIA</b></p> <p>Norfolk WHRO-TV Channel 15 Tuesdays, 8:30 p.m.</p> <p><b>WEST VIRGINIA</b></p> <p>Fairmont WDTV Sundays, 1:00 p.m.</p> <p>Huntington WHTN-TV Channel 13 Sundays, 8:00 a.m.</p> <p>Parkersburg WTAP-TV Channel 15 Sundays, 9:30 a.m.</p> <p><b>WISCONSIN</b></p> <p>Green Bay WFRV-TV Channel 5 Sundays, 8:15 a.m.</p> <p><b>CANADA</b></p> <p>Dawson Creek, B. C. CJDC-TV Wednesdays, (Time to be announced.)</p> <p>Verdun, Que. Cable TV Limited Sundays, 10:30 a.m.</p>
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## SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

<p><b>PARAGUAY</b></p> <p>Asuncion Z. P. 9 Comuneros 970 kc. 10:15 a.m.</p> <p><b>PERU</b></p> <p>Lima Radio America 7:00 p.m.</p> <p><b>URUGUAY</b></p> <p>Montevideo Radio Carve Saturdays, 4:30 p.m.</p> <p><b>ARIZONA</b></p> <p>Phoenix KIFN 860 Saturdays, 1:45 p.m.</p>	<p><b>CALIFORNIA</b></p> <p>San Diego XERB 1090 9:00 p.m.</p> <p><b>FLORIDA</b></p> <p>Miami WMIE 7:15 p.m.</p> <p>Tampa WSOL 1300 Saturdays, 5:00 p.m.</p> <p><b>TEXAS</b></p> <p>Brownsville, XEO 970 8:15 a.m.</p> <p>McAllen XEOR 1390 10:30 a.m.</p> <p>San Antonio KUBO 1310 7:45 a.m.</p>
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# "Frank and Ernest"

## BROADCAST SCHEDULE

### SUNDAYS UNLESS OTHERWISE NOTED

#### ALABAMA

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

#### ARIZONA

Phoenix KUEQ 740 8:30 a.m.

#### ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

#### CALIFORNIA

Chico KPAY 1060 10:35 a.m.  
El Centro KICO 1490 10:30 a.m.  
Los Angeles KBIG 740 10:30 a.m.  
Napa KVON 1440 10:35 a.m.  
Redding KVCV 600 7:45 a.m.  
Sacramento KGMS 1380 8:30 a.m.  
San Diego XERB 1090 9:45 a.m.  
San Francisco KSAY 1010 9:45 a.m.  
Tulare-Visalia KCOK 1270 10:35 a.m.

#### COLORADO

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

#### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

#### FLORIDA

Palatka WSUZ 800 11:05 a.m.  
Tampa WFLA 970 9:30 a.m.

#### IDAHO

Lewiston KRLC 1350 9:35 a.m.  
Montpelier KVSI 10:05 a.m.

#### ILLINOIS

Chicago WEAW 1330 10:00 a.m.  
LaSalle WLPO 1220 9:45 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

#### INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.  
Indianapolis WIBC 1070 10:30 a.m.  
Muncie WLBC 1340 8:45 a.m.  
South Bend WJVA 1580 11:35 a.m.

#### IOWA

Clinton KROS 1340 7:15 p.m.

#### KANSAS

Goodland KLOE 730 7:45 a.m.

#### KENTUCKY

Bowling Green WLBJ 1410 12:05 p.m.  
Louisville WAVE 970 8:15 a.m.  
Newport WNOP 740 9:00 a.m.  
Winchester WWKY 1380 10:30 a.m.

#### MAINE

Bangor WABI 910 12:00 noon

#### MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.  
New Bedford WBSM 1420 1:45 p.m.  
Orange WCAT 1390 9:15 a.m.

#### MICHIGAN

Detroit CKLW 800 6:00 p.m.  
Saginaw WSGW 790 10:30 a.m.

#### MINNESOTA

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

#### MISSISSIPPI

Biloxi WLOX 1490 10:05 a.m.  
Waynesboro WABO 990 2:00 p.m.

#### MISSOURI

Joplin WMBH 1450 6:05 p.m.  
Farmington KREI 800 9:00 a.m.  
Kansas City KCMO 810 9:35 a.m.  
St. Louis KWK 1380 8:00 a.m.

#### MONTANA

Miles City KATL 1340 9:15 a.m.

#### NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

#### NEW JERSEY

Newark WJRZ 970 9:30 a.m.

#### NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

## BROADCAST SCHEDULE

<b>NEW YORK</b>				Wichita Falls	KWFT	620	10:15	a.m.
Albany	WEEE	1300	9:00 a.m.	<b>UTAH</b>				
Kingston	WBAZ	1550	9:45 a.m.	Brigham City	KBUH		12:05	p.m.
New York	WJRZ	970	9:30 a.m.	Logan	KLGN		9:05	a.m.
<b>NORTH CAROLINA</b>				Salt Lake City	KSOP	1370	9:30	a.m.
Beaufort	WBMA	1400	9:00 a.m.	<b>VIRGINIA</b>				
Belmont-Charlotte	WCGC	1270	12:30 p.m.	Richmond	WLEE	1480	10:10	a.m.
Elizabeth City	WGAI	560	12:05 p.m.	<b>WASHINGTON</b>				
Leaksville	WLOE	1490	12:05 p.m.	Bellingham	KPUG	1170	11:15	a.m.
<b>OHIO</b>				Centralia-Chehalis	KELA	1470	10:35	a.m.
Akron-Canton	WHLO	640	7:45 a.m.	Olympia	KGY	1240	10:35	a.m.
Cincinnati	WNOP	740	9:00 a.m.	Seattle	KAYO	1150	9:45	a.m.
Columbus	WBNS	1460	10:05 a.m.	Tacoma	KMO	1360	9:45	a.m.
Piqua	WPTW	1570	11:30 a.m.	<b>WEST VIRGINIA</b>				
Zanesville	WHIZ	1240	11:45 a.m.	Wheeling	WVVA	1170	9:30	a.m.
<b>OREGON</b>				<b>WISCONSIN</b>				
Astoria	KAST	1280	10:35 a.m.	Fond du Lac	KFIZ	1450	11:05	a.m.
Lebanon	KGAL	920	9:00 a.m.	Janesville	WCLO	1230	11:05	a.m.
Portland	KLIQ	1290	9:30 a.m.	Milwaukee	WEMP	1250	8:45	a.m.
The Dalles	KODL	1440	9:15 a.m.	Nielsville	WCCN	1370	9:15	a.m.
<b>PENNSYLVANIA</b>				<b>WYOMING</b>				
Allentown	WHOL	1600	10:45 a.m.	Cheyenne	KVWO	1370	10:05	a.m.
Connellsville	WCVI	1340	12:05 p.m.	Laramie	KLME	1490	9:05	a.m.
Pittsburgh	WVVA	1170	9:30 a.m.	<b>VIRGIN ISLANDS</b>				
Pottstown	WPAZ	1370	8:30 a.m.	Christiansted	WIVI	970	9:00	a.m.
Scranton	WSCR	1320	10:00 a.m.	<b>CANADA</b>				
Wilkes-Barre	WBRE	1340	9:00 a.m.	Calgary, Alta.	CKXL	1140	9:00	p.m.
<b>PUERTO RICO</b>				Corner Brook, Nfld.	CFCB	570	10:30	a.m.
Aguadilla (Fri.)	WGRF		8:00 p.m.	Dauphin, Man.	CKDM	730	10:30	a.m.
<b>SOUTH DAKOTA</b>				Oshawa	CKLB	1350	9:45	a.m.
Yankton	KYNT	1450	11:05 a.m.	Prince Albert, Sask.	CKBI	900	10:30	a.m.
<b>TENNESSEE</b>				Vancouver	CKLG	730	9:00	a.m.
Clinton	WYSH	1380	7:00 a.m.	Winnipeg	CKY	580	7:15	p.m.
<b>TEXAS</b>				<b>ENGLAND</b>				
Lubbock	KDAV	580	9:45 a.m.	Isle of Man	188m. MANX			
Pampa	KPDN	1340	12:00 p.m.				Fridays,	8:30 p.m.
San Antonio	KBOP	1380	7:15 a.m.	<b>NIGERIA</b>				
Sherman-Dennison	KRRV	910	11:45 a.m.	Enugu	ENBC		10:15	a.m.

### RADIO TOPICS FOR DECEMBER

- |                                      |                              |
|--------------------------------------|------------------------------|
| 5—"The Perdition of Ungodly Men"     | 19—"The Savior of The World" |
| 12—"The Beginning of God's Creation" | 26—"Peace and Good Will"     |

**LESSON FOR DECEMBER 5****Isaiah**

**MEMORY VERSE:** "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me."—Isaiah 1:2

**ISAIAH 1:11, 12, 14-17; 31:1-3**

THE name "Isaiah" means "salvation of Yahweh," or Jehovah. Isaiah was the son of Amoz, and was the first of the major prophets. As was true of the other holy prophets of the Lord, a large portion of his writings was directed against the nation of Israel because of the sins of this idolatrous and rebellious people. However, all the prophets were used of the Lord to forecast events far in the future from their day, and Isaiah, perhaps more than the others, presents many encouraging prophecies concerning the blessings of Messiah's kingdom.

The locale of Isaiah's ministry seems to have been mostly in Judah, rather than in Israel. In Judah the people were not so continuously worshippers of heathen gods, as were the people of the northern kingdom of Israel. Some of Judah's kings were ardent servants of Jehovah, and from time to time these brought about reforms within the kingdom of Judah. This, of course, was pleasing to the Lord.

But in Judah, as among all pro-

fessed people of God, there was much of the outward forms of worship; forms and ceremonies which did not reflect their true condition of heart. In connection with the Law given to the nation by Moses there was considerable in the way of ritual. For various reasons the people were to offer animals in sacrifice to the Lord, and burn incense before him. These were proper enough in themselves, and they pointed forward typically to better things to come.

But the difficulty was that too often the people looked upon these offerings as a substitute for their own heart dedication to the Lord and to his principles of righteousness. This had happened in the days of Isaiah, and as the Lord's prophet he spoke out against such sham worship in no uncertain tones. The people could not continue in their unrighteous ways and expect that the Lord would be pleased with their outward forms of worship. Through the prophet the Lord said to the people, "Wash you, make you clean; put away the evil of your

doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve [margin, or, righten] the oppressed, judge the fatherless, plead for the widow."—vss. 16, 17

Verse 18 reads, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Then the Lord presents the people with a basis for their reasoning. He said, "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."—vss. 19, 20

Except for brief periods the people of Judah were not "willing and obedient," with the result that they were ultimately destroyed as a kingdom and taken captive to Babylon. This was in 606 B. C. Since then they continued to be a nation without a government of their own until the new State of Israel was formed in 1948.

