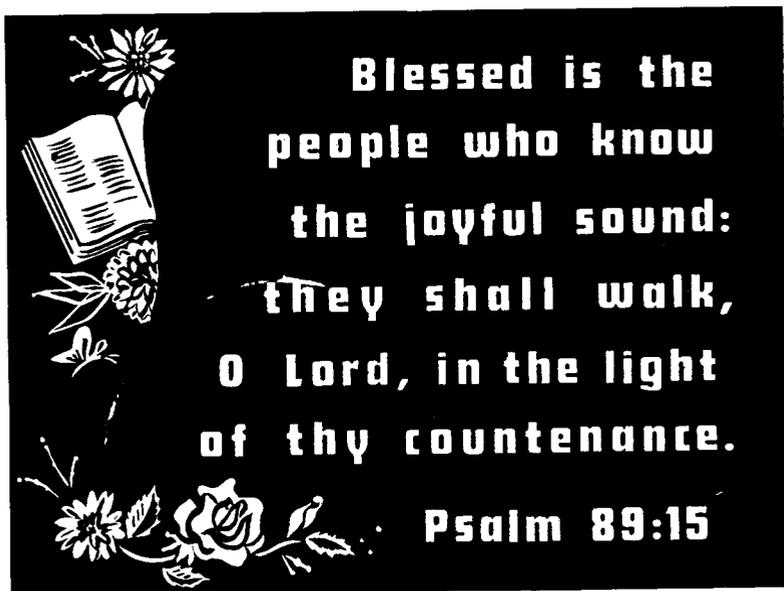




The **DAWN**



**Blessed is the
people who know
the joyful sound:
they shall walk,
O Lord, in the light
of thy countenance.**

Psalm 89:15

A HERALD OF CHRIST'S PRESENCE

January 1952

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Paul's Great Desire

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."—Phil. 1:23

THE more unstable and unsatisfactory conditions in this present evil world become, the greater is the desire of every Christian for the consummation of his hope to be forever "with the Lord." When Paul expressed this as his great desire he was in prison at Rome, and was not sure at the time whether or not he would be released. The immediate future, therefore, was uncertain, but he was confident that ultimately he would be with the Lord.

This faithful apostle had no choice between finishing his course in death while still in prison, or being released and enjoying further opportunities of serving the brethren. He was in a "strait betwixt" these "two," he said. But to be with Christ was far better than either of these, and for this he had a great desire, although he knew that at the time it was not within the realm of possibility.

Paul knew that should he die in prison it would not mean his immediate departure to be with Christ, for later, when he was soon to be executed, he explained to Timothy that he would not receive his crown of life until the return of Christ. (II Tim. 4:6-8) When, in our text, Paul spoke of departing, he used the same Greek word as that translated "return" in Acts 15:16. What he evidently had in mind was the returning of Christ, for he knew that then he would be with him, as will be true of all who prove worthy to reign with him in his kingdom.

WHAT shall I wish thee—what can be found
Bringing thee sunshine all the year round?
Where is the treasure, lasting and dear,
That shall ensure thee a happy new year?

FAITH that increaseth, walking in light,
Hope that aboundeth, happy and bright;
Love that is perfect, casting out fear:
This will ensure thee a happy new year!

HIGHLIGHTS OF DAWN

God Speaks to the Nations

“Be still, and know that I am God: I will be exalted among the heathen [nations], I will be exalted in the earth.”—PSALM 46: 10

THE beginning of 1952 finds the hearts of the people still filled with fear. Another year has passed without any of the major problems of the world being solved. The “distress of nations with perplexity” prophesied by Jesus is just as distressing and perplexing now as it was a year ago. (Luke 21:25, 26) Many of the world’s scientists on both sides of the Iron Curtain have worked feverishly to devise and perfect instruments of destruction even more ghastly than those now in use, with each of the two principal camps of the nations wondering when the other might launch a major attack, and where.

On this side of the Iron Curtain great efforts have been made to bring religious principles to bear upon the feverish hatreds and fears which are leading to world catastrophe; but any gains which might have been made along this line were largely neutralized toward the close of the year by President Truman’s announcement that he had appointed an ambassador to the Vatican. This, as observed by Bishop G. Bromley Oxnam, a president of the World Council of Churches, “has driven a divisive wedge into our national life.”

Not only were no major problems of the world solved during 1951, but several which had been festering underneath erupted into active menaces of the peace. The oil controversy in Iran was one of these. Egypt’s stand against Great Britain was another. The latter seems particularly serious in that it has resulted in the declaration by the Moslems of a “holy war” against the British.

During the year, municipal elections in Italy revealed that one-third of the population in that once solidly Catholic country is now willing to vote the communist ticket and therefore flout the anathemas of the church. The situation there is becoming so acute, both

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from the standpoint of an ever-weakening religious control from within, and threats of bombing attacks from without, that the Vatican has let it be known that plans are already complete for moving the headquarters of world catholicism from Rome to somewhere in the western hemisphere.

One of the ironic developments of the year was the announcement of plans to rearm Germany and Japan. Think of the blood that was spilled during the second global war for the avowed purpose of forever destroying the war potential of these countries! Allegedly it was the military might of these two nations which helped to precipitate the other two wars; yet now the claim is that their rearming is necessary in order to keep the peace. Actually, of course, Great Britain, and to some extent this country, helped Germany to rearm following the first World War, in the hope that she would hold back the communist armies. The whole world now knows how that plan backfired.

Is There No Hope?

But nothing is gained by dwelling too long on the troubles of the world. It is sufficient if we realize that both from the standpoint of reality and the fulfilment of biblical prophecies, man has reached his extremity. And this means, also, that the time has come in human experience when divine authority and power will manifest itself in the affairs of men. It is this that the Lord refers to in our text, saying, "Be still, and know that I am God: I will be exalted among the heathen [nations], I will be exalted in the earth."

This, then, is the hope of those who put their trust in God! As these look ahead into the year 1952, it is with confidence that nothing will happen that will interfere with the ultimate and glorious outcome of the divine purpose. To know this, and to be assured of it, is a great source of courage and strength, and a safeguard against becoming entangled in the countless and meaningless controversies which make up the confusion of this chaotic and dying world.

That the prophecies of the Bible which describe the ending of Satan's world and the time when the kingdom of Christ will be fully manifested for the blessing of the people are now being fulfilled, there can be no doubt. And happy are those who are able to discern the meaning of the many signs of this momentous era in which we are living. However, to enjoy this knowledge does not mean that we can look ahead into 1952 and foresee in detail just what will happen. We do not know who will be elected president next

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November. We do not know whether or not war will break out in the Middle East, or somewhere else, or at all. What we do know is, that regardless of what happens, God's kingdom plans will neither be thwarted nor delayed.

In the opening verse of the psalm from which our text is taken David writes, "God is our refuge and strength, a very present help in trouble." God has always helped his people in their every trouble; and this text has been a great comfort to all in every part of the age who have put their trust in him. But it comes to us at the present time with even greater meaning, for the verses which follow indicate that the Psalmist's use of the term "trouble" is an evident reference to what Daniel described as "a time of trouble, such as never was since there was a nation."—Dan. 12:1

Jesus quoted Daniel's prophecy, and indicated that its fulfillment would be at the end of the age, and the time of his second presence. (Matt. 24:21, 22) It is descriptive of the very time in which we are living, this time when, as Jesus foretold, the hearts of the people would be filled with fear. (Luke 21:25, 26) And as the world looks ahead into the year 1952, there is nothing in sight to allay their fears, nothing to give assurance that the calamities which threaten from so many quarters, will not come upon them.

But for those who put their trust in the Lord it is different. These find shelter behind the fortress of God's promises, and can say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." (Ps. 46:1, 2) The "earth" as used here is a symbol of the present humanly constituted social order which the Apostle Paul describes as "this present evil world." (Gal. 1:4) It is the removal of this "earth," with all the calamitous events associated therewith, that is causing the hearts of the people to be filled with fear. But "we will not fear," says David, and the reason we do not fear is that "God is our refuge and strength."

The Psalmist speaks of the "mountains" being "carried into the midst of the sea," and then adds, "Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." (vs. 3) Jesus used the roaring of the sea and waves to illustrate the restless, discontented attitude of the people in this time of world-wide distress. (Luke 21:25) The Prophet Isaiah also refers to it, saying, "Woe to the multitude of many people,

which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty [many, margin] waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."—Isa. 17:12, 13

It would be difficult to imagine a more vivid picture than this of the chaotic state of the nations today. There is unrest everywhere. It is not so apparent, perhaps, in the United States, as in other countries, for the bloody business of war keeps this country fairly prosperous. But in other countries it is different, particularly in the Middle and Far East. There the masses are seething with unrest. Observers who visit these countries return with a unanimous warning of the danger this unrest is posing for the western world. Yes, all the great "mountain" kingdoms and governments are being lashed by the raging seas of human passion. Beginning with 1914, many of them have already toppled over into the "sea," and the remaining ones are gradually giving way to the strain placed upon them by the demanding "waves" of the downtrodden masses.

Viewed from the standpoint of human wisdom, this chaotic world situation is a frightening one; but we "will not fear" because we know that in it all a divine purpose is being worked out, even that purpose described by the Prophet Haggai when he wrote that the Lord would "shake all nations," and that then "the desire of all nations shall come." (Hag. 2:7) Certainly we are now in that shaking period, and we can rejoice that in the Lord's own "due time" he will say to the turbulent mass, "Be still, and know that I am God."

"The Earth Melted"

But the time has not yet come for the Lord to speak peace to the nations. A further "shaking" is needed in order for the people to be convinced that they cannot, by their own wisdom and power, establish peace and security in the earth. For this reason the Lord's voice is now being heard in another way. Verse 6 of the prophecy reads, "The heathen [Hebrew, nations] raged, the kingdoms were moved: he uttered his voice, the earth melted." The "voice" of the Lord is a symbol of his authority and power; and just as the Prophet Haggai indicates that it is the Lord who is now "shaking" the nations, so David is telling us the same thing, describing the breaking down of a social order as the melting of the earth. So, whether we

think of the earth as being "removed," or "melted," or as being "shaken," the idea is that man's world is coming to an end.

But this does not alarm the people of God. They agree with the Apostle Paul that it is an "evil world." (Gal. 1:4) Taking heed to the Master's assertion that he had called his disciples out of this "world," they endeavor to follow the instructions of the Apostle John not to love it. Indeed, this "present evil world" is not worthy of a Christian's love, for it is characterized by sin, by selfishness, by greed, by graft, by oppression, and by war; so the righteous rejoice in their knowledge that such a world is coming to an end, for they know that in its place will be established a new world, even the kingdom of Christ.

It is true, of course, that the Lord's people are in the midst of the "time of trouble" which is causing the removal of the symbolic earth—"this present evil world"—and are subject to the difficulties confronting the people incidental to the "shaking" and "melting" processes all around them. But they do not fear, for as David declares, "The Lord of hosts is with us; the God of Jacob is our refuge." (vs. 7) While the Lord is abundantly able to give physical protection to his people when it is his will to do so, our greatest source of comfort and strength is in the understanding he gives us of the meaning of world distress, that it is working out for the people that great destiny of peace and blessing which he has promised so many times throughout his Word.

To God's people the invitation is extended, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." (vss. 8, 9) Great and widespread are the "desolations" which already have been "made in the earth." David asserts that these have been made by the Lord. It would be difficult to harmonize this with the fact that God is merciful and kind and loving, were it not for the further explanation of the divine purpose in what is being done; for it is by this means, the Psalmist explains, that the Lord "maketh wars to cease unto the end of the earth."

No one should have difficulty in understanding this, for all know that one of the chief characteristics of "this present evil world" has been war; that the final arbiter of all its disputes has been war. It is clear, we think, that the only way to "make wars to cease" is to destroy the system that has legalized, and oftentimes

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glorified war. So it is that when those who are enlightened by the Word of God accept the invitation to "behold the works of the Lord," and they see "what desolations he hath made in the earth," they also discern its necessity and the glorious objective to which it is leading. Because of this, they do not fear; for they know that the infinite wisdom and almighty power which control the universe are working out a glorious purpose which, when fully consummated, will reveal his mercy and love in the promised blessing of all the families of the earth.

"Wait Ye upon Me"

Throughout all the centuries those who have loved righteousness have often been perplexed as to why the Lord continued to permit iniquitous conditions to flourish in the earth. The proud, the arrogant, and the vile have often been the ones who have flourished, while the meek and the pure have suffered. In every generation, man's inhumanity to man has made countless thousands mourn.

It is seemingly in answer to this quandary of his people that the Lord said, "Wait ye upon me, . . . until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured by the fire of my jealousy." (Zeph. 3:8) This indicates that at no time has the Lord been unmindful of conditions in the earth which have been so contrary to his will, and that in his own due time and way he purposed to make a "desolation" of the selfish institutions of man which have been largely responsible for them.

The Lord expresses a similar thought through the Prophet Isaiah, saying, "I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once." (Isa. 42:14) It was only because the Lord, in his wisdom, knew that greater good would be accomplished by "refraining" from interfering with the downward course of man into sin by waiting for his own "due time" to "rise up to the prey," that this "present evil world" was not destroyed centuries ago. Satan, the archenemy of God and of man, has been its "god" from the beginning.—II Cor. 4:4

In verse 13 of this 42nd chapter, Isaiah gives us a partial explanation of the manner in which the Lord would bring about the destruction of Satan's world. He says, "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he

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shall cry, yea, roar; he shall prevail against his enemies." The "cry" and the "roar" here mentioned would seem to have about the same significance as the "voice" of the Lord which David declares would cause the "earth" to "melt." It is the exercise of divine authority and power in whatever ways and by any agencies the Lord might use.

One of these methods is suggested by the statement that the Lord "shall stir up jealousy like a man of war." In a description of the final phase of this great "time of trouble" we read that the Lord will "call for a sword," and that "every man's sword shall be against his brother." (Ezek. 38:21) The thought contained in these various expressions seems to be that the Lord, in his own way, and through agencies unknown to us, brings about the destruction of man's world by causing its selfish factions to rise up in jealousy and hate and destroy one another.

And what an effective method this will ultimately prove to be in making "wars to cease unto the end of the earth"! For this to be accomplished more is needed than simply the destruction of the implements of war. The war machines of Germany and Japan were destroyed in the last global struggle, but now they are being rebuilt. Before wars will cease, the whole concept of war must be destroyed in the minds of the people. The glory must be taken from it, and they must be made to loathe the very thought of war. What better way could there be to accomplish this than for the nations, by means of war, to destroy the world in which they live! Surely this will go a long way toward making the people realize the utter folly of war.

And this is fully in keeping with God's method of dealing with the human race from the very beginning. He has permitted evil so that man might have an opportunity to learn, by experience, its terrible consequences. Moses in his prayer, wrote concerning God that "thou turnest man to destruction." (Ps. 90:3) Yes, because man sinned, God has destroyed the entire human race. Because the "world" has sinned, it is also now being destroyed by God. Through this, the people are learning a lesson which, for those who profit by it, will lead to an eternity of joy through their wholehearted obedience to God and to his righteous laws. And the "desolation" which the Lord is now making in the earth is one of the final lessons man is having the opportunity to learn.

Only through a knowledge of the divine plan is it possible to reconcile the thought of God's love with what is occurring in the

earth today. After saying that God turns man to destruction, Moses added, "And sayest, Return, ye children of men." (Ps. 90:3) This returning will be in the resurrection, when all of the condemned race will be awakened from the sleep of death and given an opportunity to profit from their experience with evil in this life. This includes those who are now being destroyed incidental to the melting of the symbolic earth.

Speaking Peace to the Nations

At the present time the "voice" of the Lord—his "cry," his "roar"—is stirring up turmoil and confusion among the nations; but how different it will be when he speaks to the raging waves of human passions, saying, as our text declares, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Just as the Lord has the necessary agencies through which his "voice" of authority accomplishes the destruction of Satan's world, so when he speaks peace to the nations it will be with an authority that they cannot resist.

"I will be exalted in the earth," Jehovah declares. He has permitted his authority to be flouted by man from the time that Adam transgressed his law. Throughout all the centuries since that time the human race has been in rebellion against him; but he does not intend this situation to continue forever. The words of our Lord's prayer, "Thy kingdom come. Thy will be done," indicate that it is God's purpose to re-establish his will in the hearts and lives of men. It is to make way for this kingdom that the "present evil world" is now being destroyed.

It will require the entire thousand years of Christ's kingdom to establish divine authority in every respect. Paul wrote that Christ "must reign" until all "enemies" are put under his feet, and that the "last enemy that shall be destroyed is death." (I Cor. 15: 25, 26) Among the first enemies to be destroyed are the selfish and unrighteous institutions of Satan's world. This is already being accomplished, and the subduing and destruction of the enemies of God and of righteousness will continue until death itself, man's greatest enemy, is destroyed.

It will be then that God's name will be fully exalted in the earth. Paul explains that the task of putting down insubordination to divine rule was to be accomplished by Christ, and through his kingdom agencies. He indicates that when this is fully accomplished Christ himself will become subject to his Father, "that God

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may be all in all." (I Cor. 15:25-28) Only then will the prayer, "Thy will be done," be fully answered. But we can thank God that the conditions which are now so distressing to the world, causing fear to fill the hearts of the people everywhere, are to those who understand the plan of God a token that the Lord is no longer "refraining" himself from interfering in the affairs of men; that his "jealousy" against sin and a sinful world is already "devouring" the symbolic earth, and that soon, through the messianic kingdom, divine authority and power will be manifested in terms of life-giving blessings.

After assuring us of his intention to "devour" the whole "earth" with the "fire" of his "jealousy," the Lord adds, "Then will I turn to the people a pure language [or message of truth], that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:9) Thus again is indicated the full extent to which the Lord's name and authority will be exalted in the earth following the full collapse of "this present evil world."

As we enter the New Year, it is with increasing evidence that the time when the Lord will speak peace to the nations is near. May this assurance fill our hearts with comfort and keep out the fear which is everywhere so prevalent. Entering 1952, armed with the strength of this assurance, may it be with a greater determination than ever before to "seek first the kingdom of God," and to tell the whole world the blessed tidings of that kingdom, that it will soon be manifested in power and great glory, to the everlasting joy of all who will obey its righteous laws.

"Behold Your King"

Is God interested in this chaotic world?

Can we expect divine intervention to save the present social order from destruction?

These are some of the questions you will find discussed in the 156-page book, "Behold Your King." The answers are related to the fact that a new Ruler is beginning to assert his authority among the nations, even the "King of kings." Cloth bound, fifty cents.

DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

Finding the Christ

JANUARY 6, 1952

John 1:35-49

TOWARD the close of Jesus' ministry, he inquired of his disciples, "Whom say ye that I am?" Peter replied, "Thou art the Christ, the Son of the living God." (Matt. 16:15,16) Jesus then explained that Peter could not have thus testified unless that information had been given to him by God. This helps to emphasize that God took a definite hand in the selection of all the apostles; for apparently they became followers of the Master in the belief that he was the Christ.

In today's lesson we are told how Andrew, Peter, Philip, and Nathanael became acquainted with Jesus. Andrew said to Peter, "We have found the Messiah." (vs. 41) Philip said to Nathanael, "We have found him, of whom Moses in the Law, and the prophets, did write." (vs. 45) While Philip explained that this One whom he had found was known in the community as "Jesus of Nazareth, the Son of Joseph," he had become convinced that Jesus was more than this—indeed, that he was the One of whom the prophets wrote; that is, the Messiah.

Nathanael raised the question, "Can there any good thing come out of Nazareth?" Philip's reply was, "Come and see." (vs. 46) When Nathanael, "an Israelite indeed," in whom was "no guile," observed Jesus, and noted his marvelous power of perception, he said to him, "Rabbi, thou art the Son of God; thou art the King of Israel." —vs. 49

Jesus gave Simon a new name; that is, Cephias, or Peter. Thus from the very beginning he seems to have been chosen for a special service. Jesus reminded Peter of this new name when he gave that wonderful confession, "Thou art the Christ." "Blessed art thou, Simon Barjona," the Master said, addressing the apostle by his old name, and then added, "Thou art Peter," or, the new name I gave you signifies that you are a "rock!" (Greek **petros**, a piece of rock) and "upon this rock" (Greek **petra**, a mass of rock) "I will build my church."

Jesus himself is the great rock foundation upon which the church is built, and Peter indirectly had called attention to this in his testimony that Jesus was "the Christ, the Son of the living God." Jesus began the building of his church

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with the selection of the apostles, and it was important that in their acceptance of him as their Master and Leader, they recognize that he was the promised Messiah, the Christ, the "Son of the living God," and as Nathanael added, "the King of Israel."

There is a special significance, we think, in the coupling of the two titles, "Christ" and "the Son of the living God." "Christ," or "Messiah," means "anointed"—in this case, of course, the anointed of the Lord. The thought is, one whom God would authorize, or send, to accomplish his purposes toward the human race. When this title is associated with the Son of God, the fact is emphasized that the One whom the Lord would thus anoint, or authorize, would not be a member of the sin-cursed and dying race, but none other than his own dearly beloved Son.

Until after Pentecost there was much that the disciples did not understand concerning Jesus and the divine purpose which he had come to fulfil, but they did grasp the fact, and accepted it wholeheartedly, that he was the "sent" of God, the One whom the prophets had foretold was to come and deliver Israel and the world. Just as Peter received this information from God, so it was with the others, for they seem to have been given no special instruction along this line from human sources.

One of the facts concerning Jesus which they did not grasp clearly until they received the Holy Spirit at Pentecost was the necessity of

his death as man's Redeemer. Oddly enough, when John the Baptist presented Jesus to his disciples, he used a title which suggested this: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29, 36) Andrew was one to whom John made this announcement, yet when he told his brother about him, he did not say we have found "the Lamb of God," but "We have found the Messiah."

Had they grasped the significance of the title, "Lamb of God," they would have been prepared for Jesus' death, knowing that before he could be the "King of Israel" he would have to be "led as a lamb to the slaughter." But to this great truth their eyes remained closed until later. After his resurrection Jesus said to two of them that they were "slow of heart to believe" all that had been written concerning him by the prophets. They rejoiced in the fact that he was their Messiah and King, but had to learn through trial, and by the revealing power of the Holy Spirit, that he was also the "Lamb" of God, although this had been told them by one of God's prophets.—Isa. 53:7

QUESTIONS:

How many of the apostles, when chosen, believed that Jesus was the Christ of promise?

What may have been Jesus' reason for giving Simon a new name? Cite a later reference to this name by Jesus.

What important part of Jesus' earthly ministry did the apostles fail to understand fully until Pentecost?



The Call of the Fishermen

JANUARY 13, 1952

Luke 5:1-11

LAST week's lesson reviewed the experiences of Andrew, Simon (Peter), Philip, and Nathanael in becoming acquainted with the Master, but the record (John 1:35-49) does not indicate that Jesus straightway invited them to become full time partners in the work as his disciples. The incidents recorded in today's lesson apparently occurred some time later, and it was on this occasion that Jesus invited Peter, Andrew, James, and John to give up their fishing business, explaining to them that he would make them fishers of men.

Doubtless, however, after these fishermen became acquainted with Jesus they continued to spend much time with him, and he with them. Probably a close friendship had developed between them. If this were so, it would explain why Jesus felt free to step into Peter's boat and request him to push off shore that he might be detached somewhat from the crowd and thus be in a better position to teach them. Jesus would hardly take this liberty in the case of a stranger.

In last week's lesson we learned that Andrew recognized that Jesus was the Christ of promise, but the account does not say that this recognition was then shared by Peter.

Perhaps Peter was not too sure of this point, and while appreciating the marvelous characteristics of the Master, was waiting to be convinced. It may have been for this reason that Jesus asked him to cast his net on the other side of the boat. When he did so, it was immediately filled with fish.

Even in the face of this miracle, Peter did not openly admit that he was convinced of Jesus' messiahship. He did say to Jesus, however, "Depart from me, for I am a sinful man, O Lord." (vs. 8) This statement seems very significant, especially when compared with a similar one made by the Prophet Isaiah.

Isaiah tells us that he "saw the Lord, . . . high and lifted up," and then he adds, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." (Isa. 6:1, 5) Apparently to devout Israelites a recognition of having been near to or in the presence of the Lord gave them a very keen sense of their own sinful condition. A similar reaction should be experienced by all who do not think of themselves more highly than they ought to think.

Peter was brought face to face with the miraculous. Regardless of how we might explain why their

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nets were filled with fish simply by casting them on the opposite side of their boat, it still would be a miracle, and Peter recognized this. It made him conscious of the fact that Jesus possessed powers, or could call upon powers, beyond the human. To see this demonstration of divine power, and to sense its implications, had the same effect on Peter as Isaiah's vision had on him. Perhaps it was this very experience that convinced Peter that Jesus was indeed the Messiah.

As we noted in last week's lesson, it would seem to be essential that all the apostles, in becoming full time followers of Jesus, recognize that he was the Christ of promise. However, since Jesus could read their hearts, it may not be that they all at first, openly confessed this great truth.

One of the apostles later explained, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." It may have been in order to elicit this confession from Peter that Jesus later asked them, "Whom say ye that I am?" (Rom. 10:10; Matt. 16:15) Jesus' great satisfaction over Peter's confession suggests that this was the first time the "stone" apostle had openly declared himself on the point.

On the occasion of our lesson, Jesus invited the three to give up everything and devote their lives to the Lord's cause, saying that he would make them fishers of men. Their prior part time affiliation with the Master had evidently prepared them for this step, and now they willingly made arrangements to dispose of their business in order that they might respond to this call.

It was a wonderful step to take, and only once did any of them ever waver from fulfilling all the conditions of the call. That was after Jesus' resurrection, when, seeing very little of the Master, and uncertain of what lay ahead, Peter said that he was going back into the fishing business. The others joined him, but only to fail the first night, and the next morning Jesus revealed himself to them by a miracle just like the one he performed when he first called them into the service.—John 21:3-7

QUESTIONS:

Did Andrew and Simon become full time disciples of Jesus when they first became acquainted with him?

What is indicated by Peter's confession of sin when Jesus performed the miracle of the fishes?

Did Peter or the others ever waver in their determination to continue giving all in their service of the Master?

"Even to those established in the faith, there is abundant opportunity to grow in knowledge. While they will see nothing new or different in outline or design, they will be continually charmed and cheered with newly discovered lines of harmony and beauty in the divine drawings of the wonderful plan of the ages. As pupils we may ever study the master workmanship of the divine Architect."
—Selected

Matthew Becomes a Follower

JANUARY 20, 1952

Matthew 9:9

THE name Matthew means "a gift of Jehovah." The original name of this apostle was Levi, and it is thought that Jesus gave him his new name because it was more appropriate to his position in the church as an apostle. Jesus considered all his apostles as beings gifts from Jehovah. "They are thine," he said in prayer to his Heavenly Father, "I pray . . . for them which thou hast given me." (John 17:9) Perhaps, however, the fact that Matthew had been a collector of taxes and not looked upon in Israel as being particularly religious, caused Jesus to feel that the providence of God which directed him to select such a one indicated that he was in a very special way "a gift of Jehovah."

While a number of the apostles could be, and were, classified as "unlearned and ignorant men," Matthew was an exception. (Acts 4:13) His former position in the world called for a certain degree of education, and gave him considerable business experience. Thus he was qualified to write his Gospel account of the Master's earthly ministry, a service which has proved very valuable to the entire church. He is last mentioned by name in Acts 1:13. He apparently did not travel and serve to the same extent as Peter, John,

and others, but used his talents in a more obscure manner, in a way, nevertheless, that has brought rich blessings to all the followers of the Master.

Luke 5:27-39

SEEMINGLY almost the first act of Levi—or Matthew, his apostolic name—was to make a feast to which he invited his friends—the majority of them publicans, the nonreligious Jews of that day. Jesus was invited to be present at this feast. When criticized for being there, he explained that those who are well do not need a physician, and that he had not come into the world to call the righteous, but sinners, to repentance.

Perhaps the situation thus brought so clearly to our attention is a partial explanation for the appointment of Matthew as an apostle; for it indicates that in this way Jesus would have contact with this particular group of Jews which otherwise might not have been possible. True, Jesus realized that it was not then the time for the conversion of the entire nation, but he was desirous of witnessing the kingdom message to all. So far as honesty of heart was concerned, he would just as likely find it among publicans as among the more religiously inclined of the nation.

Matthew's account of this incident (Matt. 9:9-15) indicates that

it was the disciples of John who asked Jesus why he and his disciples did not fast as they did, and as the Pharisees fasted. This was doubtless a sincere question, and in answer to it Jesus gave them two very good reasons. One was that fasting to some extent was a token of mourning, and since he as the Bridegroom was present with his disciples, it was a time for rejoicing. The second reason was that he was not endeavoring to follow old customs in the hope that they could be patched up or reformed.