But the Lord's invitation to reason together with him has a larger fulfilment. Isaiah, in the 53rd chapter of his prophecy, forecast the coming of the Redeemer as God's Lamb which would take away the sin of the world. (vss. 7, 10-12; John 1:29, 36) Symbolically speaking, it was through his blood that our sins are made white, and we become acceptable to the Lord. (I John 1:7) But now again, this is only if we are "willing and obe-

dient." The salvation of God, through Jesus, is not forced upon anyone. All must reason upon the issues involved, and reach the conclusion and determination to accept God's grace, and obediently to do his will.

In our memory verse the Lord addresses himself to the "heavens" and the "earth." This is a symbolic use of these words, and in keeping with a similar use throughout the prophecies, refers to the two phases of Judah's government, the religious and the civil. Through these the Lord addressed the people, who were led by the prophets and priests, and ruled by Judah's kings.

Isaiah was eloquent in proclaiming the salvation of the Lord which would reach all nations during the time of Messiah's kingdom. In another symbolic use of "heavens" and "earth" we are promised that the Lord will create "new heavens and a new earth." (Isa. 65:17; II Pet. 3:13) This will be the spiritual and the earthly phase of Christ's kingdom. See chapter 65, verses 17-25, for an outline of the blessings which will then reach the people.

#### QUESTIONS:

Who was Isalah, and what is the meaning of his name?

What was the main burden of Isaiah's message to Judah?

How do we reason with the Lord in keeping with chapter 1, verses 18-20?

What is meant by the "heavens" and "earth" in our memory text?

## Josiah

**MEMORY VERSE:** "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word."—Psalm 119:9

**II KINGS 22:1, 2; 23:1-5, 25**

JOSIAH was one of the kings of Judah of whom it is said that he "walked in all the way of David his father, and turned not aside to the right hand or to the left." (vs. 2) This means that he was a good king, who endeavored throughout his reign to do the Lord's will as it was revealed to him.

During the reign of Manasseh this ungodly king established idol worship throughout the land, introducing it even into the Lord's temple in Jerusalem. Amon succeeded Manasseh, and he also did that which was evil in the sight of the Lord. Amon was Josiah's father, but he reigned only two years, being slain by his servants in his own house.—II Kings 21:1-9; 19-26

The premature death of Amon brought Josiah to the throne at the very early age of eight. In the eighteenth year of his reign, at the age of twenty-six, he gave directions for the repair of the temple. The workman doing this job found a copy of the book of the Law of

the Lord, and it was read to the young king.—II Kings 22:3-10

Being righteously inclined, and at heart desiring to serve Jehovah, the reading of his Law made a tremendous impression upon the young king, and he at once set about to accomplish a work of reformation throughout the land. The northern kingdom of Israel had been destroyed, and many of the Israelites carried captive to Assyria; so Josiah, who was officially king of the southern kingdom of Judah, extended his authority over Samaria, the former territory of the northern kingdom of Israel.—ch. 23:15-20

Bethel was the center of Israel's religious worship of heathen gods, and Josiah ordered the destruction there of the idols, groves, etc., pertaining to that worship. The same destruction was carried out throughout Judah, and, as we have seen, in the temple at Jerusalem. Josiah did a thorough job of ridding the land of heathen worship.—ch. 23

Upon hearing the reading of the Law, Josiah was made aware of the

passover feast which was to have been celebrated once each year. Forthwith he gave instruction to the priests of Israel to make arrangements for the passover. This was a grand experience for the king and for the people. Concerning it the record states, "Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah."—ch. 23:21-23

From reading the book of the Law of the Lord, Josiah learned that judgments from the Lord might well be expected because of the people's sin, and he was disturbed by this thought. So he gave instruction to the priest to inquire of the Lord concerning the situation. The priest and others visited the prophetess Huldah. Through her they learned from the Lord that evil would be brought upon the nation according to "all the words of the book which the king of Judah hath read."—ch. 22:13-17

The visiting of the Lord's wrath upon the people eventually resulted in the destruction of Jerusalem, and the temple, and the captivity of the people in Babylon. But because of Josiah's faithfulness to the Lord, he gave him a wonderful assurance. The Lord said to him, "Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants

thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers . . . into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."—ch. 22:19, 20

Here is a definite proof that the dead are unconscious; that they "know not anything." (Eccles. 9:5) If the dead are more alive than the living, then Josiah would have been able to see the evils which befell his people and his nation after he died better than would have been possible had he remained alive.

The young king Josiah was a good example of the effect the word of the Lord will have in the life when its precepts are obeyed. May we all be alert to take note of the will of God as expressed through his Word, and to obey it!

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#### QUESTIONS:

Who was Josiah, and what was his attitude toward the Lord?

How did Josiah demonstrate his obedience to the Lord?

How did a certain promise of the Lord to Josiah prove that the dead are actually dead?



## Jeremiah

**MEMORY VERSE:** "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land."—Jeremiah 33:15

### JEREMIAH 31:15-17

WHILE Jeremiah is often referred to as the prophet of doom, he was used by the Lord to record some very comforting messages, one of which is found in this passage. In brief, it is an assurance to mothers who have lost their children in death that these children will be rescued from "the land of the enemy," which is death, and that the work of the mothers in bringing them into the world will be rewarded.

The prophecy is quoted in Matthew 2:17,18, and applied to the children who were destroyed by Herod at the time of Jesus' birth; but in principle it can be taken as a wonderful assurance of the awakening from death of all children. The expression in the passage descriptive of death is that "they are not"; that is, they had temporarily gone out of existence. The children destroyed by Herod did not go to heaven, nor do any children go to heaven when they die. They fall asleep in death, and will be awakened from that long sleep in the morning of earth's new day, which is ushered in by the rising of "the Sun of righteousness."—Mal. 4:2; Ps. 30:5

There is more meaning attached to Herod's effort to destroy the child Jesus than appears on the surface. Jesus came into the world as the "Seed" of promise. Satan was opposed to the plan of God centered in this promised "Seed," and has made every possible effort to destroy it. The slaying of the children at the time of Jesus' birth in order to destroy Jesus was one of these efforts.

### JEREMIAH 33:14-16

HERE Jeremiah prophesies concerning the coming of Jesus. Through Jeremiah this is referred to as "that good thing" which the Lord promised to the house of Israel and the house of Judah. Beginning with Abraham, God made promise after promise to assure his people that he would send a deliverer. This promise was finally narrowed down to the house of David; that the great King would come through his family, and sit upon the throne of David. Jesus was this great One.—Luke 1:31-33

As our memory verse indicates, this promised Messiah was also to be called a "Branch of righteousness" which would grow up

unto David, One which would execute judgment and righteousness in the land. In harmony with this is Isaiah's prophecy: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove [margin, or, argue] with equity for the meek of the earth."—ch. 11:1-4

Jesus will not sit upon the literal throne of David, but because of the Lord's love for David he honored him by having his name attached to the spiritual rulership of Messiah's kingdom. Together with Jesus in that rulership are those who suffer and die with him during the Gospel Age. These will constitute the "New Jerusalem" and in this promise are given the name, "The Lord our Righteousness," (vs. 16; Rev. 21:9,10) It is only through the righteousness of Christ that they are thus exalted.—Ps. 89:15, 16

#### **JEREMIAH 31:31-34**

CONTRARY to the understanding of many, this promised "New Covenant" is not operative at the present time. It is a covenant which will be given to the people

during the Millennial Age. It will first of all be made with those who were disobedient to the original Law Covenant given to Israel at the hands of Moses. But it will be extended until finally it will embrace all the willing and obedient of mankind, who, when enlightened, manifest a desire to know and to do God's will.—Ezek. 16: 60-63

One important difference between the New Covenant and the old Law Covenant is that its laws will be written in the "inward parts" of the people and in their "hearts." This denotes the eradication of sin and selfishness, and a restoration to the full divine image in which Adam was created. This will be the work of God in the earth throughout the kingdom age, with Jesus acting as Mediator of the Covenant, in association with his faithful followers of the present age. This is one of the promises of "restitution" referred to by Peter in Acts 3:19-21.

#### **QUESTIONS:**

What is the full significance of Jeremiah 31:15-17?

Who is the Branch referred to in Jeremiah 33:15?

To whom does the expression in verse 16, "The Lord our Righteousness," apply?

When will the New Covenant of Jeremiah 31:31-34 be made with the people, and with whom will it first be made?

Name one difference between this covenant and the old Law Covenant.

## Nehemiah

**MEMORY VERSE:** "And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."—Psalm 90:17

### NEHEMIAH 4:6-14, 21-23

ALL that is known about Nehemiah is contained in the book which bears his name. His service to God and to God's people was in connection with the rebuilding of Jerusalem, particularly its walls. Jerusalem was laid waste at the time the nation was taken into captivity in Babylon, and even though Cyrus had issued a decree giving the Jews their liberty to return to their land, many of them did not return, and those who did made little or no progress in a rebuilding program, especially in so far as Jerusalem was concerned.

Nehemiah was a cupbearer to King Artaxerxes, of Persia. In the 20th year of the king's reign a close relative of Nehemiah arrived from Judea and gave him an account of the deplorable conditions in Jerusalem. Nehemiah immediately conceived the idea of rebuilding Jerusalem. In due course he obtained the king's consent for a leave of absence in order to do this. He also obtained much help

from the king and other non-Jews.—Neh. 2:1-11

Arriving in Jerusalem he investigated the situation, and rallied the responsible leaders of the people to join with him in rebuilding the city. There were enemies, as there are always enemies who seek to oppose the work of the Lord. But Nehemiah was not discouraged over this, and he organized the workers for the formidable task in hand.—ch. 2:12-20

The enemies of God's people—those people who worked with Nehemiah to build the walls of Jerusalem—were insistent and threatening, and it became necessary for Nehemiah to make suitable arrangements for the defense of the workers. Nevertheless it was a strenuous and dangerous operation. Recounting it, Nehemiah wrote, "So we labored in the work: and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people, Let everyone with his servant lodge within Jerusalem, that in the night they may be a guard to us,

and labor on the day. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing."—ch. 4:21-23

Nehemiah made wise provisions to protect the workmen and the city from attacks by their enemies, but the main factor in being able to proceed with the work, and to complete it, was that the Lord blessed their efforts. Nehemiah knew that the rebuilding of the walls of Jerusalem was something which the Lord wanted done.