The thought of Jesus, in relationship to his church, being a Bridegroom, is mentioned in several places in the New Testament. John the Baptist alludes to it. (John 3:29) John was the last of the prophets, and died prior to Pentecost, therefore did not have an opportunity to become a member of the church, which will be the "bride" of Christ. Jesus, in a high tribute to John, said that none greater had ever been born of women, but added, "He that is least in the kingdom of heaven" is greater than John.—Matt. 11:11

John recognized that he would not be in this favored position as a member of the "bride," or kingdom of heaven class, and said, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." (John 3:29) Yes, John was a friend of the Bridegroom, and in this he greatly rejoiced.

But the apostles had been called

to become members of the bride class, so they had even greater cause for rejoicing that the Bridegroom was in their midst. It was John the Baptist who introduced Jesus as the "Lamb of God," and later spoke of him as the Bridegroom. Years later, the Apostle John wrote, "The marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19:7) Still future also is the fulfilment of Revelation 22:17, which reads, "The Spirit and the bride say, Come. . . . And whosoever will, let him take the water of life freely."

Yes, there was joy among the apostles because the Bridegroom was present with them, but later when he was taken from them, that joy was turned to sorrow and trial. And while all his true followers since—the prospective members of his bride—have been blessed by the heritage of joy which he bequeathed them when he went away, nevertheless they have been called upon to suffer and to die. The entire Gospel age has been a trial period and a time of sacrifice, suggested by the custom of fasting. However, joy unbounded will again be the portion of all the faithful when the "marriage of the Lamb is come."

The two parables, illustrating the folly of sewing new patches on old garments, and putting new wine into old bottles, help to highlight one of the fundamental errors of practice on the part of the entire nominal church; the error, that is, of supposing that Christ's kingdom can be established by patching up, or reforming, the religious and political institutions of this world.

BIBLE STUDY

Soon after the death of the apostles the professed followers of Christ lost sight of the guiding principle set forth by these parables, and instead of continuing to hold themselves aloof from cooperating with the world and participating in its affairs, they started to "sew patches" onto its institutions, and also to fill or infuse them with the new wine, or teachings of Christianity. But this spurious effort did not bring in Christ's kingdom. The nominal churches are still in the patchwork business, but now there isn't much left of the old garments on which patches can be sewn, so the outlook for world reformers is becoming increasingly gloomy.

How glad we are that the purpose of God will not fail; that with

the passing of the "kingdoms of this world," a glorious new kingdom, even the kingdom of Christ, will become dominant in the affairs of men, and that through this righteous government the "desire of all nations shall come." (Haggai 2:7) Jesus did not put patches onto Judaism, but he called out from the nation those who, together with him and with his other faithful followers, will reign with him to establish righteousness in the whole earth.

QUESTIONS:

Why was Levi's name changed to Matthew?

What may be one reason Jesus called Matthew, a publican, to be an apostle?

What two reasons did Jesus give those who asked why he and his disciples did not fast?

Nicodemus, a Hesitant Follower

JANUARY 27, 1952

John 3:1-10

IN THE caption of today's study Nicodemus is referred to as a "hesitant follower" of the Master, which probably represents a fairly accurate appraisal of this Jewish ruler. This viewpoint, however, is based largely on the fact that he went to Jesus by night; although there could have been reasons for this other than his desire to avoid unfavorable publicity. True, Nicodemus did not become a full time

follower of Jesus, but he was not called to be one of the Twelve, and these, after all, were the only ones who were with the Master continuously in his day by day ministry.

The Apostle Paul speaks of five hundred "brethren" to whom Jesus appeared after his resurrection (I Cor. 15:6), but the names of very few of these are mentioned in the Gospels. The fact that the name of Nicodemus gets into the record on three occasions might

indicate that he did not conceal the fact of his belief in Jesus as much as some may have supposed. On one occasion he came to an indirect defense of Jesus before his fellow Pharisees (John 7:51); and after Jesus was crucified he cooperated with Joseph of Arimathea in embalming the body and finding a place for burial.—John 19:39

Our lesson introduces Nicodemus as a religious ruler, one therefore who “sat in Moses’ seat” as a representative of God. This ruling class of the Jews, however, was about to be set aside, for the King in a new government had come to begin the work of calling and preparing a new ruling class; those, that is, who would be associated with him as kings in the kingdom of God. Nicodemus confessed to the Master that he believed him to be a teacher sent by God, but this was not enough. Jesus was more than this—he was the Messiah, the King, whom Jehovah, the God of Israel, had promised to send.

Jesus’ mission was not to become just another teacher in Israel, to be an associate of the religious rulers of the nation, of which Nicodemus was one. He also made it plain to Nicodemus that the rulers of Israel were not the real kingdom of God, and that the regime of which he was a part could not be reshaped to form that kingdom. If Nicodemus wanted to be a co-ruler in the real kingdom of God, more would be needed than simply to receive instructions from “a teacher sent by God.” “Verily, verily, I say unto thee, Except a man be born again, he

cannot see the kingdom of God.” —vs. 3

In the 15th verse of this chapter Jesus explains that “whosoever believeth in him should not perish,” that they will have everlasting life. It is not necessary to be “born again” in order to receive life through the redemptive work of Christ. This is essential only for those who will participate with him as co-rulers in his kingdom. Clarity of understanding in our study of the Bible is possible only by recognizing this difference between the rulers in the kingdom of God and the subjects who will be blessed under its rulership.

Jesus further explained to Nicodemus that “that which is born of the flesh is flesh,” while “that which is born of the Spirit is spirit.” This, at the same time, indicates why it is necessary to be “born again” in order to see, or be in the kingdom of God, for Paul explains that “flesh and blood cannot inherit” that kingdom. (I Cor. 15:50) The Spirit-born are no longer fleshly beings, but spirit beings, and it is only such who inherit the kingdom.

In an endeavor to convey to Nicodemus the fundamental change of nature involved in being “born again,” Jesus used the wind as an illustration, particularly its power and invisibility—“So is every one that is born of the Spirit.” Obviously, no such change as this occurs at the time of conversion, so to say that one is then born again is not in keeping with the facts.

It is true, however, that there is the beginning of a new life when a consecrated believer is accepted

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by God and given his Spirit. Peter speaks of this as being "begotten again unto a lively hope." In the Greek, the word **gennao** is used interchangeably to describe both begetting and birth, and the meaning has to be determined by the context. This word is translated "begat" thirty-nine times in Matthew, chapter 1, and properly so; but it is also properly translated "born" in Jesus' statement to Nicodemus, "Ye must be born again," for here the full birth of the new life is clearly what Jesus had in mind.

For clarity of expression, and to appreciate more fully the wonderful harmony of the Scriptures which deal with this topic, it is best to refer to that which occurs at genuine conversion as the "begetting" of the Spirit. Then, of course, there is the nourishing and growth of the new life, and finally, in the resurrection, its birth. That fully born new creature will be able, as Jesus explained, to come and go as the wind, invisible to human eyes, but capable of exercising tremendous power. In this we have the example of Jesus after his resurrection.

John 7:45-52

WHEN, as a result of Jesus' miracles and his masterful teachings, the people began to get the thought and express it, that he must be the promised Messiah, "the Pharisees and the chief priests sent officers to take him." (John 7:32) But when these officers returned without Jesus, the Pharisees wanted to know why. The officers were quite candid in their reply. They said, "Never man

spake like this man." (vs. 46) They had been almost, if not quite, persuaded that Jesus was the Messiah, and if he were, they wanted no part in arresting him.

This did not please the Pharisees, and they said to the officers, "Are ye also deceived?" "Have any of the rulers or of the Pharisees believed on him?" they further inquired. To them this was the real test of genuineness. The common people, as they thought, had little knowledge of the Law and could readily be deceived, but this could not happen with the Pharisees or the rulers.

Nicodemus, a Pharisee and a ruler, was present on this occasion and spoke up, saying, "Doth our Law judge any man, before it hear him, and know what he doeth?" To use a modern expression, they asked for this, for they had raised the question of whether or not any of their class had believed on Jesus. Nicodemus, while not directly avowing his belief, cleverly reminded them that they were not in a position to say, legally, whether he was, or was not the Messiah, for they had not given him a hearing. They were basing their judgment on reports brought to them by others.

Nicodemus may have been a hesitant follower of the Master, but on this occasion he made his influence felt among his associates; and with the knowledge, no doubt, that doing so would put him in an unfavorable light, which it did. They said to him, "Art thou also of Galilee?"

There was a dispute as to whether the Messiah could come

THE DAWN

out of Galilee, and not Bethlehem, of Judea; and to ask Nicodemus if he also came from Galilee was an insinuation that he must be a friend of Jesus, perhaps even more, a believer. They had asked if any of their group had believed on Jesus, and to their surprise, in the remark of Nicodemus they had the answer that at least one had. It must have been a humiliating experience for them.

QUESTIONS:

Why did Nicodemus go to Jesus by night? Is there anything in the Scriptures to indicate necessarily that he was ashamed of Jesus?

What is the difference of requirement between being in the kingdom of God as a ruler, and being a subject of that kingdom?

What does it mean to be "born again"? When does this new birth take place?

What did the Pharisees mean when they inquired of Nicodemus, "Art thou also of Galilee"?

"My Presence Shall Go with Thee"

*Almighty God, the Lord of heaven and earth,
O thou, the source and center of each sphere,
The Lord of being, throned afar, whose hand
Upholds the weight of worlds, yet, wondrous thought—
Nor day nor night too occupied to note
E'en when a sparrow falls to earth, whose eyes
A watchcare keep o'er every child of thine;
Whose guardian angels daily shape the course
Of those who love thee more than life itself;
Whose chastening rod doth guide them in the way
That leads to endless life! How sweet to feel
Thy presence ever near, to know that thou
Dost never sleep nor slumber while thy child
In time of need doth cry for help from thee!
O thou, in whom no shade of turning lies,
Thou changeless and unvariable One!
Though all unfaithful prove; yea, though the earth
And heavens depart, by faith we clasp thy hand,
We calmly rest our weary hearts on thee,
Assured that thou wilt ne'er forsake, that we
Shall be forever precious in thy sight!*

The Blessed People of God

“Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.”—PSALM 89: 15

THE Lord, throughout his Word, has given expression in many ways to the manner in which he would manifest his blessing toward his faithful people. To his typical people, Israel, who had entered into a covenant with him based upon the Law given at Mt. Sinai, the promise was made—conditional upon their faithfulness—“Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. . . . The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.”—Deut. 28:3-8

In a promise to those who will enter into the earthly blessings of “restitution,” following the present “time of trouble,” the promise is given, “Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth.” (Ps. 41:1,2) Again to the restitution class who bow in obedience to earth’s new King the promise is, “Blessed are all they that put their trust in him.”—Ps. 2: 12

To the Lord’s people of the present Gospel age—the footstep followers of the Master—there are also promises of “blessing,” many of them in fact, and a consideration of these beatitudes reveals the wonderful manner in which the Lord is bestowing his favor upon us, and should awaken in us a stronger determination than ever to respond to his goodness with our whole heart, and joyfully to lay down our lives in his service.

David wrote: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." (Ps. 32: 1, 2) To enter into this blessed state in which we become assured that our sins are forgiven, and that our iniquity is not imputed unto us means that we have been favored with a knowledge of the plan of God relative to the condemnation and fall of man, and have learned of the wonderful provision of redemption through Christ, and have responded to this expression of divine love by consecrating ourselves fully to do the Lord's will.

Such a consecration is described by Peter as the "answer of a good conscience toward God." (I Pet. 3:21) It means that our spirit has been without "guile," that is, sincere, gladly acknowledging our undone condition and our need for the provision of divine grace through Christ. It is akin to poorness of spirit as mentioned by Jesus, and concerning those who manifest such a spirit when the truth reaches them, the Master said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."—Matt. 5: 3

Jesus outlined a number of other blessings which his faithful followers were to enjoy, saying, "Blessed are they that mourn [in the sense that Jesus mourned, that is, sympathetically for others]: for they shall be comforted [because in their sympathetic help of others, they themselves are the most richly blessed]. Blessed are the meek: for they shall inherit the earth [that is, together with Jesus, as ministers of reconciliation, it is their privilege to reconcile all mankind to God, restoring the lost dominion to the blessed of the Father on the human plane]. Blessed are they which do hunger and thirst after righteousness [whose spirit is without guile]: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God [through the glorious vision of truth now, and if faithful even unto death, actually, beyond the veil]. Blessed are the peacemakers: for they shall be called the children of God ['and if children, then heirs, heirs of God and joint-heirs with Jesus Christ']. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."—Matt. 5: 4-10

The Lord's Countenance

Perhaps the most comprehensive of all the "blessings" which the Scriptures confer upon spiritual Israel is the one mentioned in our text; that is, the blessing of walking in the light of the Lord's countenance.

nance. This thought is enlarged in a benediction upon fleshly Israel when Moses said to them: "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."—Num. 6:24-26

To put this thought in our own words, it simply means that those who are thus blessed are the Lord's favored people, those whom he has taken into his confidence, and to whom he has revealed the "mysteries of the kingdom of heaven." (Matt. 13:11) Those who are thus privileged to walk in the light of the Lord's countenance "delight in the Law of the Lord," and to them it is their meditation "day and night." These are the ones of whom the Psalmist wrote: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Ps. 1:1

"Blessed" indeed are those in any age of the divine plan whom the Lord favors with a knowledge of his will and plan for their time. Noah was thus blessed with a knowledge of the coming flood, and was instructed how to prepare for his own salvation and that of his family when it came. Moses was taken into the Lord's confidence and blessed with a knowledge of the divine will for Israel at that time. Each of the holy prophets was blessed with the privilege of walking in the light of the Lord's countenance. John the Baptist was the last of these, and he was favored with the great honor of being the forerunner of Jesus.

Certainly Jesus enjoyed the inspiring light of his Heavenly Father's smile. In prayer to his God, he said, "I know that thou hearest me always." (John 11:42) What a blessed assurance this was, and we know that Jesus was not only blessed by the light of his Father's countenance, but also guided by it, and strengthened by it. This enabled him to do always the things which pleased his God.

The apostles and other faithful ones in the Early Church likewise walked in the light of the Lord's countenance, and how they rejoiced in thus being blessed! There was no uncertainty in their minds as to their standing with the Lord. They knew that they had been called out of darkness into his marvelous light. They knew that the Lord had shined into their hearts by the Gospel, and they accepted this as proof that they were the blessed people of God, that his favor was upon them. Yes, the Lord blessed them "with all spiritual blessings in heavenly places."—Eph. 1:3

The "Joyful Sound"

Our text indicates that those who are privileged to walk in the light of the Lord's countenance also know the "joyful sound." In other words, it is a blessing to know the joyful sound, for those who do know it are the ones who walk in the light of the Lord's countenance. Thus the very fundamental question is raised as to what this joyful sound really is. We could easily and truthfully say that this expression is symbolic of the Bible's Gospel theme, that it is "the Gospel of Christ," which is "the power of God unto salvation." (Rom. 1:16) We could just as truthfully say that it is the inspiring message proclaimed by the angels on the night that Jesus was born, and declared to be "good tidings of great joy, which shall be unto all people."—Luke 2:10

We could also say that "the joyful sound," which is so "blessed" to those who know it, is the "truth." But all of these expressions are used by millions of people who claim to know what they mean, yet their viewpoints are widely divergent. Many profess to know the glad tidings of salvation yet insist that God will eternally torture the vast majority of the human race in a burning hell. Do such truly know the "joyful" sound?

Right here the age-old question which Pilate asked Jesus comes to mind, "What is truth?" (John 18:38) This question was asked in reply to Jesus' assertion that he had come into the world to be a King and to bear witness to the truth. Jesus did not answer Pilate's question directly, knowing that it was not given to him to understand the mysteries of the kingdom, to know the joyful sound. However, when in his prayer in the "upper room" the night before his crucifixion Jesus said to his Father on behalf of his disciples, "Sanctify them through thy truth," he added the explanation, "Thy Word is truth."—John 17:17

The "Word" of God referred to by Jesus was primarily the Old Testament Scriptures, the only written Word then in existence. Later, of course, it would include the New Testament Scriptures, for these serve to unlock, to reveal, the true meaning of what had been written by God's holy prophets. But in the "Word" of God which Jesus declared to be the truth there are hundreds of details. There are many prophecies and many promises. There are types and symbolisms. In the study of these, earnest students have reached various and conflicting conclusions. Is it possible to sort out from these conclusions that which we can confidently call the

“truth” and safely decide that all the other views are wrong, that they are not the truth, not the joyful sound?

We do not think so. To approach the problem from this standpoint would be an endless task, and would lead only to additional confusion. The better plan is to let God be his own interpreter, for we can depend upon him to make the matter plain to those who are walking in the light of his countenance. We do not mean that God will speak to us audibly, or by special vision, or revelation. This is not necessary, for he has spoken to us through his prophets, and in the New Testament has summarized for us the general meaning of the prophetic testimony.

But even in the New Testament, as all know, there is much detail of expression. In the teachings of Jesus we have many parables, prophecies, admonitions, promises, and warnings. The same is true of the apostolic teachings. How are we to glean from all these details that which alone constitutes the great Gospel theme of the Bible, the “joyful sound” by which the true people of God are blessed?

This is not as difficult as it appears, for amongst all the rich and inspiring details of the New Testament, occasional statements are to be found which are in the nature of inspired summaries of what it was that God spoke by the mouth of his holy prophets. It is these summations of the prophetic testimony that furnish us with a clear understanding and positive conviction of what constitutes “truth,” that truth which Jesus referred to when he said to his Heavenly Father, “Thy Word is truth.”

The Sufferings of Christ

One of the very comprehensive summations of the prophecies is given to us in I Peter 1:9-11. Here the apostle speaks of “the end of your faith,” and declares it to be “the salvation of your souls.” In other words, that with which our faith is concerned is salvation. But what does this mean? Many conflicting conclusions have been reached on this point alone. Peter explains that even the prophets inquired about this, that they searched diligently, particularly in an effort to discover when the salvation they wrote about would come to the people.

Then Peter summarizes the testimony of the prophets, saying that “it [the Spirit operating in them] testified beforehand the sufferings of Christ, and the glory that should follow.” Peter is here saying that, in the prophetic testimony concerning the sufferings and

the glory of Christ, the prophets recognized an assurance of salvation. The prophets did not discover when this salvation would be attained by the people of God, but in verses 7 and 13 of this chapter, the apostle explains that it was to be "at the revelation of Jesus Christ"—a definite reference to the time of his second advent.

What was it, then, according to Peter's inspired explanation, that the prophets wrote about? Their theme, the "end" of all their messages, was "salvation," and in order for salvation to be available Christ must come, he must suffer and die as the world's Redeemer, and afterward enter into "glory." From this we have the fact that all the prophets foretold the coming of a great One who would be called Christ. Messiah is the word in the Hebrew, and it means the "anointed" of God, or one whom God would authorize and empower to accomplish his purpose toward his human creation—to bring salvation.

Every student of the Old Testament knows that it contains many promises and allusions to the coming of such a One. He is variously referred to as the "Seed" of the woman (Gen. 3:15), the "Seed" of Abraham (Gen. 22:18), "Shiloh" (Gen. 49:10), a great "Prophet" (Deut. 18:15, 18), a "King" (Ps. 2:6), "The Prince of Peace" (Isa. 9:6), the "Arm" of the Lord (Isa. 51:9; 52:10; 53:1); "Michael" (Dan. 12:1), etc.; and that this promised One would be the Head of a world-wide government.

Peter's summary of the prophetic testimony assures us that all these references, and the many others of similar nature, pointed forward to the coming of Christ. This is fully in keeping with the angelic message when Jesus was born: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10, 11

Through all the centuries, God had been promising the coming of this "Savior," this One who would bring salvation to Israel and to the world, and now he had actually come. Those who later became disciples of Jesus believed that he was the One whom their prophets had promised, and they had confidence that through him they would obtain "salvation." To them his wonderful and authoritative teachings and his miracles were convincing evidence of his divine appointment.

There was nothing especially appealing or inspirational in the prophecies which described the sufferings of Christ, so they were

overlooked by the disciples. They had only in mind the "glory" which the prophecies attached to the Messiah; and in becoming followers of Jesus they looked to him to fulfil these glory promises.

To the disciples, the promises of messianic glory had to do with the establishment of a kingdom. They believed, and properly so, that the Messiah would be a great King, and in fulfilment of the prophecies, would free Israel from the yoke of the Gentiles and establish a kingdom which would extend its sphere of influence to embrace the whole earth, giving health and life to all the obedient of mankind. In all this they were right. What they did not understand was that there were other prophecies which first had to be fulfilled; that is, those which had foretold the sufferings of Christ. It was this that Jesus explained to the two disciples after his resurrection, when, beginning with Moses, and by the testimony of all the prophets, he revealed to them that the "glory" promises must wait fulfilment until the foretold sufferings of Christ were finished.—Luke 24:25-27

Probably up to this point nearly all professed Christians would agree, but as we continue to follow Peter's inspired explanation of the prophecies we begin to diverge from the views of practically the entire nominal church world, for he explains two points which are recognized and appreciated only by those who know "the joyful sound." One is that the promised "salvation" which was to come through Christ would not be attained until his "revelation" at the second advent, and the other is that the foretold sufferings of Christ were not finished on Calvary, that they continue in and through the experience of his faithful followers as they walk in his footsteps, laying down their lives in the service of their God.

"Are Ye Able?"

The disciples who walked with Jesus in Judea gathered from his teachings that they were to share in his "glory." They became very much absorbed with this thought, and rightly so. On one occasion, two of them requested that one be granted the honor of sitting on his right hand, and the other on his left hand in his kingdom. Jesus did not say that this was an improper request. He had come to be a King. He would establish a kingdom. If faithful, they were to share the glory of that kingdom with him. But they did not understand that in order to enter into such heights of glory they must first share in his sufferings. Are ye able to drink of my "cup"? he asked, and to be baptized with my death baptism?—Matt. 20:22

Following Peter's reference to the foretold sufferings of Christ, we find much in his epistle to show that the followers of Christ share in these sufferings, that they are included in the prophetic testimony of messianic suffering. "For even hereunto were ye called," he writes, "because Christ also suffered for us, leaving us an example, that ye should follow his steps." (I Pet. 2:21) Paul also stresses this point, saying that it is only if we suffer with Christ that we have the witness of the Spirit that we are the children of God.—Rom. 8:17

It was soon after the apostles fell asleep in death that this great truth began to be set aside, and finally it was almost completely lost. The glory concept of the Christian way dominated the aspirations and efforts of the nominal church, and attempts were made to establish the messianic kingdom by uniting with civil governments. This was a gross departure from the truth as revealed in the "Word of truth." Many professed Christians have since recognized the evils which resulted from this unholy alliance of church and state, but they have failed to recapture the true viewpoint of the Christian life which was lost as a result of that great apostasy.

With the loss of the great truth that only after the suffering and death of the body members of the Christ will the glory promises of the Bible be fulfilled, came also other errors, one of the most serious being the inherent immortality of the soul. With this error came the additional wrong teaching that at death every person's eternal destiny is fixed; that the righteous are immediately rewarded with the joys of heaven, while the unrighteous either enter into purgatorial sufferings which will ultimately prepare them for heaven, or else into an eternity of torture in a fiery hell.

Thus the work of the church became the preaching of salvation from eternal torture, with the belief that this would continue until some indefinite time in the future when the earth would be destroyed and all the wicked then living would be immediately consigned to torture, and the few remaining righteous whisked off to heavenly glory. While millions came to realize that the church-state systems of Europe were not Christ's kingdom, the whole nominal Christian world is still tinctured with the leaven of error which brought those systems into being. They still believe that so far as human society is concerned the only thing the Lord will ever do for its betterment will be done by them, through moral reform efforts, lobbying, etc.

“That Blessed Hope”

We have reviewed this erroneous concept briefly in order, by contrast, to see more clearly, and appreciate more fully, the real and true tones of that “joyful sound” which rings forth from the “Word of truth.” While at first the disciples did not grasp the meaning of the prophecies concerning the sufferings of Christ, finally they did, and they realized, moreover, that these foretold sufferings would continue in the members of The Christ body throughout the age, and that not until the end of the age, when the Lord returned, could the promised glory of the kingdom be expected. They were assured that then they would be “glorified together with” Christ to reign as kings with him during the thousand years of his kingdom.

So this became the great hope and inspiration of the Early Church. The return of their Lord and the establishment of his kingdom was to them a “blessed hope.” (Titus 2:13) They were not interested in reforming world society, for they knew that this present social order must come to an end when Christ returned, and that in its place would be established a new social order, even the long-promised messianic kingdom. To win a place as reigning kings with Jesus in that kingdom, they gladly sacrificed all present advantages, even life itself, counting everything as loss and dross as compared with that “eternal weight of glory” which they knew would be revealed in and through them if they were but faithful in following in the footsteps of their Master, even unto death.

They also were inspired with a heavenly hope. They sought for glory, honor, and immortality. (Rom. 2:7) They understood that the “great salvation” which began to be spoken by their Lord involved not only to be rescued from the adamic condemnation to death, but exaltation to the divine nature, the “crown of life.” (II Pet. 1:4; Rev. 2:10) But they did not expect to enter into this reward at the moment of death. Paul said that a “crown of righteousness” was “laid up” for him, which he would receive at “that day,” that is, the day of the Lord, when he returned to gather his church to himself and to establish his kingdom for the blessing of the world. “And not to me only,” Paul adds, “but unto all them also that love his appearing.”—II Tim. 4:8

There are still a few small denominations which, in a vague sort of way, have in mind this hope that is centered in the return of our Lord. But with them it is as though this were something which would occur when the Lord decided that nothing further would be

accomplished by trying to convert the world; so Christ comes to destroy the earth, and thus bring to an end God's dealings with his human creation. To them this will be the end of "time," and beginning of "eternity"—an eternity of bliss for the saints, and of torture for all others.

"Afterward"

Only those who know "the joyful sound" and are walking in the light of the Lord's countenance have come to see that the work of God through his church in this age is but preparatory to a still greater work of salvation on behalf of mankind during the millennial age. Paul asserts that as in Adam all die, even so in Christ shall all be made alive. He then explains that the first to be made alive through the Redeemer is "Christ the firstfruits." But thank God for his further explanation—"Afterward they that are [or become] Christ's at his coming [during his *parousia*, presence]."—I Cor. 15:22, 23

It is this "afterward" of blessing for all mankind that has been so completely lost sight of by the nominal church world, yet no other fact of the divine plan is more firmly established in the Word of God. In this connection we have another summary of the prophetic testimony presented to us by Peter. It is recorded in Acts 3:19-21. In this passage the apostle tells us about Christ's second coming, and the purpose of his return, saying that then there will be "times of restitution of all things," and then adds, "which God hath spoken by the mouth of all his holy prophets since the world began."

Here indeed, then, is the melody note in that "joyful sound," which, by the mouth of all the prophets, has come ringing down through the ages, and is recognized by those who have walked in the light of God's countenance, as his voice, the great theme song of his love. It is to accomplish this great purpose of God that the "serpent's head" is to be "bruised" by the "Seed" of the "woman." It is the fulfilment of this divine purpose toward the human race that is involved in God's promise to bless all the families of the earth through the "Seed" of Abraham.

It is this that was meant when the Prophet Isaiah wrote that all the blind eyes would be opened, that all the deaf ears would be unstopped, and that the lame man would leap as an hart. It was this that the Lord meant when he caused him to write that tears would be wiped from all faces, and that death would be swallowed up in victory. (Isa. 35:6; 25:8) It is this that was meant when

Obadiah wrote that "saviors" would come up on Mount Zion, and that then the kingdom would be the Lord's.—Obadiah 21

We might go on and on quoting the many promises of blessing for mankind which are recorded in the Old Testament, and they would all be beautiful, harmonious, and understandable in the light of Peter's summary—that they were pointing forward to the "times of restitution of all things." And this great blessing of restitution, Peter explains, follows the second coming of Christ. How many are there in the world today who know this fundamental truth of the divine plan, this "joyful sound" of coming salvation for the lost race—not an opportunity to escape torture, but to be restored to perfection of life as human beings, and to be privileged to live here on the earth forever? Not many—only those who are walking in the light of the Lord's countenance, the "blessed" people of God.

"Times of Refreshing"

The Scriptures associate the joys resulting from "the joyful sound" very definitely with the return of our Lord. "Times of refreshing shall come from the presence of the Lord," said Peter, "for he shall send Jesus Christ," etc. In the Greek text, the thought is expressed that this refreshing comes from the face of the Lord, or results, in other words, from the light of his countenance. When sin entered into the world, God, as it were, turned his back upon his human creation, and sickness, pain, and death have been the result. The return of Christ to fulfil God's promises of restitution is a manifestation of divine favor, for the Creator will no longer keep his back turned upon the human race, but will refresh the people by the light of his countenance.