Having failed in their efforts to intimidate Nehemiah and his workmen from proceeding with their work of rebuilding the walls of the city, the enemies then asked for a conference, with the implication that some understanding be reached which would enable all to work together in peace. Nehemiah recognized that this was not sincere, but a plot; that they sought to do him "mischief," so he replied, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"—ch. 6:1-3

The work of the Lord today is not to build city walls, but as Paul put it, to work out our own salvation. (Phil. 2:12) This is accomplished by learning and doing the will of God. We learn the will of God through the study of his Word, and as we apply its instructions in our lives we are working out our salvation.

These instructions are not difficult to understand. We are to be faithful witnesses of the truth; and we are to give all diligence to root out from our hearts all selfishness, and to be filled with and controlled by the love of God which manifests itself in joy, peace, longsuffering and brotherly-kindness.

And today, even as in the case of Nehemiah, we have our enemies, the chief one of which is Satan, who seeks to intimidate and to discourage. But we also have the Lord on our side, and he is more powerful than all our enemies, and has provided us with an armor of righteousness for our protection.—Eph. 6:10-18; Phil. 2:13

Our memory verse suggests the proper motive for our service to the Lord. It is that his glory might rest upon us. Jesus said, "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

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#### QUESTIONS:

Who was Nehemiah, and what important work of God was he privileged to accomplish?

In this present evil world, do the Lord's people always have enemies?

What is the work of God today for his consecrated people?

Who is their chief enemy?

What should be the motive for all that we do in the Lord's work?

## The Keeping Power of God

“Finally, be ye all of one mind, having compassion one of another, love as brethren, be sympathetic, be courteous, not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.”—I Pet. 3:8, 9

“For the Lord thy God blesseth thee, as he promised thee.”—Deut. 15:6

“The Lord thy God be with thee [Joshua], as he was with Moses.”—Josh. 1:17

“And he [the Lord] said [to Moses], My presence shall go with thee, and I will give thee rest.”—Exod. 33:14

“Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.”—Ps. 16:11

“Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.”—Ps. 140:13

“Draw nigh to God, and he will draw nigh to you.”—Jas. 4:8

“Brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.”—II Cor. 13:11

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior [through Jesus Christ our Lord], be glory and majesty, dominion and power, both now and ever. Amen.”—Jude 24, 25

God spoke to Moses, that holy man of God, at the burning bush. In Exodus 3:12 we read what God said to Moses as he sent him forth: "Certainly I will be with thee." And those words are an inspiration to us today as we continue to do the will of God—in trial, in difficulty, and in seasons of blessing. He says to us, "Certainly I will be with thee," and if God be with us, who can prevail against us? Moses left the burning bush to endure difficulties, trials, vexations and disappointments. But on those occasions of distress and grief he would recall the words of God, "Certainly I will be with thee," and because God was with him, he prevailed against all obstacles, some seemingly insurmountable, and led the people of God to liberty and freedom.

And who shall say what the future holds for us? Trials and difficulties, disappointments, discouragements—they are bound to come—even bereavements; they also come. But in such experiences our privilege, yes, our duty, is to turn our eyes toward our Father in heaven and claim his promise, "Certainly I will be with thee." This will mean eventual victory, eventual entrance into the promised land of our blessed hope. Without the Lord we can do nothing. With him beside us, we can overcome every difficulty of life that presents itself. Yes, we "can do [endure] all things through Christ who strengtheneth" us.—Phil. 4:13

### **Moses' Faith Established**

God established the faith of Moses. He gave Moses a realization of his presence by various signs and providences. When he spoke to him from the burning bush, the burning bush itself became a sign of God's presence, of God's power in his life. Moses left the burning bush with the words of God ringing in his ears. These words gave him assurance. He realized that God was directing his affairs, and that assurance made him strong. "Certainly I will be with thee," was God's promise to Moses. May these words send us forth with strength, strong in the Lord and in the power of his might. The Psalmist David says, "As for God, his way is perfect: the word of the Lord is tried [margin,

or, **refined**]: he is a buckler to all those who trust in him. For who is God save the Lord? or who is a rock save our God?—Ps. 18:30, 31

Again in Psalm 73:23, 24, “I am continually with thee: thou hast holden me by thy right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory.” What a wonderful thought—our Heavenly Father holds us by the hand! He guides us through the difficulties of life, and afterward receives us to himself.

One of life’s most important lessons is to learn of our own insufficiency, our own lack of wisdom our own need. In childhood we could seek counsel of our parents. In adulthood we have sought counsel of our friends. Some of it has been good and some not so good. Certainly none of it has been perfect, for all human counsel is biased by imperfections of the counselor.

But after learning of the grace of God, after learning of his provision through Christ for the forgiveness of our sins, after learning of his plan for reconciling us to himself, made acceptable, righteous, justified before God through consecration, through the merit of the blood being imputed to us, we have found that more than ever, as sons of God, we need counsel, good counsel, reliable counsel. No one in the world can give it, for the course which we have adopted is contrary to the world, and contrary to the wisdom of the world, and contrary to the spirit of the world. But what a wonderful assurance we have that our Heavenly Father will guide us by his counsel, and afterward receive us to glory!

### **Inspired Counsel**

We have found his counsel in his Word—given by inspiration, given for doctrine, reproof, correction from error, instruction in right living—that we might be mature, completely equipped for every good work, And to follow his counsel brings comfort and joy. Of course we do not have to follow his counsel. Are we in the condition of heart where we do not feel our need? Have we

become self-sufficient in knowledge and understanding? Do we feel we can depend upon our own present amount of wisdom? If so, be careful! Israel fell into that condition and her house was left desolate. So we can be turned aside by a device of the Adversary. But the observation of those who have been long in the way is that through stumbling, blundering, and disappointments, many of the wayward, with mellowed hearts, learn their need of the divine counsel provided in God's Word.

May we for just a few moments note some of God's wise counsel given through his servants: "A soft answer turneth away wrath: but grievous words stir up anger." (Prov. 15:1) That is good counsel isn't it? Simple as it is, it is not always easy, perhaps; but if we follow his counsel we will find that God will be with us—in our class, in our job, and in our home.

And again: "Set a watch, O Lord, before my mouth; keep the door of my lips." (Ps. 141:3) He who listens to the counsels of the Lord will find that the best way to be successful in compliance with his good counsel is to have a heart filled with love and good thoughts—not only for God's people, our brethren, but for all others, too; for the good man out of the good treasure of his heart will bring forth good things; for out of the abundance of the heart the mouth speaks.

### **Teachable**

And here is another bit of good advice: "The meek will he guide in judgment: the meek will he teach his way." (Ps. 25:9) We all want good sanctified judgment. We all want to know God's way for us. And we can have these. It is that simple. All that is necessary is that we be meek, teachable. Of course, if we have pride of self or of knowledge, we will never submit to the Lord's guidance. Some people never learn because they think they understand everything already, so why should they bother to listen? If we are "holier than thou" in language or demeanor, the beauty and wealth of this counsel will likely escape us. But if we are meek, humble, lowly of mind, God

has promised to guide us in judgment. He has promised to teach us his way.

Here is further counsel—Hebrews 10:24, 25: “Let us consider one another to provoke unto love and to good works: 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.” May we listen to this counsel. May we determine to make full use of every means of grace which the Lord has provided for his people. Among these is the privilege of assembling with those of like precious faith, of enjoying spiritual fellowship. We enjoy the fellowship of God. We enjoy the fellowship of his Son. Let us enjoy to the full the fellowship of the ones of our own ecclesia. Of course they are not perfect; but neither are we. It is worth all the effort we can give to obey this counsel of God.

Our great “Counselor” has given us hundreds of such admonitions. They are all full of wisdom and blessing and good advice for us. All the meekness he instructs us to have, all the patience, bring to full development the spirit of love which is the bond of all the loving-kindness, is merely designed to cultivate in us and perfectness, for love binds everything together completely. Love represents the only condition of heart acceptable to God. It is love which says, “I delight to do thy will.” It is love which says, “Show me the way which I take.” Can we say this as we approach life’s experiences? So let us remember the assurance, “Thou shalt guide me with thy counsel, and afterward receive me to glory.” (Ps. 73:24) The Psalmist David says, “I will bless the Lord, who hath given me counsel: . . . I have set the Lord always before me: because he is at my right hand, I shall not be moved.”—P.S. 16:7, 8

### **The Peace of God**

In Hebrews 13:20, 21 we find these words: “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight.” May the

God of peace indeed be with us! There are two kinds of peace in a Christian's life. Both of these come from God. First there is the peace of reconciliation. We were born at enmity with God. But through obedience to the invitation, "My son, give me thine heart," and through consecration, by virtue of the merit of our Master's sacrifice, we have been made acceptable to God. Robed in the Master's righteousness, we are righteous before God—justified—reconciled to God and thus in harmony, at peace, with him. He begets us by his Spirit, and we are the Sons of God.

But wonderful as this process of reconciliation is, there is more to the peace which God gives than this basic family relationship. He also gives tranquility of mind, freedom from mental disturbance, calmness of soul, peace and rest of spirit. "The God of peace" is never disturbed, never perplexed, never confused. This is not because there is no disorder in his domain, no rebellion, for Satan has been in open defiant rebellion against God for six thousand years and more. Nor is God's peace based on indifference to human problems, for if it were, he would not have sent his Son.

God has peace because he knows his plans will not falter, his purposes will not fail. He knows the end from the beginning. "God is light, and in him there is no darkness at all." From his vast resources of the perfect balance of justice, wisdom, love, and power spring the peace which God possesses.

It is important for us to know that God has promised us his peace. Are there disorders in our small domain? Is there disharmony, discord? Do some misjudge our motives? Do some think our sincerity will bear watching? God has promised to exercise his power for us, and the foundation of God standeth sure. As our faith realizes the power of his peace we, too, shall have peace and rest in him. His peace is the basis of our repose. Yes, may the God of peace ever abide in our hearts—during every day of every year still remaining in our pilgrimage.

### **Walking with God**

And just as Jesus walked with Cleopas and the other disciple

on the way to Emmaus, may our Heavenly Father walk along life's way with us! And just as the hearts of those two burned as our Master broke to them the light of truth, may our hearts burn within us as the Father walks with us and talks with us and tells us we are his own, and we can talk with him as he walks with us. The privilege of prayer is great. As we walk along he reminds us of his promises—that he will never leave us nor forsake us; that his grace will always be sufficient. And we can imagine him saying, as we stroll together, "Besides these assurances, remember I have given you 'some, apostles; and some, prophets; . . . evangelists, . . . pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.'"—Eph. 4:11-13

Now, concerning our temptations, he may say, "There may come a desire to have pet ideas of your own. But you know that everything you hold as truth must be in harmony with my inspired Word." You may be tempted to lean on man, to worship idols, or to lean on the traditions of the elders as did so many in Israel. But thus you may lose the virility of thought so necessary for growth in grace and knowledge. So he may suggest that we each request a "thus saith the Lord" for what we hold dear. "To the Law and to the testimony," he says through the prophet, "if they speak not according to this Word, it is because there is no light in them." (Isa. 8:20) He may say, as we walk along, "It is a privilege, you know, to have the truth. It has brought great joy, but the truth doesn't lie on the surface. You have the truth," he says, "because I have revealed it to you. You prayed for truth, you studied the Word, and have been approved of by me, so through my Spirit I have helped you to rightly divide the Word of truth."

### **Keep Searching**

But do not be satisfied with your present attainment. For "search we may for many years, still some new rich gem

appears" to quicken our joy of walking in the light. Each one who walks with God in the light of his Word wields a power that must be used wisely. They must ask themselves the question, "Have I the faith to take a stand for truth, even though I know my stand will be unpopular with some? Have I the fortitude, the courage, to seek for truth?" Some do not. But oh the reward couched in the words of our Master, "Ask, and it shall be given unto you; seek and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Matt. 7:7, 8

### **Co-laborers**

And here is another expression found in God's Word (I Cor. 3:9): "For we are laborers together with God." Here is a relationship of unselfish service. Paul himself said, "I have planted, Apollos watered; but God gave the increase." (I Cor. 3:6) And then he added, "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." Working together with God is a high and honorable commission. It is given to every child of God. We have all seen much lost effort, wasted energy, in the preaching of error. But here the word "together" becomes meaningful—laborers together with God, with all the results, all the increase, dependent not on us, but on our partner in the service. It is God that giveth the increase.

Spiritual fellowship and spiritual service are the basis of much of the joy and satisfaction of a Christian life. To be efficient "laborers together with God" it is well to study how Christ, as the Master workman, went about it. First of all he wanted to do what the Father wanted done. "Lo, I come . . . to do thy will, O God." (Ps. 40:7, 8; Heb. 10:7) This must also be the keynote of our service. The doing of God's will is the first consideration. The work may not always be to our taste. But doing the sweet will of God should be to our taste always.

Sometimes the Lord may let us do some reaping, and that is pleasant work; we see results from our labor. But mostly the work we are asked to do is still, "I delight to do thy will, O my God." (Ps. 40:8) The Master went from town to town preaching the good news. Matthew 9:35 reads: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom." We have the same privilege. Let us unitedly labor together with God and he will be with us as we labor with this determination—not in faction, but in unity.

One secret of our strength is the realization of our need. It is when we feel our own inadequacy and our own need that God can work in us to do his will. When we reach the point of helplessness, what do we do? Give up? Let self-pity take over? Or do we open the door through prayer, and let our Lord take over and exert his power in handling our affairs? "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—Ps. 16:11

So may God be with us in our trials, in our victories, in our times of need, and in our times of joy. May he be with us through every experience of life, until we see him face to face. May he uphold us by his counsel, and with his sheep may he securely fold us. May he securely hide us beneath his wings, and provide us with daily manna. When we are threatened by the perils of life may he put his arms unfailing 'round us. And may we keep his banner of love floating over us until we have fought the last battle of faith, and, through his grace, have gained the victory!

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## Pride - Its Manifestation

**PRIDE** is a poisonous manifestation of selfishness. It is, as someone has well said, selfishness gone to seed. Every Christian should be on the alert to resist the encroachments of pride, because to whatever extent it is permitted to influence our thoughts and actions, it will blight our peace and joy in the Lord, and distort our every outlook in keeping with its own ugly form.

One manifestation of pride is undue self-esteem. Paul speaks of it as thinking more highly of one's self than is warranted—than one ought to think. Self-esteem manifests itself in many and unsuspecting ways. It may prevent one from accepting the truth from a humble source; and by the truth we mean not only the doctrines relating to the divine plan, but details of truth on any and all subjects. It is so easy for any of us to be wrong, even in the everyday things of life, that we should be willing to be corrected no matter from what source the correction may come.

If a person hesitates to seek advice for fear that it may reveal his own lack of knowledge, it is a sign of pride. In the world, the men and women who are the most successful are those who seek the advice of others, especially in fields with which they are not too well informed themselves. This is still more applicable to the Christian life. Our understanding of the truth of God's Word is less likely to be complete if we are unwilling to take into consideration the viewpoints of others of like precious faith. That is the reason it is so essential that we meet together for mutual study and fellowship.

Undue contention in presenting our views may be a manifestation of pride. The truth is such a bulwark of strength against error that we do not need to be contentious in its use. To be

overly concerned about a point may indicate that what we are presenting is partly our own view, rather than God's, and our pride is causing us to be contentious in its presentation. If such is the case, then pride will cause us to be very reluctant to change our opinion; that is, to admit that we are wrong even when the truth is apparent.

This self-esteem manifestation of pride also may cause us to resent reproof, even though the reproof may have been deserved and necessary. On the other hand, a Christian who is properly humble before the Lord and before his brethren will not resent reproof, even though it may not be merited. Elders of ecclesias should be specially on guard along this line; for unless they are, pride may ruin their usefulness as servants of the brethren. If an elder resents having his thoughts called into question by even the humblest member of the ecclesia, it is a sign of undue self-esteem, and he should take the matter in hand before he is slain by the monster.

Elders are servants of the Lord's people, and it is not fitting for servants to resent questioning by those whom they serve. If there is any doubt in the mind of a brother or sister as to where one of their servants, or would-be servants, stands with respect to doctrine and practice, it behooves that servant to display the greatest of patience and painstaking care to make his position clear. A refusal to do this may represent a lack of true humility before the Lord and before the brethren.

Self-esteem also sometimes manifests itself in the habit of interrupting others when they are talking. This may not always be the cause for such rudeness; sometimes it is just a plain case of nervousness. But if we find ourselves constantly interrupting others in order that we may talk ourselves, it could easily be that inwardly we think that what we have to say is more important than what the other person is saying. Such would represent undue self-esteem.

A willingness to listen to others is one of the evidences of true

humility, and is of prime importance to our growth in grace and knowledge. The lowliest saints of God, from the standpoint of education and ability, may often express thoughts which are golden nuggets of truth, more valuable, perhaps, than a whole discourse by one more talented. If we are not listening when these thoughts are expressed, we lose them; hence we lose the blessings that would accrue from them.

If we are not humble enough to listen to our brethren, we could easily become proud enough not to listen to the Lord. God speaks to us through his Word. If we go to his Word merely to find that which will bolster up an idea which we have developed in our own minds, it means that we are not truly listening to the Lord, but misusing his Word to satisfy the desires of our own self-esteem. Let us be on the alert, dear brethren, to note the slightest manifestation of pride along this line, and in prayer before the Lord ask him to help us to be free from it.

### **Social Pride**

Social distinctions among the brethren are, thank God, pretty well broken down, but the spirit of pride which was responsible for fastening the ungodlike theory of class distinctions upon the unhappy world is still apt to manifest itself among the brethren. We may, for example find ourselves seeking the fellowship of only the better educated and talented among the brethren, and ignoring those whom we consider not to be of "our kind." If we find any such tendency to be influencing us, we may be sure that the grace of God has not yet taken as full control of our lives as it should.

There is also danger that we may develop what might be called a spiritual class distinction complex. That is, we may wish to fellowship with only those whom we consider to be as well developed spiritually as we consider ourselves to be. Sometimes a fear is expressed that newly interested brethren coming into the ecclesia may spoil our deep fellowship. This is to our

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shame, and is unlike the spirit manifested by the Master. If we feel that we are well developed spiritually, let us rejoice in whatever privileges we may have in helping others to the same condition. If we do not rejoice in thus helping the weak, it is a very good sign that our own development is not as rounded out as it should be.

While it is true that Jesus seemed to regard some of his apostles more affectionately than others, this does not mean that he did not love them all, and was not glad for every opportunity he had of being with them all and serving them. In our truth association there will be those to whom we are drawn more than to others, but this does not mean that we should ignore any of the brethren, and not rejoice in every privilege we have of being with them and enjoying their fellowship. There should be no cliques among God's people—"All ye are brethren."—Matt. 23:8

### **Approbateness**

Too great a desire to be well thought of by the brethren may manifest itself in various ways. One may hesitate to speak, read, or pray in meetings. To onlookers this may seem to be a display of humility, yet, actually, it could be on account of fearing criticism if a mistake is made. We might decide that it is better not to give a testimony at all than to give a poor one which would give the brethren the thought that we are not very good at giving testimonies. Thus pride, in a very subtle form would be ruling our hearts.

We may have an ambition to lead. The apostle says that one who desires the office of a bishop, or elder, desires "a good work." (I Tim. 3:1) To have a desire to bless others through leading meetings, etc., is not in itself an evidence of pride, but it does expose the brethren to the dangers of pride. We can check ourselves in this connection by noting our own attitude when others are speaking or leading meetings. Do we feel like

staying away from meetings if we are not leading? Or, if present, are we uneasy and not paying attention to what is being said, all the while thinking to ourselves that we could bring out the thoughts much better than is being done? If thus we muse, let us beware—pride is gaining the ascendancy and, if encouraged, will cause our downfall.

Along this same line, pride will hinder us from rendering faithful service unless we can be foremost in affairs. One who is truly humble will be just as happy to serve as a deacon as he is to serve as an elder. Indeed, he will be happy to serve in every way possible even though the ecclesia does not recognize his service or confer any office upon him. For some reason the idea of preaching has taken on altogether too important an aspect in the minds of many of the Lord's people, with the result that, at times, brethren may get the idea that if they cannot be foremost in the service along this line they are being neglected and ostracized. If we find ourselves feeling that way about it, let us beware.

From the Lord's standpoint, the brother or sister who serves faithfully even in an obscure way, and who does not, therefore, receive the praise of the brethren, is just as honorable as those who are out at the forefront, perhaps more so; at least, there is less danger that such service is rendered in part because of the expressions of appreciation by the fellow workers. It is most proper that we afford every encouragement to those who serve, but how nice it would be to accord those who serve unheralded and unsung a little more attention along this line. They deserve it; and if they continue to be faithful in that which is least, surely rich blessings will be theirs in the kingdom, whether or not we recognize and appreciate their service.

Another possible manifestation of pride is the disposition to talk too much about one's humility, as though the friends would not know we were humble unless we told them. Humility does not need to be advertised. Like the fragrance of a beautiful rose, its presence is manifested without the necessity of special

attention being called to it. The rose does not need to say, "How sweet is my perfume," nor does a truly humble Christian need to call attention to his humility.