In the outworking of the divine plan, all the great dispensational changes are duly announced to the people concerned. It was so when the time came to destroy the world before the flood. Noah was then the instrument used to make the proclamation, although none but his own family believed the report. John the Baptist announced the presence of Christ to Israel in his day, but the message was not heeded except by the few. The apostles and others in the Early Church were particularly equipped with knowledge to enable them to proclaim the purpose of God pertaining to the Gospel age, which was then beginning.

And now we have reached the end of the Gospel age, or nearly so. A new age is about to open, even the age when restitution blessings will flow out to the people. It is also the beginning time for a

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new world, that promised world to come “wherein dwelleth righteousness.” So, in the divine plan, it is the time for another proclamation to be made, a testimony concerning the end of the present social order and the glorious blessings of restitution to follow. And the Lord has chosen the last members, the “feet members” of the body of Christ, to make this timely and necessary proclamation.

But how can they do this unless, first of all, they are made acquainted with the truth concerning “the joyful sound”? One of the prophetic lessons pointing forward to the “times of restitution” was Israel’s jubilee system. At the beginning of the jubilee year, the priests were commissioned to blow the silver trumpets of jubilee. This was indeed a joyful sound to the Israelites who during the preceding years had lost their homes and other possessions; for it meant the recovery of that which they had lost. And it is interesting to note that the Hebrew word translated “sound” in the expression of our text, “the joyful sound,” is the same one used when the Lord instructed the ancient priests of Israel to “sound” the trumpets of jubilee. When those who know the joyful sound today proclaim the glorious kingdom message of restitution, they are in reality sounding the antitypical jubilee trumpets.

But how can they sound the jubilee message unless they know it? These must, first of all, receive this knowledge before they can testify it to others, and the Lord tells us how this is accomplished. First, let us remember that this is something directly related to the return of our Lord, therefore directly related to that “blessed hope” of the Early Church. Before he went away, Jesus explained to his disciples that his followers, his “household,” would not be informed in advance concerning the time of his return, that they would need to “watch” in order to know of his second presence.

“Blessed are those servants,” said Jesus—and how “blessed” indeed they have been—“whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.” (Luke 12:37) Here is a remarkable promise of something Jesus would do for his watching disciples when he returned. It will require an entire thousand years to accomplish everything the prophecies foretold concerning the time of Christ’s second presence. One of those things is the destruction of this present evil world, or social order. This we are already witnessing; but even before this, there was something else to be done. As we have just seen, Jesus

promised to bestow a particular blessing upon his disciples who would be "alive and remain" for a time after he returned. He promised to serve them with "meat in due season."

"Meat" is one of the symbols the Scriptures use to picture the truth of the divine plan, the truth contained in "the Word of truth." The Master's promise, then, means that his true people at this end of the age would enjoy a special serving, as it were, of the truth, that they would be given "meat in due season." But how was this to be done? Peter was curious about this, and inquired, "Speakest thou this parable unto us, or even to all?" Then Jesus replied, "Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?"—Luke 12:41, 42

The meaning here is clear. "Meat in due season" was to be provided by the returned Lord. It would not be given separately to each individual of the "household," but first of all only to one, and this one would be made a steward to dispense it to the remainder. The history of the "people who know the joyful sound" during these closing years of the age wonderfully verifies the fulfilment of this promise. Regardless of individuals, or of personalities, the only ones in the world today who know and appreciate God's great purpose of restitution for the dying race received that knowledge either through the direct or indirect ministry of one individual—our Brother Charles T. Russell.

However, the point of fundamental importance is that there are a people in the world today, and have been since the early seventies of the last century, who have known "the joyful sound" of the kingdom of God and of the blessings of restitution which it will make available for mankind, and have been proclaiming this message the world around. True, the world at large knows little or nothing about it as yet. Neither did the world in Noah's day really believe that a flood was coming. Neither did the Israelitish world in Jesus' day believe the testimony of John the Baptist, nor later, of Jesus and his disciples. The proof of the fulfilment of Jesus' promise to serve "meat in due season" is not how many would believe the truth, but that those of the "household," the family of God, would thereby learn to "know the joyful sound," and would have this evidence that they were walking in the light of his countenance.

The implications of this are staggering, and more than the human mind would be capable of grasping and believing were the

facts not so definitely stated in the Scriptures and so clearly discernible in our own experiences and observations. If we take Peter's summary of the meaning of the prophetic testimony, that all the holy prophets had foretold the "times of restitution" which were to follow the return of Christ, there can be no question as to "What is truth?" for this certainly is one of the principal themes in the "Word of truth." But who knows about it? Look where we will among the great and small religious groups of the world, and it cannot be found. No one anywhere—with the exception of those who are enlightened with present truth—is saying to his associates or to the world that Christ is soon to become the king of the world, and that there will be a thousand years of jubilee during which all that was lost in Adam is to be restored.

Everywhere, the interpretation of Christianity being set forth is merely that it is a way of life, and if the world can be induced to accept Christ's ideology instead of Communism, or Socialism, or Fascism, there will be peace and good will among nations. This is true enough, for Jesus' way of life is certainly far better than even the best of our humanly conceived ideologies, not excluding the democratic way. But the weakness of this position is that no suggestion is made that the Lord himself will ever do anything to establish peace and good will in the earth. It is always that man must do it. And man, as the Scriptures so clearly show, will utterly fail, no matter how good his intentions might be.

Yes, there is only one people who have heard and believed the testimony of the prophets. If you are one of these you will understand in a measure at least what the Psalmist meant by the use of the word "blessed," when he said, "Blessed are the people that know the joyful sound." One of the time prophecies, in which is mentioned a period of 1,335 prophetic "days"—years, actually—speaks of the blessedness of those who would be living at the time when knowledge would be increased and when the prophecies concerning the "time of the end" of this present evil world would be fulfilled. (Dan. 12:12) It is the blessedness of those found watching when the Lord returned.—Luke 12:37

It is this blessedness which we are experiencing now. It is a joy which results from recognizing God's hand in the affairs of men, and of knowing that such a wonderful time of blessing is near for all mankind. This knowledge gives us peace of heart and mind, while others are plagued with fear as they look ahead to the things coming

upon the earth. It is a blessedness which comes from the knowledge of the opportunity of suffering with Christ now, that we may reign with him later; and this is blessedness indeed, for with it is the knowledge that not only are we to be blessed, but that there is to be an "afterward" of blessing for "all the families of the earth."

Above all, the blessedness we enjoy is the assurance that we are walking "in the light of his countenance," that we are being specially favored by God. And how wonderfully "blessed" it is to know this! It is not presumption to acknowledge this fact, for it is the testimony to us of God's Spirit, through his "Word of truth," by the mouth of all his prophets. Throughout the New Testament are also to be found God's assurances, not only of the heavenly blessings provided for the true church, but also of restitution blessing for the world.

If we knew only that heavenly promises have been made to the followers of Jesus, it would be no special evidence of God's favor, for practically every denominational group in the world knows this, at least in a vague sort of a way. But this is only one note, as it were, in the "joyful sound," and in the nominal churches even this note gives an uncertain sound. Certainly then, it cannot be said that they know the joyful sound. But if we have heard all the notes in that harmonious jubilee anthem, including the glorious melody of restitution, then we can be confident that God has favored us, that he has caused his face to shine upon us, and that we are walking in the light of his countenance.

And while the "times of refreshing" which Peter said would come from the "face of the Lord" have special reference to the joyful experiences of mankind during the times of restitution, it is additionally true that those who are called and enlightened now, and commissioned to proclaim this glorious kingdom message to the world, are also greatly refreshed. Indeed, they are thrilled by this knowledge, this glorious theme song of God through his prophets and apostles which seems, each time they tell it, more wonderfully sweet.

Let us, then, not hesitate to claim this marvelous evidence of God's love and favor! Let us rejoice that we have been counted among his "blessed people," and endeavor day by day to measure up to the responsibility our knowledge of "the joyful sound" has placed upon us. It is not ours merely to enjoy for ourselves. By it

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we have been made bearers of the testimony of kingdom blessings to the world. We are the ambassadors of Christ, and the Lord is looking to us to be faithful.

If we continue to swell aloud the "joyful sound" our appreciation of it will increase. And our joys also will increase. If we fail to blow the "trumpet," the "sound" may cease to be "joyful." In other words, our continued appreciation of the truth depends on our faithful use of it for the blessing of others. God has highly favored us; we are walking in the light of his countenance. May we ever seek to keep ourselves in his love by obedience to every requirement of the truth—in our personal relationship with the Lord, in our association with one another, and in our proclamation of "the joyful sound" of jubilee blessing soon to come to the world.

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The Father of the Faithful

HEBREWS 11: 8-21

THE faith life of Abraham stands out very prominently in the Scriptures, and the more so when we realize that in the city of Ur where he was living when God called him, he was one of a very few—perhaps almost the only one—who had faith in and worshiped Jehovah, the Creator and only true God. Findings of archeologists reveal that the citizens of Ur as a whole were worshipers of the moon god, but despite his heathen surroundings, Abraham maintained his belief. Even his father seemingly did not share his faith, although the Scriptures indicate that Sarah, his wife, did; and to some extent this was probably true of his nephew Lot.

Verse 8—*“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.”*

ABRAHAM maintained his belief in the true God despite his surroundings. Now his faith was put to a further test, for the God whom he worshiped spoke to him and invited his co-operation in a divine plan for the blessing of all the families of the earth. (Gen. 12:1-3) In God’s call to Abraham we see exemplified the manner in which he deals with practically all his faithful servants; that is, he told him something about his plan, and then invited Abraham to participate in it. If he has given us an understanding of his Word and plan we should construe it to be his call to become “workers together with him.”—II Cor. 6: 1

Abraham was called to go to a place which he “should after receive.” In the Hebrew text the thought here is that Abraham believed he was about to receive the land; and of course there is nothing of record in what God said to him which would indicate that he would not possess the land as soon as he complied with the conditions and entered into it. But in this also his faith was severely tested, for actually he never did become the owner of the Promised Land. See Acts 7: 4, 5.

Abraham demonstrated his faith by the fact that he “obeyed.” James stated the thought differently, saying, “Show me thy faith

without thy works, and I will show you my faith by my works.” (James 2:18) Regardless of how much faith we may claim to have, or believe in our own hearts that we possess, if it fails to pass this simple, though exacting test of obedience, we are deceiving ourselves.

Abraham obeyed, “not knowing whither he went.” His lack of knowledge concerning the outcome of his obedience made the test more severe and caused his faith to stand out more resplendently by contrast with the unbelief of many with whom he was associated in Ur. Sometimes the expression “blind obedience” is used, and this was essentially the sort of obedience by which Abraham demonstrated his faith by leaving Ur and starting for the land of Canaan.

Verse 9—*“By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.”*

IF ABRAHAM believed that he would possess the land of Canaan soon after he reached it, his faith in God’s promises was again tested, for he was only a sojourner in the land, living there “as in a strange country.” He lived in “tabernacles,” or as the Hebrew text indicates, tents, or cloth huts.

Verse 10—*“For he looked for a city which had foundations, whose builder and maker is God.”*

ABRAHAM gladly lived in tents throughout the remainder of his life after leaving Ur, for he “looked for a city.” So far as the Old Testament record is concerned, the only promises God made to Abraham were those pertaining to the land, and that in his seed all the families of the earth should be blessed. Apparently it was from the promises relative to the “seed,” and the blessing to reach the people through this “seed,” that he was encouraged to look for a “city.”

In Galatians 3:8 Paul mentions the promise made to Abraham, and uses the word “nations” instead of “families” in his reference to the blessings which are to reach the people through the “seed.” When we take into consideration what constituted nations in Abraham’s day, there is really no difference in the meaning of these two words, for nations then were merely family arrangements, or tribes, and usually the leading member of the family was ruler of the tribe.

In comparison with nations of today these tribal arrangements were small, usually with only one main aggregation of people in a central "city" which frequently was walled for protection, and looked to by the surrounding tribesmen as their center of government. A "city," then, to Abraham, contained the thought of rulership, or a governing center.

Probably Abraham was a respected citizen in Ur, but there is nothing to indicate that he was in any way associated with the rulership of that people. So, when God spoke to him and promised a "seed" through which all the families, or nations, of the earth would be blessed, he probably visualized himself as becoming the head of a new governing family which, under divine blessing, would become so large and so powerful that it would extend its beneficent influence over all the other "nations." Jesus said that Abraham rejoiced to see his day—that is, he believed that all mankind would be blessed.—John 8:56

To us, of course, the "city" of which Abraham will actually become a part is the glorious kingdom of the Lord; but it is doubtful if he visualized it as clearly in his day as we do now. Since he had no spiritual insight into the plan of God, his conception of the divine promise would of necessity be limited to the knowledge which was based upon his own experiences and observations. His faith that God was indeed the builder and maker of the "city" for which he looked was strengthened from time to time by the marvelous manner in which the Lord dealt with him, particularly in the birth of Isaac. In this there could be no doubt that the Lord was "building" the promised "city," for otherwise Isaac could not have been born.

Verse 11—*"Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised."*

FROM this text we learn that Sara shared the faith of her husband. She also believed that God would fulfil his promises. The fact that Paul emphasizes the power of Sara's faith which resulted in a miracle conception ties in with his reference in the previous verse to Abraham's belief that God was the builder and maker of the "city" for which he was looking. Sara was barren even in her youth, and now she was old, yet God gave her strength to conceive and to bear Isaac. What better proof could they both have that God was working to fulfil his promises?

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Verse 12—*“Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.”*

AS THE great plan of God unfolds throughout the Scriptures, we learn that the promised “seed” will be of two parts, the heavenly and the earthly. This seems to be suggested by the double comparison; that is, to the “stars of the sky,” and the “sand which is by the sea shore.” True, in this text, the special emphasis of the illustrations seems to be that of the great numbers involved, but this will be true of both the heavenly and the earthly seeds.

The heavenly seed of Abraham will first of all be Christ and his church, the “little flock” to whom it is the Father’s good pleasure “to give the kingdom.” (Luke 12:32) But included with the heavenly seed will also be a “great multitude, which no man could number.” (Rev. 7:9) These will serve God in his spiritual temple. (Rev. 7:15) They will be the “companions” of the bride class who will “follow her” and be with her.—Ps. 45:14

The earthly seed, as represented by the sand, will, to begin with, be the resurrected ancient worthies, who, receiving a “better resurrection,” will be made “princes in all the earth.” (Heb. 11:35, 39, 40; Ps. 45:16) Then will follow and be included in the earthly seed the entire resurrected human race; that is, all who, when given a full opportunity, prove themselves worthy of everlasting life. Thus seen, it will be true of both the earthly and the heavenly seed that their number will be great.