If we discover, then, that we are fearful the brethren will not recognize our humility, and feel that we have to call their attention to it, it is a sign that we have more approbateness than we thought. Of course, no brother or sister would actually say to others, "See how humble I am!" No, the flesh finds more clever ways of advertising its feigned humility than that. A brother might get upon the platform to speak, and open his discourse by saying that he did not understand why he was there, for there were others who could serve so much better. The chances are that if the brother really felt that way about it, he would have seen to it that he was not there. This might not necessarily be the case, but it could be, so deceitful is the human heart, and so desperately wicked. True humility will cause one to serve as well as possible in whatever position in the Lord's providences he may find himself, without making apologies, excuses, and explanations.

Another habit which might represent the spirit of approbateness is that of constantly referring to what "I said," or "I did." "Brother so and so asked me such and such, and my answer was thus and so," is an attitude we will do well to avoid. Deep down in our hearts referring to matters of this kind may be a desire to let the friends know that we are very brilliant, and in such high standing with the Lord that our advice in spiritual matters is constantly sought. We say it "might" display something of this kind. In any case, it is well to be on guard.

Another good test of humility is to note our attitude when others get credit which may properly belong to us. An interesting thought concerning some passage of Scripture may be under discussion. The thought may be based upon a suggestion that came from us. Do we "itch" to let the brethren know this; or are we happy simply in the knowledge that they are being blessed

as a result of our efforts? Right along this line it is well to scrutinize the motives of our every word and deed.

In our association with the brethren opportunities are constantly arising for rendering a little assistance here and there, by kind words and deeds. If, when we do these things, we look to see whether or not they were noticed by the brethren, it means that a little bit of pride is still left in our hearts. "Playing to the gallery," as the thought is expressed in modern language, will never get us into the kingdom.

Along this line of seeking approval from the friends for what we do, is the other test of what our attitude is when someone else is complimented and we are ignored. Do we resent this, instead of rejoicing in it? This is a heart-searching test, yet by it we are able to measure our growth in humility and to determine whether or not we have reached the point where we are able actually to esteem others as being better than ourselves, and are therefore glad to see them put forward.—Phil. 2:3

Although the habit of "foolish jesting" is generally looked upon by the brethren as merely a waste of time, yet it could manifest a spirit of approbateness in that one may seek to draw attention to himself and his brilliance through his ability to make the brethren laugh. In such an event the motive back of the jesting would be a whole lot more detrimental to the brother than the jesting itself. A humorous play on words, if wholesome and harmless, may help to relieve nerve tension; but, if prompted by approbateness, it will do serious injury to any Christian indulging in it.

Just as one may hold back from giving a testimony for fear of making a mistake and thus having his pride injured, so a Christian may seek to give a very eloquent testimony in order to display his ability. Here, again, approbateness would be displayed. To make sure that love, zeal, thankfulness, sincerity, etc. are the motives that prompt us in speaking, it is well to ask ourselves such questions as, Is it my desire to speak only for the

Lord? Am I truly seeking to be clothed in humility? Am I depending wholly on the Lord's strength to help me speak? Do I really sense my own weakness?

Pride may also be manifested in our characters by a reluctance to distribute truth literature for fear our friends and neighbors might see us, and on account of it not think so well of us. Then again, does pride in any way hinder us from firmly, freely, and gladly acknowledging our belief in present truth, no matter who may ask us? Or are we just a little bit ashamed of being a Bible Student? Are we reluctant about being seen associating with the truth people; or do we rather own them as our friends wherever and whenever we may be seen with them? In these ways also we may check to determine the degree to which pride rules our hearts.

### **Accomplishments**

Success in life, whether connected directly or indirectly with the Lord's service, proves a test to our humility. If we have, by God's grace, learned to do something well, how anxious are we to display our ability? Do we become fretful, and assume a persecuted attitude, when we imagine someone is holding us back? If so, it is well to realize that it is probably the Lord that is holding us back until we have learned well the lesson of humility. In all such matters it is important to remember that there are really no secondary causes so far as our relationship with the Lord is concerned. If our ambitions or plans are frustrated, let us not blame this brother or that sister, but realize that all the brethren on earth, whether true or false, could not keep from us that which the Lord wishes us to enjoy.

When we maintain this proper viewpoint of our relationship to the Lord, and of his watchcare over our highest spiritual interest, we will be greatly helped along the road to true humility. If our ambitions are checked we will search our hearts, and inquire of the Lord for the reason why, instead of blaming the brethren and becoming embittered toward them. Perhaps

the brethren may be wrong in their dealings with us; if so, that is something for the Lord to deal with. Of this we can be sure, that our own position in the matter could only be possible through the Lord's permission. And our faith in his watchcare should enable us to believe that he will permit nothing to happen to our lives but what will be for our highest spiritual welfare. In this let us rejoice.

The same viewpoint holds true even though our brethren in Christ may not be involved. In the business world, at our work in the factory or the office, we may seem to be held back from doing things which we aspire to do, and which we believe we have the ability to do. If this be the case, let us not blame our competitor, our foreman, our office manager, or our fellow worker. Let us, rather, as in our association with the brethren, seek to ascertain what lesson the Lord may have for us in our experiences. If they accomplish nothing more than to keep us humble before the Lord, they are very valuable indeed. But if we become embittered toward those whom we imagine to be responsible, we have failed in the test.

Some of us may have imaginary accomplishments, and these cause more trouble than real accomplishments. Real accomplishments often represent years of patient toil and trials and tests in the school of Christ, hence the cost of attainment is a counterbalance to keep the Christian humble who has attained. On the other hand, mushroom-like development of ability, even if it is real ability, is frequently not accompanied by development along other lines, hence one in such a position needs to be especially on guard. But if one's attainments are only imaginary, then the danger is truly great. Such a one may prove to be a great trial to many of the Lord's people. Seemingly there is always someone to sponsor the cause of a brother who imagines he is being persecuted by the brethren, and thus his pride is further encouraged, and his overcoming made the harder.

We have all heard the fable of the bird which tried to make an

impression by wearing borrowed feathers. We may be tempted to do this along spiritual lines. We may reason that we wish to serve the truth in the best way possible, hence use the material of others, permitting the brethren to believe that it is our own. The friends may say, as they have said of various ones in the past, "What a talented brother!" The friends no doubt received a blessing, but the brother's blessing would have been greater had he presented his own, though inferior outline, or else told the brethren the source of the thoughts he was presenting. The point in this is that the desire to get ahead among the brethren, which is a form of pride, may lead also to mild forms of deception.

We can check the attitude of our hearts along this line by carefully scrutinizing the motive of everything we say and do. For example, it is always commendable to quote the Bible in proof of what we believe, whether it be from the platform or in private conversation, but there is a possibility of quoting long passages of Scripture merely for the purpose of parading our knowledge before the friends. Let us watch ourselves along this line, and make sure that all we say and do is with the motive of glorifying the Lord, and not to display self.

### **Spiritual Achievements**

It is well to examine ourselves to discover what progress we have made in overcoming pride. Along this line, here are a few thoughts for prayerful consideration.

Are we truly glad to express approval of any grace of the Spirit we see manifested in others, feeling at the same time that we have not reached such a high attainment ourselves?

Are we always looking for superior qualities in others, and happy to acknowledge them when suitable opportunity offers?—Phil. 2:3

Have we learned to measure ourselves, not by ourselves, but by the perfect standard, Christ Jesus?—II Cor. 10:12

Are we humble enough not to fear that the brethren will think we are not humble?

Are we truly glad to take a back seat while others are taking a leading part in the service?

Are we patient and gentle in defending the truth?

Do we rejoice when various doctrines of the truth are repeated for the benefit of learners, even though we know them ourselves?

Are we able to enter wholeheartedly into the comments and prayers of others, even of the least talented, and not permit them to rankle us with the feeling that we could do so much better ourselves?

Have we developed to the point where we are not resting on the laurels of past service, but instead, are rejoicing in the golden opportunities of the present?

In this whole lesson of pride, Jesus is our pattern. He had all knowledge, all ability—earthly and heavenly—yet he said that his teachings were not his, but his Father's. He said that he could do nothing of himself, but only as the Father helped him. His words, Jesus claimed, were not his own, but the Father's. In view of this wonderful example of humility, how should we walk who once were sinners, enemies of God, and without any spiritual knowledge, wisdom, or ability?

May we indeed remember that "before honor is humility" (Prov. 15:33; 18:12); "before destruction" is pride (Prov. 16:18, 19); and that pride is so displeasing to God that it is classed with murder, bearing false witness, and with lying. (Prov. 6:16, 17) Let us, then, endeavor to be clothed with humility, and being adorned with this and other graces of the Spirit, be truly "meet for the Master's use."—II Tim. 2:21

—Based on notes by Brother B. H. Barton



## The School of Christ

ALTHOUGH the expression, "the school of Christ," is not found in the Word of God, the thought is suggested in many places. For instance, Paul says, "The law was our schoolmaster to bring us unto Christ." (Gal. 3:24) The Greek word here translated "schoolmaster" was the title applied to a servant kept in wealthy families among whose duties was that of leading his young master to and from school. Somewhat similarly the instructions and lessons provided for Israel under the Law Covenant were intended to lead those rightly exercised by them to receive Messiah when he came, and to enter his school.

And all who have come into Christ since that time have also entered this school to learn important lessons, and to have certain experiences profitable to their future life. Just as school prepares a child for the duties of life, so the lessons learned in the

school of Christ prepare God's children (1) for duties and services in the Lord's vineyard, and (2) for service in the kingdom beyond the veil.

The members of the Early Church were known as disciples, which means "learners" or "pupils." And our Lord represented himself as their Master or Teacher, saying, "Ye call me Master [Rabbi] and Lord: and ye say well; for so I am." (John 13:13) Again, Messiah is referred to as "that Prophet" (Deut. 18:15-19; Acts 3:22, 23); that is, the great Teacher whom God had promised to raise up for the instruction of Israel and the world.

### Conditions for Entering

How do we get into the Lord's school? These conditions, as we should expect, are very clearly set forth in the New Testament: (1) repentance—a turning away from sin, and recognition of Jesus as our Redeemer; (2) a willingness to come unto God by him and to be taught of him. Before a child can begin his schooling, the school fees have to be paid, either directly or in-

directly. In the case of certain private schools these fees are quite high; even so it is with the school of Christ. This school is a very select one, and the fees are proportionately high. As the Headmaster, the Lord Jesus, said on one occasion, "Whosoever . . . forsaketh not all that he hath, he cannot be my disciple," cannot be my pupil, or scholar. (Luke 14:33) Thus, full consecration is the cost of entrance into this school, the church, the body of Christ.

Just as a scholar on entering school needs textbooks from which to learn his lessons, so the scholars in the school of Christ have been provided with a textbook, the Bible; or we might call it a library of sixty-six textbooks all bound under one cover.

### Lessons

There are two primary requirements in every school: (1) obedience to the general rules of the school; (2) the paying of proper attention to the lessons given. Just as in some schools the scholars are badly taught, and thus are handicapped when the time comes for them to enter a school of a higher grade, so it has been with many of the Lord's disciples. They have entered classes professing to be departments of the school of Christ, but

some of their lessons have been taught very badly.

For instance, in connection with such important subjects as spelling, the meaning of words, and the multiplication table, they have been taught that three multiplied by one equals one; also that death is spelled "s e p a r a t i o n," and means life in a condition away from God. But when we entered a better department of the Lord's true school, we learned that three multiplied by one equals three; and that death is spelled "d e a t h," and means the opposite of life, the absence of life, even a condition of nonexistence until the resurrection. We learned also that the soul does not mean something that is "without exterior or interior, and without body, shape or parts, and that one could put a million of them into a nutshell," as some schools teach. Actually the soul, according to the Christian's textbook, means a person or being which results when the breath of life unites with a proper organism. (Gen. 2:7) Therefore man is a soul, and does not possess a soul. Adam, when the breath of life united with the perfect organism, "became a living soul."

### Geography

Another subject in a school

curriculum is geography, which means learning the location of places, and is the science of the earth and its life. There is a kind of spiritual geography corresponding to this in the school of Christ, about which many would-be pupils have been sadly mistaught. Take, for instance, the place called "paradise." False teachers, claiming to be professors in the Lord's school, have told us that this is a place to which a Christian goes at the moment of death—an intermediate state between death and the resurrection. Our textbook, the Bible, tells us something very different from this. In Genesis 2:8 we read, "The Lord God planted a garden eastward in Eden." The word "paradise" is of Persian origin, and signifies a park, or a garden. Turning now to the New Testament, in Luke 23:42, 43 we read: "And he [the thief] said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee today, [correcting the position of the comma] shalt thou be with me in paradise."

What has led to so much misunderstanding regarding paradise, where and what it is, has been the misplacement of the comma. Jesus did not say to the

dying thief, "Today thou shalt be with me in paradise," for both died that day. Jesus was raised from the dead on the third day, while the thief still awaits a resurrection: but, "I say unto thee today, [this dark and gloomy day, when all hope of life seems lost] shalt thou be with me in paradise."

When Christ's kingdom is set up, the curse of sin and death will be lifted, and the whole earth in time will become as the garden of the Lord (paradise). The repentant thief, as well as the other one, will be brought forth to enjoy the opportunity of receiving the blessings of that day, for the resurrection of the dead includes "every man in his own order."—I Cor. 15:23

### History

Another subject taught in the school of Christ is history, which might be described as a record of past events and information about them. So our textbook, the Bible, gives us a record of all the important events connected with the divine plan, and when they take place. For instance, we are shown that God has not been selecting the church from the days of righteous Abel onward, but that the church, which enjoys "so great salvation," was founded at Pentecost (Heb. 2:3; Acts 2nd

chapter), and will be completed when the Master of the house rises up and shuts the door to the high calling, at the close of the Gospel Age.—Luke 13:25

Then the Scriptures tell us about the universal empires which have succeeded one another since the overthrow of the typical kingdom of Israel, which ceased with the dethronement of King Zedekiah. Ezek. 21:25-27) The first of these Gentile empires was Babylon, coming into universal control in 606 B.C.

The lease of power given to the Gentiles to rule, prophecy shows, was to last for a period of 2,520 years. (606 B.C. to A.D. 1914) Following this, their lease having run out these empires have been disintegrating in a time of trouble such as was not since there was a nation. (Dan. 12:1) And "in the days of these kings [the last representatives of Gentile power] shall the God of heaven set up a kingdom." (Dan. 2:44) A mere statement of these scriptural truths shows how misinformed are many professed teachers in the school of Christ who tell us that this kingdom is to be set up through a gradual conversion of the world.

### **Needlework**

Another subject taught in the

school of Christ is needlework, suggested by the text, "She [the bride of Christ] shall be brought unto the king in raiment of needlework." (Ps. 45:14) Spiritual needlework is one of the most important subjects in which the Lord's disciples are instructed. It consists of the working into our robe of the Lord's imputed righteousness, the graces of character so perfectly illustrated in the character of our great Teacher, and required of everyone who would graduate from the school of Christ. The main lines of this pattern may be seen in II Peter 1:5-7.

### **Discipline**

In every properly conducted school there must be discipline. So for the eternal well-being of the Lord's pupils in his school, strict discipline is kept. Unruly ones are at times delivered over to Satan, that they may learn not to blaspheme. (I Tim. 1:20) And those who neglect their covenant involving the sacrifice of the justified human nature may have to be delivered over to Satan for the destruction of the flesh, that the new creature may be saved in the day of the Lord.—I Cor. 5:5

The school of Christ inaugurated at Pentecost is not to remain open forever, but only until

the close of the Gospel Age, when the Headmaster of the house will rise up and close the door. At that time we are told that many will have a desire to enter this school. Many will seek to enter in, and "shall not be able."—Luke 13:24

The question some ask is, "What about the eternal destiny of these, as well as of all who have never heard of the school of Christ?" Further, "In view of the fact that one object of the Lord's school is to prepare the pupils for eternal life, what about all those who have heard the Lord's invitation but who fail to take advantage of it?" The Bible answers that in the Millennial Age God has arranged to open another school into which all mankind (apart from the church) may come as pupils, that they may be prepared for the eternal earthly blessings of the kingdom of God.—Isa. 2:2-4

The fee to enter the school now open, as we have seen, is a very high one. "Whosoever . . . forsaketh not all that he hath, he cannot be my disciple." (Luke 14:33) But for the Millennial-Age school the fee will be considerably lower. No sacrifice will be required in that day, but obedience to the law of the New Covenant according to ability will

be required of each one. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8

Prior to the nineteenth century there was no compulsory education, and there is still no uniform system in the United States, each state having its own system, largely copied from other states. During the Gospel Age, entrance into the Lord's school now open is voluntary. But membership in the Millennial-Age school will be a compulsory one, even as schooling today is for all children. But the same great Prophet will be the Teacher (Acts 3:22, 23), and for his assistants he will have those who have graduated from his school of the Gospel Age.—I Cor. 6:2

Just as a scholar, when going from one school to another, is put into the first, second third, or fourth grade according to the progress he has previously made, even so it will be in the great school of the Millennial Age. Although the world of humanity is not now in the school of Christ, all are, however, in a school—the school of experience; and according to the way life has been used under present imperfect conditions, each one will be graded according to a higher or lower

standard in the new school which is intended to prepare them for eternal life.

Some who have to the best of their ability practiced the principles of righteousness at the present time may perhaps soon reach the top grade in the Millennial Age, while others, having been awakened to shame and contempt (Dan. 12:2), will have to begin in the very lowest grade of the school, having willfully refused to give heed to the textbook, the Bible; or, as will be the position of many, who have never had an opportunity of the instruction in righteousness provided therein, having been blinded by the Adversary.—II Cor. 4:4

Just as some boys at school need very little discipline, while others have to be punished repeatedly, so it will be with mankind. Many stripes or few stripes will be the order of that day. (Luke 12:47, 48) At the end of a school term comes the examination in order to show how the scholars have profited by the instruction received, and prizes are offered for those who pass well. So at the end of the teaching of a thousand years will come the day of final examination. Satan is to be loosed out of his prison to tempt mankind (Rev. 20:3, 7, 8),

and the great Teacher will then note how the world responds to these tests. Indeed, mankind will have to pass this examination so well that only those receiving one hundred per cent marks will gain the great prize of eternal life. Nothing short of perfection will be the requirement of the great Teacher and Judge, and perfect love will be the universal law.

The successful candidates will hear the Lord's cheering message, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) Then the words of the wise man will have their complete and perfect fulfilment: "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6) Never again will there be an outbreak of sin, and consequently death. (Rev. 21:4) "God doeth loftily in his power [his great power enables him to carry out all his purposes, how and when he will]: who is a Teacher like unto him?" (Job 36: 22, R.V.) to achieve such glorious results! May we show our gratitude for all that is being done for us, by learning well the lessons of the present time. May we never reach a condition where we think we have nothing more to learn.

## BRITISH 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

E. T. NADAL

Welling . . . . . Dec. 12

Dublin . . . . . Dec. 10

J. H. MURRAY

Gorticar . . . . . 11

Latchford . . . . . Dec. 5

Londonderry . . . . . 12

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## Our Brethren in India

By Brother G. R. Pollock

FREQUENT shadows of the coming final and great catastrophe are passing over the world these days, and, as I write this, there is a heavy shadow over India. Sister Pollock and I are on the plane to Madras, India, from Colomba, Ceylon. We expect to be in India for several days if conditions there permit. India is at war with Pakistan. China has given an ultimatum to India, and almost anything can happen.

Our entry into India has been accomplished through considerable effort. First, we had difficulty obtaining a visa. And then, because of the war, air flights to Northern India were all canceled, including ours. We proceeded to Ceylon, and after several days our flight to Madras has been arranged. The wisdom of entering a war-torn country during hostilities was considered, but we had such definite providences of the Lord to tell us that our service was needed there that we took courage, and here we are now in Madras on the first leg of our journey which will take us to Bangalore, where the day after tomorrow a three-day convention of Bible Students begins.

India is a country of more than 474 million people, and it would appear that there are more than half that many cows also—sacred cows, that is. These cows seem to be in full possession of the streets and roads. Monkeys also are in evidence as one walks through the streets near the parks. Some speak of monkeys as India's daylight robbers because of their propensity for climbing through unscreened open windows and picking up

anything that shines or glitters. Mothers beg as the only means of getting food for their emaciated babies and children.

This report is not of India, but of the forty-fifth annual convention of Bible Students in India. This year it was held in Bangalore on September 22-24. This is the first time in decades that the convention had delegates from America. The friends gave us a warm welcome and on several occasions hung garlands of fragrant flowers around our necks as an expression of their Christian love.

The brethren in India wanted to hear from their brethren in distant lands, and had arranged their program to this end. During the three days of convention we spoke four times to the friends, and three times to the public. The seventy-five brethren who attended came from various cities in South India where Bible Students classes exist, many of them dating back to the ministry of Brother Russell, who visited India and preached the Gospel of the kingdom here. The convention would have been larger, but thirty to forty brethren were not able to get away from their employment at this time of the year, and because India at present is on a crash war economy.

In the evenings the public meetings were attended by an average of one hundred and thirty, including the brethren. Quite a number of brethren under thirty years of age were in attendance. All my talks had to be interpreted. The three vernaculars most represented at the convention were Tamil, Canarese, and Talugu.