Verse 13—*“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.”*

THE “all” here referred to as having died in faith, are particularly Abraham, Sara, Isaac, and Jacob; although the same statement is true of the entire ancient worthy class. They received not the promise—that is, the actual fulfilment of the promise. In Hebrews 6:13 Paul tells us that the promise had been made to Abraham, and then in verse 15 he says that after Abraham endured he “obtained the promise.”

The “promise” which Abraham obtained after he patiently endured was something more than he originally received when God promised him the seed and the land—it was an assurance, the guar-

antee of God's oath. This is indicated in the Greek text by the use of a stronger word, a word which means more than the mere making of a statement. And it is this stronger word which Paul uses again when he says that "they all died in faith *not having* received the promise."

But there is no contradiction in these two statements, for Paul is using the Greek word *epaggelia* in the first instance to describe "a divine assurance of good"—as Prof. Strong defines it—and in the latter case to denote the actual realization of the good which had been assured. The fact that Paul uses the word in this sense indicates that it embraces this stronger meaning. The inspired use of a word can always be relied upon as a correct interpretation of its meaning.

Paul says that the patriarchs saw the fulfilment of the promises "afar off." As we have seen, when Abraham first left Ur to go to the Promised Land, he believed he was about to realize the fulfilment of the Lord's promises. But the circumstances of the ensuing years gave him, as well as Isaac and Jacob, a different viewpoint. As they went through year after year of their long lives without the "city" for which they were looking coming into actual view, their faith extended their vision farther into the future. They continued to look for the "city," however, even though it was "afar off," even in a resurrected life beyond the grave. And by their steadfast adherence to God's promises they "confessed," the apostle says, that they were "pilgrims and strangers on the earth." Some might try to read into this statement that the patriarchs entertained a heavenly hope, but this is not the correct thought. Here again the translators have tried their best to make the text agree with their own theology.

The Greek word here used by Paul, and translated "earth," is *ge*. Its basic meaning is "soil"; by extension it can be used to describe a region, and it sometimes denotes the solid part of the entire globe. Paul uses it in this text, however, to describe the "land" in which, as stated in verse 9, Abraham "sojourned . . . as in a strange country." Here, the word "land" is a translation of the same Greek word *ge*. In Acts 7:3 this word is used twice. It is a quotation of God's command to Abraham, and reads, "Get thee out of thy country [Greek, *ge*], and from thy kindred, and come into the land [*ge*] which I shall show thee." It was in this land that the patriarchs continued to be pilgrims and strangers until they died.

Verse 14-16—*“For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.”*

“THEY that say such things”: The patriarchs testified their faith in God’s promise concerning the land and the “seed” by their steadfastness in remaining in the land even though it had to be as nonowners, or strangers. Paul suggests that they had opportunity to return to the land of their fathers, where they would be at home and among their own people. But they did not do this, which demonstrated that they had their hearts set on a better inheritance, even on that which the God of heaven had promised to them.

The contrast in these verses is not between the earth and heaven, but between the former home of the patriarchs and the one which the Lord had promised and in which they continued to be strangers. Paul’s lesson is on the faith of the patriarchs; their faith, that is, in the promises of God; and God had not promised them a heavenly home, but a home in Canaan; and they died in faith, not having actually received this home.

God was greatly pleased with their faith, so much so that he was not ashamed of them. They became his friends because of their faith. And while they did not grasp the fulness of their part in the divine plan, God actually “prepared,” or promised, for them a “city,” or kingdom, for they will be among the “princes” in the messianic kingdom.

Paul’s assertion that they desired a “better country, that is, an heavenly,” must be construed to mean that which the God of heaven had promised, for they were given no basis to desire anything except earthly blessings. Jesus understood this, and told the Jews of his day that they would “see Abraham, Isaac, and Jacob” in the kingdom of God, and he shows clearly that it will be right here on the earth, not in heaven.—Matt. 8:11; Luke 13:28

Verses 17-19—*“By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.”*

GOD'S request that Abraham offer up Isaac as a sacrifice was doubtless the severest test that had been placed upon the faith of this "father of the faithful." One reason for the request was that Abraham's faith might be further tested. Another was that God was making a picture, or illustration, of what he would later do, that he would offer up his own Son in sacrifice for the sins of the world.

There is a veiled reminder of this in the expression, "only begotten." Later, as we know, this term appears in the Bible and is applied to God's own Son. Abraham fathered Ishmael, and by his wife, Keturah, he had many children. But, as the record states, "In Isaac shall thy seed be called," and because Isaac was the promised seed, he was also, in the divine plan, Abraham's "only begotten son."

Abraham's faith did not waver when it was confronted with this test, for as Paul explains, he believed that God was able to raise Isaac from the dead; and he did thus receive him back, "in a figure." This completed the illustration of the sacrifice of the anti-typical Isaac, and of his actual resurrection from death. What a wonderful privilege Abraham and Isaac thus had in the outworking of the divine plan!

Verse 20—"*By faith Isaac blessed Jacob and Esau concerning things to come.*"

THAT Isaac did not entertain a heavenly hope, either for himself or for his children, is evidenced by the blessings which he pronounced upon Jacob and Esau shortly before he died. (Gen. 27: 28, 29, 39, 40) Isaac received the birthright blessing, which included future rulership. We have already noted how Abraham would construe God's promise concerning the "seed" to mean that his descendants would become rulers; and this comes more clearly to light in Isaac's blessing upon Jacob.

The remainder of the blessing upon Jacob was "the dew of heaven, and the fatness of the earth, and plenty of corn and wine." Esau also received this part of the blessing, but in selling his birthright he forfeited the right to become a part of the ruling seed of Abraham. This right continued with the descendants of Jacob until the first advent of Christ, when, because of their rejection of him as their Messiah, their house was left unto them "desolate."

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Isaac's blessing upon Jacob and Esau is one of the clear evidences that the patriarchs were beginning to perceive that the promises of God were not to be fulfilled in their day. Nevertheless, this did not weaken their faith. They continued to believe that God would keep his covenant, so they died in faith, not having received the fulfilment of the promises.

Verse 21—*“By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshiped, leaning upon the top of his staff.”*

ACTUALLY Jacob blessed all twelve of his sons, but in keeping with the theme which Paul follows in tracing the faith life of the patriarchs, he specially mentions Jacob's blessing upon the two sons of Joseph. Genesis 48:4 records a part of this blessing, and in this text the land is again especially emphasized. Jacob was then in Egypt, but he still had confidence that God would fulfil his promise concerning the land of Canaan, this “better country,” in which, together with his father and grandfather, he had lived as a stranger. So in this again is emphasized that the patriarchs' hopes were earthly, not heavenly, and those earthly hopes will yet be realized.

(Chapter 11 to be continued in next issue)

WEEKLY PRAYER MEETING TEXTS

JANUARY 3—“Pray without ceasing.”
—I Thessalonians 5:17 (Z. '96-162. Hymn App. D)

JANUARY 10—“Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.”—James 5:10 (Z. '95-3. Hymn 229)

JANUARY 17—“Keep yourselves in the love of God.”—Jude 21 (Z. '02-173. Hymn App. K)

JANUARY 24—“Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart.”—Proverbs 3:3 (Z. '02-171. Hymn 182)

JANUARY 31—“The meek will He guide in judgment; and the meek will He teach His way.”—Psalm 25:9 (Z. '00-68. Hymn 87)

THE BRITISH SECTION

Unity and Diversity

BOTH unity and diversity should and do exist in the church of God, although the two words express widely different thoughts. Concerning the spirit of oneness in the church the Psalmist wrote, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1) But there is also divinely approved diversity in the church. On this point the Apostle Paul wrote:

"But since we have special gifts which differ in accordance with the **diversified** work graciously entrusted to us, if it is prophecy [public exposition], let the prophet speak in exact proportion to his faith; if it is the gift of administration, let the administrator exercise a sound judgment in his duties. The teacher must do the same in his teaching; and he who exhorts others, in his exhortation. He who gives should be liberal; he who is in authority should be energetic; and he who succors the afflicted should do it cheerfully."—Rom. 12: 6-8 (**Weymouth**)

From this passage it is clear that diversity in the church is not related to the doctrines of the truth, nor to the spirit of love in which those doctrines are held; but rather to the activities of the brethren. The maintenance of a unity of spirit and purpose where these diversities exist may in some in-

stances be difficult. Paul realized this, so he exhorts us to manifest love in our co-operation with the brethren. We quote:

"Let your love be a real thing, with a loathing for evil and a bent for what is good. Put affection into your love for the brotherhood: be forward to honor one another; never let your zeal flag; maintain the spiritual glow; serve the Lord; let your hope be a joy to you; be stedfast in trouble; attend to prayer; contribute to needy saints; make a practice of hospitality. Bless them that make a practice of persecuting you. . . . Never let evil get the better of you; get the better of evil by doing good."—Rom. 12:9-21 (**Moffatt**)

The great importance of unity, or oneness, is stressed in Ephesians 4:1-6, **Diaglott**: "Walk worthily of the calling with which you were called, with all humility and gentleness; with patience, sustaining each other in love; using diligence to preserve the unity of the spirit by the uniting bond of peace; there being one body and one spirit, as also you were called in one hope of your calling; one Lord, one faith, one immersion; one God and Father of all, he who is over all, and through all, and in all."

The body illustration of the manner in which the various members of the church are related to one another, as Paul uses it later in this chapter and in I Corinthians 12:12-27, reveals clearly both the

unity and the diversity which exist among the Lord's people. In this illustration Jesus is the Head. The head is the controlling power in the human body, and all the members of the body serve one another in obedience to the head. So it is with Jesus and the church, which is his body.

Our identification and oneness with Christ should be our constant meditation. We should endeavor to yield ourselves in humble obedience to him, allowing his mind to control us. We should hold firmly to our Head, as Paul admonishes, "from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."—Col. 2:19

What a close and blessed relationship! This unity with Christ means that his love constrains us—or, according to the Greek word used in II Corinthians 5:14, "holds us together." There should be no schism, or division, in the body of Christ, and will not be when the members have a proper and loving care one for another. Paul wrote: "For just as there are in the one human body many parts, and these parts have not all the same function; so collectively we form one body in Christ, while individually we are linked to one another as its members."—Rom. 12:4, 5 (**Weymouth**)

True unity can exist in the body of Christ only in proportion to the degree of Christlikeness controlling each of its members. In Colossians 3:16 Paul admonishes us to let the word of Christ—his commands—dwell in us richly in all

wisdom. We are also to note well the example of his life—his loving, compassionate heart, his humility, gentleness, patience, faithfulness, and his self-sacrificing spirit. We should note especially the loving zeal with which he always sought to know and do his Father's will—"I delight to do thy will, O my God."

As with Jesus, so with his consecrated followers today, the full testimony of God, revealed by the Holy Spirit through the Word, guides and instructs; and to the extent that all are heeding these instructions there is sure to be unity, both of faith and of practice. The Scriptures clearly teach 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 witnesses in the world; and to prepare to be kings and priests in the next age.

While there are, and should be, diversities of opportunities for serving one another in the body of Christ, and for co-operatively proclaiming the Gospel of the kingdom, all are to "speak the same thing." There cannot properly be diversities of doctrines. Paul wrote: "Faithful is God, by whom you were invited into the fellowship of his Son Jesus Christ, our Lord. Now I entreat you, brethren, through the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that ye may be knit together in the same mind and in the same sentiment."—I Cor. 1:9, 10, (**Diaglott**)

Writing to the church at Philip-

THE BRITISH SECTION

pi from his prison home in Rome, Paul urged the brethren to "stand fast in one spirit, with one mind, striving together (or vigorously co-operating) for the faith of the Gospel." (Phil. 1:27) He exhorted them further to noble conduct and dauntless courage, saying:

"Only do lead a life that is worthy of the Gospel of Christ. Whether I come and see you or only hear of you in absence, let me know you are standing firm in a common spirit, fighting side by side like one man for the faith of the Gospel. Never be scared for a second by your opponents; your fearlessness is a clear omen of ruin for them and of your own salvation—at the hands of God. For on behalf of Christ you have the favour of suffering no less than of believing in him, by waging the same conflict that, as once you saw and now you hear, I wage myself." —Phil. 1:27-30 (Moffatt)

Jesus, and Paul, and others in the Early Church suffered because they faithfully bore witness to the truth. As members of the one body we should be responsive to the will of the Head, who declared of his body members that they were to be the "light of the world." (Matt. 5:14) Concerning this end of the age, Jesus said that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) Through the vigorous co-operation of the body members everywhere, the Master's prophecy is now being fulfilled. And how we praise the Lord for the diversified methods and opportunities which are

now ours for the proclamation of his glorious Gospel.

Yes, in his infinite wisdom he is still graciously and lovingly permitting the true Gospel to be preached in all the world—for a testimony. But for how long? The period yet allowed in the divine plan for this work to continue may be very short: we do not know. What we do know is that as long as we have breath we should remember our beloved Master's words, "Ye are the light of the world."

Thus, while giving "all diligence" to make our calling and election sure, let us be mindful of our privileges of serving the fellow members in the body of Christ. And as Paul also wrote, let us "do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life."—Phil. 2:14-16

Diversities of activities; yes, yet a oneness with Christ, who said, "Without me ye can do nothing." (John 15:5) A variety of operations, but one loving motive engendered by the Holy Spirit. Differing labours of love, yet with one mind and with one mouth glorifying God. This is indeed the "good fight of faith." And how encouraging it is to realize that Jesus was in the forefront of this battle, that he has shown us the way. As he was faithful in all things, including his activity in bearing witness to the truth, let us also be faithful—even unto death—and our Heav-

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only Father will give the increase according to the riches of his grace.

Go labour on; spend and be spent—

Thy joy to do thy Father's will;

It is the way the Master went;

Should not the servant tread it still?

Go labour on; 'tis not for naught;

Thy earthly loss is heavenly gain;

Men heed thee, love thee, praise thee not;

The Master praises—what are men?

Go labour on; enough, while here,

If he shall praise thee—if he deign

Thy willing heart to mark and cheer;

No toil for him will be in vain.

Men sit in darkness at thy side,

Without a hope beyond the tomb;

Take up thy torch and wave it wide,

The torch that lights the thickest gloom.

Go labour on; thy hands are weak,

Thy knees are faint, thy soul cast down,

Yet falter not; the prize ye seek

Is near—a kingdom and a crown!