No musical instrument was played at the convention, but without such aid the brethren made a joyful sound as they sang hymns each in his vernacular. Some of the hymns we knew, and we joined with them. They sang one hymn in English for our benefit.

There was also a baptismal service, and after listening to our discourse, which emphasized that sacrifice is a part of our true baptism into Christ, another sister joined the original candidate, so these two symbolized their consecration to God. Also, as a

matter of interest, the brothers sat on one side of the center aisle, and the sisters on the other side.

I was pleased to find the pilgrim brethren and the class elders well established in the truth. We discussed many important doctrines with them and found that they had learned, through the use of the truth literature, to "rightly divide the word of truth." And, while the language barrier is a very definite factor among our brethren in India as well as it is for ourselves, it is reasonable to conclude that the clarity in the truth which I found among those with whom I talked has found its way into the hearts of the others.

Brother Gilbert, one of our pilgrim brethren in India, was an able interpreter, not only of the discourses, but of our discussions with the brethren off the platform. After the convention, other meetings were held and Brother Gilbert, who is fluent in all three (and other) vernaculars, was indeed a very great help.

The hall in which the convention was held is a Hindu meeting place. The only other suitable hall is owned by the Methodist Church, but it was refused to us. The meals were served in an adjoining room, under the capable control of Brother Joseph's wife, Jennie. As is the custom in India, the brethren are served their meals on plates made of leaves. The floor is their table, and they eat without knives, forks, or spoons.

At night the meeting place becomes a hotel, and the brethren rest on the floor until morning and another day of spiritual refreshment. Many of the brethren came from three to four hundred miles to attend this convention, which, to the Pollocks, will be a never-to-be-forgotten experience.

Our first night in Madras was quite exciting. We had just returned to our hotel room from dinner when the phone rang and we were informed that a black-out had been called, and we were to turn off all lights. The sirens sounded, the trucks with loud speakers thundered outside calling to the places where light still appeared. Then the shrill whistles of the wardens stopped cars and directed people to shelters. This was the real

thing, and an experience also to be remembered. But no bombs fell, and eventually all was clear.

And while in this experience we may have doubted the wisdom of visiting India at this particular time, nine days later, as we left our new-found brethren, who have learned the meaning of the word "sacrifice" as a part of their Christian walk in a way that many of us do not know, we were so glad that black-outs, or any other possible difficulties, had not deterred us from meeting with those of "like precious faith" in this distant continent of India.

It may interest some to know that the Bible Students Magazine, printed in the vernacular, has a circulation of 400 per month. And while the magazine serves more than the consecrated, its influence among the brethren is of great value. The brethren who attended the convention are not blessed with worldly goods such as we in the West have learned to take for granted. Only six or eight brethren in all India have radios; none of them owns an automobile, and none of them has ever seen television, although some have heard of it. But they have heard the song of Moses and the Lamb (Rev. 15:3) and rejoice in their calling, and trust that, if faithful, they will play a part in blessing the families of India, together with "all the families of the earth."

## WEEKLY PRAYER MEETING TEXTS

**DECEMBER 2**—"And now, why tarriest thou? Arise and be baptized."—Acts 22:16 (Z. '01-186 Hymn 33)

**DECEMBER 9**—"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12 (Z. '98-41 Hymn 310)

**DECEMBER 16**—"How long halt ye

between two opinions? If the Lord be God, follow him; but if Baal, follow him."—I Kings 18:21 (Z. '02-42 Hymn 28)

**DECEMBER 23**—"A word in season, how good it is! A word fitly spoken is like apples of gold in pictures of silver."—Proverbs 15:23, 25:11 (Z. '02-381 Hymn 312 A)

**DECEMBER 30**—"Thou crownest the year with Thy goodness."—Psalm 65:11 (Z. '00-365 Hymn Appen. Y)

## The Dawn for 1966

OBSERVATION and experience have demonstrated that the monthly visits of The Dawn constitute an effective ministry of the truth, both to those who know the truth and those who are learning the truth. It is for this reason that we endeavor to provide as much variety of subject matter as we can. Thus there is provision for readers in every category. Many inquire what more they can do to disseminate the truth, and we are mentioning the 1966 Dawns at this time with the hope that larger numbers than ever will, by sending in subscriptions, use this means to further promote the truth which is so wonderful to so many of us.

The usual departments of subject matter will be maintained, and one which has been largely omitted for a number of years will be resumed; that is, the question and answer section. "Your Questions" was the title of this department, and increasingly since its discontinuance, requests for its resumption have reached us. These questions and answers seem to have proved to be a great blessing to the newly interested. Naturally we cannot publish answers to all the questions which are sent to us, but we will try to use the questions which will, in our judgment, be of special interest to the largest number.

There will be the usual "Highlights of Dawn" articles, which are the articles that deal with world conditions and developments, relating them to the outworking of the divine plan as outlined in the prophecies and promises of the Bible. We do not attempt to forecast future events, except, of course, those great

events of the divine plan, such as the "restitution of all things." But as for events in the world which are not clearly outlined in the prophecies, we think it is better to wait and see what the end situations will be, rather than to speculate in advance above that which is written.

The International Sunday School Lessons will again be discussed, and will appear in the "Bible Study" department. People in thousands of churches throughout the land have witnessed one or more of "The Bible Answers" films, and we think it appropriate that any of these who may be interested, and who use the International Sunday School Lessons, will be able to get a present truth explanation of them in *The Dawn*. If you know of any earnest denominational friends, send them *The Dawn* for a year. It will be the next best thing to visiting them twelve times to bear witness to the truth!

The "Christian Life and Doctrine" department will continue to carry devotional articles on Christian faith and living, and articles also on the various doctrines of the divine plan. Indeed, beginning with January 1966, we will publish a series of articles which will present a sequential outline of the entire divine plan. The general title of this series will be, "The Creator's Grand Design." The first of these articles will call special attention to the hopeless chaos the world is in today, and therefore the need for divine intervention if the human race is to be saved from its own folly and selfishness. We think you will enjoy this series of articles and will be glad that you have made them available to others by sending in their subscriptions to the 1966 *Dawn*.

"The British Section" will also continue. Many have expressed how much they enjoy the articles in this department of *The Dawn*. Written in Britain, these articles have a different style than those written in this country, and the brethren find them refreshing. These articles should also be shared with as many as possible.

Through "Talking Things Over" and "Vineyard Echoes"

we will endeavor to keep the brethren as well informed as possible of interesting developments in connection with the general ministry of the truth. Many tell us that the first thing they read when they receive The Dawn is the "Encouraging Letters." We will continue to publish as many of these as we can.

The listings of The Bible Answers television programs and the "Frank and Ernest" radio programs is a valuable service, especially to the newly interested. It puts them in touch with the spoken word of our general ministry, and helps to maintain their budding interest. These listings should get into the hands of more people.

Then there are the listings of speakers' appointments. Through these listings many are brought into contact with the brethren, and given an opportunity to hear a traveling speaker who otherwise might not know that such a speaker was in the territory. Serving a similar purpose are the convention announcements. These, of course, will also be continued.

Last, but not least, is the fact that the monthly issues of The Dawn list all the various books and booklets which we publish, including "Studies in the Scriptures." This puts the entire library of truth literature before Dawn readers each month, and experiences every day are proving what a great blessing this is to those who are seeking to know the way of the Lord more perfectly.

We are not calling attention to the many things to be found in The Dawn because you do not know them; the vast majority of our readers are well acquainted with the general format of this present truth magazine. Our purpose is to emphasize that here, in the twelve issues of The Dawn for 1966, will be an effective presentation of the great fundamentals of present truth, designed to encourage and strengthen the mature, and to stimulate and feed those who are hungering for a better understanding of the Word of God. Let us share this provision with as many as possible! You may use the coupon on pages 63 and 64 if you wish.

## GOLDEN GEMS

### Purifying the "Sons"

"He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

—Malachi 3:3

THOUGH the trying in the fire will separate the dross completely and purify both the gold and the silver—nevertheless he who purifies, who refines, is our Lord and Master, who bought us with his precious blood, who has assured us of his love and sympathy, and has promised with the apostle that he will not suffer us to be tempted above that we are able to bear, but will with the temptation also provide a way of escape, and he has assured us that all things are working together for our good, because we love God and have been called according to his purpose. If we knew in advance just how each trial of faith and love and devotion to principle and loyalty to the Lord and to the brethren would come we might be prepared to meet it, and correspondingly it would be less severe, and our humility, patience, and love be correspondingly less tested. But the Lord wishes to test us along these very lines, hence our trials usually come from unexpected quarters. This makes them more severe and proves better the real sentiments of our hearts. The Lord desires to purge

out of us everything in the nature of dross—self-will, personal ambition, pride; he wishes to cultivate in us loyalty to himself and the principles of righteousness.

—OO—

### Sprinkled with Pure Water

"Every man that hath this hope in him purifieth himself even as He is pure."  
—I John 3:3

AS IT is necessary to a thorough cleansing of our natural bodies that we should wash with "pure water," so much the more is it necessary for the cleansing of our moral characters that we should have the pure water of divine truth, and not the muddy and polluted teachings of the Adversary, or of those whom he has blinded. As we look about us upon the many streams of Babylon we find that they are sadly befouled, and wholly incapable of cleansing any from filthiness of the flesh and of the spirit—wholly incapable of perfecting any in holiness of the kind which the Lord requires. False ideas of God and of his character and his plan develop in the devotees of such theories a low standard of character, because the low standard which they set for themselves and other fellow-mortals is really higher than that which they ascribe to the Creator. How important, then, is the truth, and

how much meaning we find in our dear Redeemer's prayer to the Father on our behalf: "Sanctify them through thy truth: thy Word is truth." Let us not attempt to sanctify ourselves through any other washing than this; let us not be satisfied with anything short of the "pure water," the pure Word of God, the pure truth.

—oOo—

### Learning of Him

**"They took knowledge of them, that they had been with Jesus."**

—Acts 4:13

WE GIVE due weight to doctrinal knowledge of the divine character and plan as set forth in the divine Word. But while emphasizing all this, and contending for its absolute necessity to growth in grace, we feel the need of continually urging upon the Lord's followers those features of the Master's teachings which constitute more particularly his spirit, his disposition. The sum of these is called love. As of our Heavenly Father it is declared that "God is love," so also love is the special characteristic of our Redeemer, who was the image, the very reflection, of the Father. The analysis of love as given by the apostle, may be understood to be an analysis of the divine character as exemplified in our Lord Jesus—meekness, gentleness, patience, long-suffering, brotherly kindness—love. And since all his followers

are invited to become disciples, or learners, under him as their teacher, it follows that all who learn of him will gradually attain to these same elements of character. How could we better proclaim our relationship to him? How could we better recommend to others the school of Christ? How could we better show forth the praises of our Master than by living out his example, representing his character before men? Is not this the significance of his injunction, "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven"? It is proper, indeed, that we let our doctrines shine out before men, but it is specially important that we let the character of Christ shine out. It is especially important that the doctrines and the character shall correspond and co-attest each other. We remember the Lord's words, "By this shall all men know that ye are my disciples, if ye have love one to another." This was the new commandment that we should love one another as he has loved us.