The Witness Over Radio Luxembourg

BRETHREN in the British Isles very gratefully rejoice because Radio Luxembourg continues to send forth the "Frank and Ernest" programmes weekly. The number of especially appreciative letters from listeners is increasing heavily, and for this we render heartfelt praise and gratitude to the Lord who is so richly blessing this work. Here are extracts from a few of these letters:

Now Rejoicing

Dear "Frank and Ernest": I now take advantage of your offer of a copy of "The Truth About Hell." Please send me one. May I convey my thanks

to you both for the help I have always received from your programmes. I have been ill for many months, and have had ample time to dwell on these things. I now realize how much time I have wasted in fear of hell, when I might have been rejoicing that Jesus Christ has set me free. My best wishes for you both. Yours sincerely, M. E. M., Northern Ireland.

Much Inspiration

Dear Sirs: I would consider it a great favour if you would please send me your booklet, "God and Reason." I should like to say that I derive much pleasure and inspiration from your broadcasts, and have told many people about them. I hope that with God's help you will continue to spread his Gospel around the world in this terrible era of anxiety. Yours truly, R. F., Lancashire, England.

God Bless Your Labors

Dear Brothers in Christ: I greatly enjoy your broadcasts of the Gospel which I get through Radio Luxembourg. I would be glad if you would send me a copy of "God and Reason." I am praying that God will bless your labours. Rev. R. A., Scotland.

God's Word More Clear

Dear Sirs: I listen to your broadcasts every Monday night from Luxembourg, and would very much like to have your book, "God and Reason." Your fifteen minutes go all too quickly for me, and your little chats together make the teachings of God's Word so very clear. I pray that you may long continue to carry on with your good work for the Master. That his blessing may be with you and with your work is the sincere prayer of yours faithfully, F. B., Northern Ireland.

Greatly Helped

Dear "Frank and Ernest": Would you please send me a copy of the "Plan" Book. I have listened some time to your programmes. I often find the Bible hard to understand, and as I desire to see God's Word and plan more clearly, your talks help me greatly in this direction. Yours faithfully, C. M., England.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

Arrangements will gladly be made to serve classes, either at regular intervals, or upon special request. Write to The Dawn, 98 Seel Street, Liverpool 1.

W. CLARKE

Anerley February 24

C. A. CORNELL

Ipswich January 13
Eastleigh February 17

J. E. HUMPHREY

Portsmouth January 20
Luton February 3

J. LESLIE MCKEOWN

Portstewart January 6
Belfast 27

J. H. MURRAY

Leigh (Afternoon) January 13
Warrington (Evening) 13
Guildford 27
Oxford February 10

W. E. PAMPLING

Maidstone January 13
Anerley 27
Yeovil February 24

W. WALLACE

Dewsbury January 6
Liverpool February 3

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"Radio Luxembourg"

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SIXPENNY BOOKLETS

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MISCELLANEOUS PUBLICATIONS

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God's Promises Come True—10/-

Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

Hymns of Dawn (Cloth)—5/- each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each

Moffatt's Translation (Complete Bible)—17/6

The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/-

THE DAWN

98 Seel^{*} Street

Liverpool 1



TALKING THINGS OVER

Working Together with God

FELLOWSHIP in the service of our Lord is one of the blessed present heritage of the new creation. It is a partnership which is made joyful and sweet because its two senior and directing members are our Heavenly Father and our elder brother, Christ Jesus, his Son. Our share in this wonderful arrangement is wholly by divine grace, as the only thing we had to offer which the Lord could use was a willing heart of devotion to our God, a devotion inspired by the revelation of his glorious character which he gave us when he shined into our hearts by the Gospel.

We have considered it a blessed privilege and a wonderful honor—far beyond anything of which we are worthy—to co-operate with the brethren in the general work represented in this report. One of the pleasing facts which day by day continues to be emphasized is that the work of the Lord is blessed by him to the extent that it does reflect the spirit of co-operation among his people. The few who are serving to prepare and publish the literature and to broadcast the message over the air would be unable to accomplish anything except as they work with the brethren in the field. We need one another, and we all need the Lord. Recognizing this, and looking to him for guidance and blessing, our partnership in service has been richly blessed.

Varieties of Service

There are several branches of the work in which the brethren are co-operating. In the publishing field there are *The Dawn Magazine*, *Studies in the Scriptures*—and a variety of other books and booklets, besides tracts and kingdom cards. Over the air there are the “Frank and Ernest” network broadcasts every Sunday, besides the programs on individual stations in Canada and elsewhere in this hemisphere, including the Canal Zone; Radio Luxembourg, and Radio Monte Carlo, in Europe. Then there is the pilgrim service, both in the United States and Canada, as well as in Great Britain and Continental Europe—and, in addition to the English language,

in the French, German, Danish, Swedish, and Greek languages. And then there are the foreign branches of the work.

The Dawn Magazine represents a very substantial part of our publishing work and, we believe, a very important part. We are now printing more than 20,000 copies each month, and the subscription list is increasing. Brother Russell estimated that there were on the average four readers to each subscription. But even if we cut that estimate in half, it still means that more than 40,000 people are reading *The Dawn* each month. In comparison to the millions who subscribe to popular worldly magazines, this number is very small, but when we think of it from the standpoint of those who love the truth and are seeking to learn more about God's plan, it is very encouraging indeed.

We believe that *The Dawn Magazine* is an important piece of literature to get into the hands of those who are seeking after the truth. A new issue goes to the subscriber each month, and for this reason it not so likely to be overlooked, or put away and forgotten, as books often are. Those who receive *The Dawn* automatically have all the other literature brought to their attention twelve times a year. If they already have, say, *The Divine Plan of the Ages*, *The Dawn* will remind them to continue reading it. If they do not have it, they will be encouraged to obtain a copy, for this "key to the Scriptures" is announced in every issue.

In many instances where there are more than one in a family interested in the message of *The Dawn*, extra subscriptions are being ordered. This seems a good plan, since one copy could then be kept for a permanent file, and the other copy, or copies, after being read, could be given to others who might be interested. We would like to make a special rate for these club subscriptions, but with the increasing costs of publishing this does not seem wise except when six copies are ordered under one name and address, then the rate will be five dollars for the six. We are planning, despite rising costs, to keep the subscription price at one dollar a year, for we want as many as possible to continue receiving its monthly messages of encouragement.

Studies in the Scriptures: There is a constant flow of these going out to interested readers; particularly the first volume, *The Divine Plan of the Ages*, totaling many thousands every year. These represent purchases by those who have become truly interested in the message which the books contain.

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Although we do not often speak of it in our yearly report, there is a great sense of satisfaction, and of thankfulness to the Lord, that through the co-operation of his people it has been possible to republish *Studies in the Scriptures*, and many editions have been sold since they were again made available a few years ago. We are also thankful that republishing of the *Hymns of Dawn*, *Daily Heavenly Manna*, and *Tabernacle Shadows* has been possible. There is a constant demand for all these books, and what a privilege it is to be able to supply that demand!

Our Most Holy Faith, and "*Songs in the Night*," which are reprints of portions of Brother Russell's writings, are also proving to be blessings to many of the brethren, and we are happy about this also. More and more of those who love the truth as it reached them through "that servant" are coming to realize that their literature needs can be supplied by The Dawn; and this has been made possible through the co-operation of the brethren, and because so many have found "how good and how pleasant it is for brethren to dwell [and work] together in unity."—Ps. 133:1

Other Literature

The distribution of other books and booklets published by The Dawn is also being blessed. As all know, this literature contains the same message of truth as the books which have been republished. Just as brethren giving public discourses find that it is necessary to keep their lectures in line with the times in which we are living, so it is with these smaller publications. Because of this, they are proving to be effective introductions to the more detailed study of the divine plan as presented in the volumes of *Studies in the Scriptures*.

Radio requests accounted for a large portion of the booklets printed and sent out, although in addition, the brethren have themselves distributed many thousands of these brief messages of the kingdom. Incidentally, we might say that temporarily, at least, we are allowing the one cent booklets to go out of stock, and will furnish only the five and ten cent booklets. We have mentioned in these columns on previous occasions that there is an acute paper shortage, and we are hoping that by discontinuing the one cent booklets we can continue to supply free tracts in reasonably liberal quantities. Where it is not thought advisable to give away a five cent booklet we suggest that a tract be used.

The Pilgrim Service

During the year, as in the past, the Lord richly blessed the pilgrim brethren as they traveled from place to place visiting and serving the brethren. During 1951, Brothers C. W. Zahnnow and J. Y. MacAulay served full time on the road; and Brothers Everett Murray, W. A. Baker, S. E. Ranger, Adolph Obenland, H. E. Deitrich, Chester Sundbom, G. R. Pollock, E. G. Wylam, John Moore, Jens Copeland, L. H. Norby, Robert A. Krebs, J. A. Meggison, E. Harry Herrscher, Orlando Deifer, G. M. Wilson, and W. N. Woodworth served part time and weekends.

In addition, many other brethren served on weekends only, in various parts of the country. Brethren taking part in this weekend service were, Henry E. Anderson, Martin C. Mitchell, M. A. Stamulas, Roy E. Mitchell, Pantel Hatgis, Felix S. Wassmann, Levi Jacobs, Julius Bednarz, David Dinwoodie, Raymond J. Krupa, Fred A. Bright, Arthur H. Krumpolt, Ludlow P. Loomis, Peter Kolliman, J. H. L. Trautfelter, Alfred L. Smith, Victor E. Samuels, Claude R. Weida, Wm. J. Hollister, E. R. MacJilton, J. I. Van Horne, Harry Passios, Stephen Roskiewicz, Wilbur N. Poe, E. K. Penrose, Horace K. Blinn, E. C. Hewatt, George O. Jeuck, C. W. Janke, G. P. Ostrander, Bert Rose, Charles Chupa, Thomas Fay, Daniel Morehouse, Alfred Burns, Adam Miskawitz, Albert Sheppelbaum, Leo B. Post, Edmund Jezuit, Edward E. Fay, Nick Molenaar, George P. Ripper, Fred Rice, Irving C. Foss, H. L. Young, Edward Lorenz, Wilbur P. Twelker, John A. Hull, Arthur B. Newell, Earl L. Fowler, H. A. Livermore, Fred E. French, E. R. Wilcox, L. Paul Davis.

All the brethren mentioned in the first two groups served directly under the auspices of The Dawn; and the majority of the appointments of those in the third group were also made by The Dawn, while some served through the arrangements of their home ecclesias, and by request their appointments were listed in The Dawn. The important thing is that through the general co-operation of all the friends these brethren were privileged to visit and serve others, and we know that their service was blessed. They all testify especially of the rich blessings they received in their efforts to encourage others with the refreshing message of truth.

In addition to these who served in America, a number of brethren in Great Britain and on the Continent were also busy. In Great Britain there were Brothers Fred Linter, J. H. Murray, W. E. Pampling, John Humphrey, A. Spain, G. A. Ford, J. Leslie Mc-

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Keown, P. Watts, R. J. Philip, C. A. Cornell, C. E. Scholefield, W. Clarke, and C. E. Dickinson. On the Continent there were Ernest Meylan (French language); Kurt Krecker (German language); and Fred Larsen (Danish language).

The majority of the gatherings served by the brethren in all these groups were especially for the friends; but this year more public meetings were held than for a number of years in the past; and the average attendance was better. The larger attendance has been attributed to growing interest in the truth resulting from the radio programs. Many of the brethren who serve feel that they are not particularly qualified to address the general public, but we suggest that when brethren visit the classes who are public speakers, consideration be given to the possibility of arranging one meeting to which the interested "Frank and Ernest" listeners can be invited. Upon request we will be glad to render any aid possible in connection with public meetings; such as advertising matter, copy for newspapers, etc.

The Radio Work

As all the brethren know, the "Frank and Ernest" radio programs continue to be broadcast over the Mutual Network, and throughout Canada and elsewhere. There are now approximately 350 stations which broadcast the message every week. The mail response is holding up remarkably well. Recently, for example, a limited number of programs were repeated which were broadcast approximately a year ago; and they brought at least twenty-five percent more mail than they did when previously aired over the same stations. We think that this is very encouraging.

Also encouraging is the growing evidence of the deep interest that is developing in the hearts and minds of so many. In cities where ecclesias are located, the brethren are doing a grand job of following up this interest; but there are thousands of smaller towns and cities where there is no one to make these contacts; yet in all these places also there are those whose interest in the truth has become very genuine. Many of these are taking *The Dawn*, and of course we keep in touch with them in this way. We rejoice in their growth in the truth. There are many letters, among the large volume received, which reveal the deepening interest which is developing all over the country as the message continues to go out over the air.

This is equally true in the British Isles. The English language programs from Radio Luxembourg are broadcast at what is considered a very unfavorable time—11:15 Monday nights—but despite this the mail response is even better, compared with the cost of the programs, than it is in the United States. Probably one reason for this is the desire of the British people to tune in stations other than those which operate under the restricted direction of the British Government. At the time of night our program is on Radio Luxembourg, it is one of the few English language broadcasts outside of the British Isles that can be heard. But whatever the reason, while the hour of the broadcasts is inconvenient for many, there are thousands who are listening. Judging from expert estimates of the number of listeners to each response received, there are easily a hundred thousand people in the British Isles who listen to a message of truth each week. A recent report from England informs us that there are already a number who are now regularly attending classes in the British Isles who first heard the truth from Radio Luxembourg. This surely makes our hearts rejoice.

There are possibilities of extending the English language radio witness, particularly in Africa and India; and also in the British West Indies. As we write this report we are waiting to see whether or not "Good Hopes" funds will be available for this additional broadcasting. The same is true with respect to broadcasting in the German language. We are leaving the matter entirely in the Lord's hands, wanting, above everything else, his will to be done.

The Foreign Branches

The work of The Dawn is being carried on in the French language, with the work divided between Lausanne, Switzerland and Lille, France; in the Danish-Norwegian language, with representatives in Copenhagen and Oslo; in the Swedish language, with an office in Vinslov. The Greek Dawn is published in East Rutherford, and mailed to the brethren in Greece. The German Dawn and other German literature are published in Berlin. On the inside back cover of this issue will be found a list of all literature now published in foreign languages.

The British Dawn office is at 98 Seel Street, Liverpool 1, England.

Because of slightly better economic conditions in Switzer-

land, France, Denmark, Norway, and Sweden, the brethren in these countries have been able to maintain the costs of their publishing work to a large degree, in which, of course, they greatly rejoice. Exchange restrictions prohibit the British branch office from remitting to America for literature in quantities. Recently, however, permission has been granted to remit for Dawn subscriptions.