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"In quietness and in confidence shall be your strength." Every Christian at times is assailed by doubts. Faith may live in a storm of perplexity but doubt and perplexity cannot live in faith. As faith rises, the storm of discontented thoughts subsides. In the same proportion that there is faith in the heart there is also peace—the "peace of God" which passes all human understanding.

## LETTERS OF APPRECIATION

### Rejoicing in Truth

"Dear Christian Brethren: I received the book, "The Divine Plan of the Ages," which you sent to me. It really opens up the truth of the Bible to me. Every book I have ever received from the Dawn Bible Students Association gives me a clear understanding. These books mean more to me than any books I have ever read. The two dollars enclosed is to help in sending the books to others."—Iowa

### Questions Answered

"The Bible Answers is the most interesting thing on the air. Each soul has at least one question that needs answering. Your programs in time, get around to all the questions in people's minds, and in words so plain that even a child can understand. Thank you for serving God and man in this wonderful way."—Oklahoma

### On Two Stations

"The Bible Answers: We are at a loss for words to tell you how much your program means to us, and we rarely miss one. We get you on Station KOSA-TV and Station KVKM-TV, and we are thankful that the program comes on at different times on these stations, for it enables us to get both programs each Sunday. We have also been telling other people about it, and asking them to listen. If you are supported by donations,

please advise and we will be glad to share in a small way in your great work."—Texas

### Prophecies Explained

"Dear Sirs: Please send me your booklet, 'God and Reason.' I happened to find your program this morning while tuning in on another program that I watch each Sunday. I enjoyed your program because you brought to light the prophecies of the Bible and applied them to world conditions today. We need more of these explanations."—Maine

### Helped Very Much

"Dear Sirs: I enjoy your programs so very much. We lost our only child two years ago, and at times I find it very hard to go on. I turned on the television one Sunday morning and just happened to get The Bible Answers. The programs have helped me so much. They have given me new faith, and something to look forward to. Thank you so very much."—Wisconsin

### Enjoy Program

"Dear Sirs: I want you to know how much my husband and I enjoy your half hour on TV Sunday mornings. We cannot go to church, and The Bible Answers is heaven sent. I thank God for this half hour, and may he always keep it on TV."—New Mexico

### **Helped by Recordings**

"Dear Brethren: I cannot begin to tell you how very much I enjoy and benefit from the tape recordings you send me, especially the spiritual subjects. Please keep them coming. May our Heavenly Father richly bless you in this most rewarding service."—England

### **All Correct**

"I have taken The Dawn Magazine for many years, and would be lost without it. I study the Sunday lessons every Sunday, and read the magazine from cover to cover. I check your Bible quotations and find them all to be correct. It's a great magazine, and I would advise everyone to subscribe to and read it. I have sent for a great many of your booklets and find them all very interesting."—Kansas

### **People Should Learn**

"Dear 'Frank and Ernest': I am a faithful listener to your program. I would appreciate the booklet, 'The Truth About Hell.' I really appreciate listening to you because you believe as I do, and other people should also learn what the real facts are. Being almost blind I will have to have someone read it to me."—North Carolina

### **Interest Increasing**

"Dear Sirs: Thank you very much for your kind letter. I am receiving my Dawn and enjoy the way the articles are written. I am finding my Bible a constant source of knowledge and education that I had not dreamed was possible. I thank God I picked up The Dawn in that bus station, and I bless the person who was responsible for putting it there. God bless you all!"—Florida

### **Pleased**

"Dear Brethren: I was so pleased with the article in the October Dawn, 'The Dawn and Its Ministry.' I am just as anxious to get my Dawn Magazine as for my daily meals. I cannot express in words how much I enjoy all the Dawn literature. Thanks for everything."—West Virginia

### **Recognizes Truth**

"Dear 'Frank and Ernest': I am a faithful listener to your Sunday program. I would appreciate the booklet, 'The Truth About Hell.' I really appreciate listening to you because you believe as I do. My sincere thanks."—North Carolina

### **The Truth**

"The Dawn has been a comfort to me. It is so wonderful to realize that I am reading the truth. I cannot convince my children that this is the truth, and that there is so much to prove that it is. I believe that the kingdom of righteousness will soon be established. I wish it was tomorrow."—New York

### **Penetrating**

"The Bible Answers: I enjoy your TV discussions Sunday mornings. They are enlightening and encouraging. They penetrate the Scriptures, and help me to understand the Bible in a way that I have never known before."—Texas

### **Comforted**

"I lost my husband August 24, and you will never know how much your booklet called 'Hope' has helped me. I wish the whole world could read and believe this message."—Florida

## SPEAKERS' APPOINTMENTS

### Ministering the Glorious Gospel of Christ

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

<p><b>SAM BAKER</b></p> <p>London, Ont. Dec. 14</p> <p>Chatham, Ont. 15</p> <p>Jackson, Mich. 16</p> <p>Chicago, Ill. 19</p> <p>Batavia, Ill. 20</p> <p>Clinton, Iowa 21</p> <p>St. Louis, Mo. 22, 23</p> <p>Kansas City, Mo. 25, 26</p> <p>Wichita, Kans. 27</p> <p>Oklahoma City, Okla. 28</p> <p>Phoenix, Ariz. 31-Jan. 2</p> <p><b>THOMAS HICKS</b></p> <p>Baltimore, Md. Dec. 19</p> <p>Philadelphia, Pa. 19</p> <p><b>G. M. JEUCK</b></p> <p>Sayville, N. Y. Dec. 12</p>	<p><b>A. H. KRUMPOLT</b></p> <p>New Haven, Conn. Dec. 19</p> <p>Waterbury, Conn. 19</p> <p>Boston, Mass. 26</p> <p><b>R. J. KRUPA</b></p> <p>Allentown, Pa. Dec. 12</p> <p><b>L. P. LOOMIS</b></p> <p>York, Pa. Dec. 12</p> <p><b>H. W. PRICE</b></p> <p>Los Angeles, Calif. Dec. 1, 2</p> <p>San Luis Obispo, Calif. 3</p> <p>San Francisco, Calif. 5</p> <p>Redding, Calif. 6</p> <p>Salem, Oreg. 7, 8</p>	<p>Portland, Oreg. 9</p> <p>Onalaska, Wash. 10</p> <p>Tacoma, Wash. 11, 12</p> <p>Bremerton, Wash. 13, 14</p> <p>Seattle, Wash. 15</p> <p>Bellingham, Wash. 16</p> <p><b>C. A. SMITH</b></p> <p>Catawissa, Pa. Dec. 12</p> <p><b>RICHARD SURACI</b></p> <p>Hartford, Conn. Dec. 12</p> <p><b>STEPHEN SURACI</b></p> <p>New London, Conn. Dec. 19</p> <p><b>W. N. WOODWORTH</b></p> <p>Paterson, N. J. Dec. 19</p>
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The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

<p><b>GEORGE BALKO</b></p> <p>Duquesne, Pa. Dec. 12</p> <p><b>MIKE BALKO</b></p> <p>Pittsburgh, Pa. Dec. 19</p> <p><b>JOHN BARACOS</b></p> <p>E. Liverpool, Ohio Dec. 12</p> <p><b>NICK BARACOS</b></p> <p>Duquesne, Pa. Dec. 5</p>	<p><b>J. BURTON BROWN</b></p> <p>Riverside, Calif. Dec. 19</p> <p>Ontario, Calif. 19</p> <p><b>DAVID A. BRUCE</b></p> <p>Santa Ana, Calif. Dec. 12</p> <p><b>EDWARD FAY</b></p> <p>Stockton, Calif. Dec. 5</p> <p>Sacramento, Calif. 6</p>	<p><b>JOSEPH FENCHAK, JR.</b></p> <p>Connellsville, Pa. Dec. 5</p> <p><b>BRUNO HACK</b></p> <p>Gary, Ind. Dec. 19</p> <p><b>ARTHUR JEZUIT</b></p> <p>Beloit, Wis. Dec. 5</p> <p><b>EDMUND M. JEZUIT</b></p> <p>St. Louis, Mo. Dec. 19</p>
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<b>GENE JEZUIT</b> Milwaukee, Wis. Dec. 5	<b>ADAM MISKAWITZ</b> Minneapolis, Minn. (Fillmore) Dec. 5	<b>GEORGE TABAC</b> Wausau, Wis. Dec. 5
<b>LEONARD JEZUIT</b> Saginaw, Mich. Dec. 19	<b>HARRY PASSIOS</b> Monessen, Pa. Dec. 26	<b>E. G. WYLAM</b> Miami, Fla. Dec. 12
<b>EDWARD G. LORENZ</b> Bakersfield, Calif. Dec. 12 Tehachapi, Calif. 12	<b>GILBERT L. RICE</b> Fresno, Calif. Dec. 12	<b>HOWARD YOUNG</b> Steubenville, Ohio Dec. 5 Connellsville, Pa. 19
	<b>GEORGE P. RIPPER</b> San Diego, Calif. Dec. 12	

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**"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay."—Habakkuk 2:2, 3, Revised Version**




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## CONVENTIONS

MINNEAPOLIS, MINN., Dec. 5—2061 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

COLUMBUS, OHIO, Dec. 12—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

MINNEAPOLIS, MINN., Dec. 19—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward

Borowiec, 224 S. Fifth St., Delano, Minn.

DETROIT,, MICH., Dec. 26—McGregor Memorial Bldg., Second Blvd. and West Ferry. Mr. L. W. Zbik, 8946 Sorrento St.

PHOENIX, ARIZ., Dec. 31, Jan. 1, 2

CHICAGO, ILL., Jan. 1, 2

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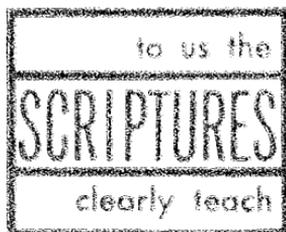
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That the church is "the temple of the living God" (1 Cor. 3:16-17); that its construction has been in progress throughout the Gospel age; ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him. - 1 Cor. 3:13, 17; Eph. 2:20-22; Gal. 2:14; Gal. 3:29

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "select 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," "is 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 restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the willfully wicked will be destroyed. - Acts 3:19, 21; Isaiah 53