The economic situation within Germany, and the fact that half the country is shut up back of the Iron Curtain, make it necessary to support the German work almost entirely from this country. And this will, of course, be true with respect to all broadcasting that may be done in the German, French, and other foreign languages. As we see the situation from here, and as Brother Woodworth saw it firsthand while in Europe last summer, there is much that can be done to serve the brethren and spread the truth over there, if the Lord opens up the way, financially, to expand the work in those countries. In this also we are waiting on the Lord, happy to enter the doors as he may open them, but content if he allows them to remain closed.

The "Good Hopes" coupon which appeared in the October issue of The Dawn was exclusively for the radio work, as authorized by the brethren attending the General Convention at Bowling Green. Once each year, in connection with our annual report, it is our custom to call attention to other phases of the work which are promoted as the funds are available. In the event brethren are particularly interested in one branch of the service above another, "Good Hopes" can be directed for use in any one or more of the following:

General Fund . . . Traveling Speakers' Fund . . . Free Literature Fund . . . Free Subscription Fund . . . Overseas Fund . . . Radio Fund . . . General Fund.

The General Fund is used to make up shortages in the other funds, and in whatever other ways the general work might require. It is a distinct advantage to know in advance approximately the amounts which will be available for the various services, as it enables us to plan the work more efficiently. On the next page will be found a summary of receipts and expenditures for the fiscal year on which we are reporting, together with information concerning amounts of literature, pilgrim visits, etc.

STATISTICAL "GOOD HOPES" REPORT

October 1, 1950–September 30, 1951

	Received	Transferred	Expended
General Fund	\$ 24,358.40	-\$24,358.40	
Radio Fund	146,654.83	9,661.48	\$156,316.31
Traveling Speakers' Fund	2,297.21	3,206.91	5,504.12
Free Literature Fund	1,113.72	15,057.44	16,171.16
Free Subscription Fund	74.35		74.35
Overseas Fund	1,668.66	7,287.81	8,956.47
D a w n Publications, Subscriptions, Be- quests, etc.	34,513.17	- 5,331.98	29,181.19
Total Receipts and Expenditures	<u>\$210,680.34</u>		<u>\$216,203.60</u>

GENERAL FUND: \$24,358.40 was contributed to this fund during the year, which was allocated to other funds as required.

RADIO FUND: \$156,316.31 was spent to cover the cost of "Frank and Ernest" broadcasts on the Mutual Network, and on other stations in the United States, Canada, Europe, and Asia, totaling in excess of 17,000 individual broadcasts. This expenditure also includes the cost of preparing electrical transcriptions, and other items incidental to the radio work.

TRAVELING SPEAKERS' FUND: Pilgrim service was supplied to 1,536 class meetings, with a total attendance of 64,642; and to 131 public meetings, with a total attendance of 13,269. In addition to this, pilgrim brethren co-operating with the British Dawn office served 142 class meetings, at which there was a total attendance of 1,980. These figures for Great Britain are exclusive of meetings served by Brother Woodworth in May and June.

FREE LITERATURE FUND: Total charge against this fund, \$16,171.16. Free booklets supplied in response to radio, kingdom card, and consolation card requests totaled 122,518. The charge against this fund also includes the cost of publishing 5,725,312 pages of other free literature, such as tracts, kingdom cards, follow-up letters, etc.

OVERSEAS FUND: \$1,668.66 was donated to this fund during the year, and total expenditures amounted to \$8,956.47. This figure includes cost of food and clothing sent by The Dawn, and also foreign language literature. It also includes financial assistance rendered to the work in Germany. Expenditures for overseas food and clothing during the year were small, but there has been an increasing need for truth literature; and by the Lord's grace we have been able to supply tracts, kingdom cards, booklets, and books—one or more items—in the Greek, German, Swedish, Danish, French, Italian and Lithuanian languages, the latter for use in this country. Cost of an edition of "The Divine Plan of the Ages" in the German language is included.

BROADCAST SCHEDULE

Coeur d'Alene	KVNI	1240	11:00	a.m.	MASSACHUSETTS		
Idaho Falls	KIFI	1400	10:45	a.m.	Boston	WNAC	1260 12:45 p.m.
Lewiston	KRLC	1350	11:00	a.m.	Fall River	WALE	1400 1:15 p.m.
Wallace	KWAL	620	11:00	a.m.	Fitchburg	WEIM	1340 12:45 p.m.
					Greenfield	WHA1	1240 12:45 p.m.
ILLINOIS					Lowell-Lawrence	WLLH	1400 12:45 p.m.
Cairo	WKRO	1490	11:45	a.m.	New Bedford	WNBH	1340 2:15 p.m.
Chicago	WGN	720	12:15	p.m.	West Yarmouth	WOCB	1240 12:45 p.m.
Herrin	WJPF	1340	11:45	a.m.			
					MICHIGAN		
INDIANA					Alpena	WATZ	1450 12:45 p.m.
Bedford	WBIW	1340	11:45	a.m.	Battle Creek	WBCK	930 12:45 p.m.
Fort Wayne	WKJG	1380	10:30	a.m.	Cadillac	WATT	1240 12:45 p.m.
Indianapolis	WIBC	1070	11:30	a.m.	Detroit	CKLW	800 9:30 a.m.
Vincennes	WAOV	1450	11:45	a.m.	Flint	WBBC	1330 12:45 p.m.
					Iron River	WIKB	1230 11:45 a.m.
IOWA					Ironwood	WJMS	630 11:45 a.m.
Clinton	KROS	1340	7:15	p.m.	Marquette	WDMJ	1340 12:45 p.m.
Des Moines	KIOA	940	2:00	p.m.	Muskegon	WKNK	1600 12:45 p.m.
Dubuque	KDTH	1370	11:45	a.m.	Petoskey	WMBN	1340 12:45 p.m.
Fort Dodge	KVFD	1400	11:45	a.m.	Port Huron	WHLS	1450 12:45 p.m.
Marshalltown	KFJB	1230	12:00	noon	Saginaw	WSGW	790 12:45 p.m.
Mason City	KRIB	1490	11:45	a.m.	Traverse City	WTCM	1400 12:45 p.m.
Ottumwa	KBIZ	1240	11:45	a.m.			
Shenandoah	KFNF	920	11:45	a.m.	MINNESOTA		
Sioux City	KTRI	1470	11:45	a.m.	Austin	KAUS	1480 11:45 a.m.
					Bemidji	KBUN	1450 12:15 p.m.
KANSAS					Brainerd	KLIZ	1400 11:45 a.m.
Garden City	KIUL	1240	11:45	a.m.	Duluth	WREX	1080 11:45 a.m.
Great Bend	KVGB	1590	12:00	noon	Eveleth	WEVE	1340 11:45 a.m.
Topeka	KTOP	1400	12:15	p.m.	Fergus Falls	KGDE	1230 11:45 a.m.
Wichita	KAKE	1240	11:45	a.m.	Minneapolis-St. Paul	WDGY	1130 6:45 p.m.
					Wadena	KWAD	920 11:45 a.m.
KENTUCKY					MISSISSIPPI		
Bowling Green	WLBJ	1410	11:45	a.m.	Grenada	WNAG	1400 12:30 p.m.
Cumberland	WCPM		11:45	a.m.	Jackson	WRBC	620 12:15 p.m.
Harlan	WHLN	1230	12:45	p.m.	Laurel	WLAU	1490 10:15 a.m.
Hazard	WKIC	1340	12:15	p.m.	Tupelo	WELO	1490 12:15 p.m.
Henderson	WSON	860	1:00	p.m.	Vicksburg	WQBC	1420 12:15 p.m.
Lexington-Versailles	WVLK	590	12:15	p.m.			
Louisville	WGRC	790	12:15	p.m.	MISSOURI		
Maysville	WFTM	1240	12:45	p.m.	Hannibal	KHMO	1070 12:15 p.m.
Pikeville	WPKE	1240	12:45	p.m.	Independence	KIMO	1510 12:15 p.m.
Somerset	WSFC	1240	3:45	p.m.	Jefferson City	KWOS	1240 11:45 a.m.
					St. Louis	KXOK	630 11:45 a.m.
LOUISIANA					Sedalia	KDRO	1490 11:45 a.m.
Baton Rouge	WAFB	1460	12:15	p.m.	Springfield	KICK	1340 11:45 a.m.
Lake Charles	KWSL	1400	12:45	p.m.			
New Iberia	KANE	1240	11:45	a.m.	MONTANA		
New Orleans	WNOE	1060	8:15	a.m.	Butte	KOPR	550 11:15 a.m.
Shreveport	KENT	1550	12:15	p.m.	Great Falls	KMON	560 11:00 a.m.
					Helena	KFDW	1340 10:45 a.m.
MAINE					Miles City	KRJF	1340 10:45 a.m.
Augusta	WFAU	1340	12:45	p.m.			
Biddeford	WIDE	1400	12:45	p.m.	NEBRASKA		
Portland	WPOR	1450	11:15	a.m.	Fremont	KFGT	1340 12:15 p.m.
					Kearney	KGFW	1340 12:45 p.m.
MARYLAND					Lincoln	KOLN	1400 11:45 a.m.
Baltimore	WCBM	680	12:45	p.m.	McCook	KBRL	1450 11:45 a.m.
Cambridge	WCEN	1240	12:45	p.m.	Omaha	KBON	1490 11:45 a.m.
Hagerstown	WJEJ	1240	12:45	p.m.			
Salisbury	WBOC	960	12:45	p.m.			

THE DAWN

NEVADA				Marietta	WMOA	1490	1:15	p.m.
Las Vegas	KRAM	920	9:45 a.m.	Sandusky	WLEC	1450	12:45	p.m.
Reno	KATO	1340	11:00 a.m.	OKLAHOMA				
NEW HAMPSHIRE				Altus	KWHW	1450	2:30	p.m.
Laconia	WLNH	1340	12:45 p.m.	Duncan	KRAD	1350	12:30	p.m.
Manchester	WMUR	610	10:15 a.m.	Elk City	KASA	1240	2:30	p.m.
NEW JERSEY				Enid	KGWA	960	11:45	a.m.
Atlantic City	WMID	1340	12:45 p.m.	Muskogee	KMUS	1380	12:15	p.m.
NEW MEXICO				Oklahoma City	KOCY	1340	11:45	a.m.
Albuquerque	KVER	1340	10:45 a.m.	Okmulgee	KHBG	1240	12:15	a.m.
Clovis	KICA	1240	10:45 a.m.	Ponca City	WBBZ	1280	11:45	a.m.
Las Vegas	KFUN	1230	10:45 a.m.	Tulsa	KOME	1340	12:15	p.m.
Raton	KRTN	1490	10:45 a.m.	Woodward	KSIW	1450	11:45	a.m.
Roswell	KGFL	1400	10:45 a.m.	OREGON				
NEW YORK				Astoria	KAST	1280	11:00	a.m.
Albany	WROW	590	12:45 p.m.	Coos Bay	KOOS	1280	11:00	a.m.
Auburn	WMBO	1340	12:45 p.m.	Eugene	KORE	1450	11:00	a.m.
Buffalo	WBNY	1400	8:45 a.m.	Klamath Falls	KFJI	1240	11:00	a.m.
Kingston	WKNY	1490	12:45 p.m.	Portland	KPOJ	1330	11:00	a.m.
New York	WJZ	770	11:15 a.m.	Salem	KSLM	1390	11:00	a.m.
Oneonta	WDOS	1400	12:45 p.m.	The Dalles	KODL	1230	9:15	a.m.
Plattsburg	WIRY	1340	12:45 p.m.	PENNSYLVANIA				
Rochester	WVET	1280	10:30 a.m.	Altoona	WJSW	1290	12:45	p.m.
Syracuse	WNRD	1260	12:45 p.m.	Bradford	WESB	1490	12:45	p.m.
Utica-Rome	WKAL	1450	12:45 p.m.	Easton	WEST	1400	12:45	p.m.
Watertown	WATN	1240	12:45 p.m.	Hanover	WHVR	1280	12:45	p.m.
NORTH CAROLINA				Harrisburg	WKBO	1230	12:45	p.m.
Brevard	WPNF	1240	12:45 p.m.	Huntingdon	WHUN	1400	12:45	p.m.
Burlington	WBBB	920	12:45 p.m.	Lancaster	WGAL	1490	12:45	p.m.
Charlotte	WAYS	610	10:45 a.m.	Lewistown	WKVA	920	12:45	p.m.
Durham	WSSB	1490	12:45 p.m.	New Castle	WKST	1280	12:45	p.m.
Fayetteville	WFNC	1450	12:45 p.m.	Philadelphia	WFIL	560	12:15	p.m.
Greensboro	WGBG	980	12:45 p.m.	Pittsburgh	KQV	1410	1:30	p.m.
Hendersonville	WHKP	1450	1:15 p.m.	Pottsville	WPAM	1450	12:45	p.m.
Kinston	WELS	1010	12:45 p.m.	Reading	WRAW	1340	12:45	p.m.
Mt. Airy	WSYD	1240	12:45 p.m.	St. Mary's	WKBI	1400	6:30	p.m.
New Bern	WHIT	1450	12:45 p.m.	Shamokin	WISL	1480	2:45	p.m.
Newton	WNNC	1230	12:45 p.m.	Washington	WJPA	1450	12:45	p.m.
Roleigh	WRAL	1240	12:45 p.m.	RHODE ISLAND				
Salisbury	WSTP	1490	12:45 p.m.	Providence	WEAN	790	12:45	p.m.
Wilson	WVOT	1420	12:45 p.m.	Woonsocket	WWON	1240	12:45	p.m.
NORTH DAKOTA				SOUTH CAROLINA				
Bismarck-Mandan	KGCU	1270	11:45 a.m.	Charleston	WUSN	1450	12:45	p.m.
Fargo-Moorhead	KVOX	1340	1:00 p.m.	Columbia	WNOK	1230	12:45	p.m.
Grand Forks	KNOX	1400	10:30 p.m.	Georgetown	WGTN	1400	12:45	p.m.
Minot	KLPM	1390	12:15 p.m.	Greenville	WAKE	1490	12:45	p.m.
Valley City	KOVC	1490	12:15 p.m.	Newberry	WKDK	1240	12:45	p.m.
OHIO				Walterboro	WALD	1490	12:45	p.m.
Bellaire	WTRF	1290	12:45 p.m.	SOUTH DAKOTA				
Cincinnati	WCPO	1230	12:45 p.m.	Aberdeen	KSDN	930	1:45	p.m.
Cleveland	WHK	1420	10:45 a.m.	Stoux Falls	KIHO	1270	11:45	a.m.
Columbus	WHKC	610	12:45 p.m.	TENNESSEE				
Dayton	WONE	980	12:45 p.m.	Athens	WLAR	1450	12:45	p.m.
Hamilton	WMOH	1450	12:45 p.m.	Chattanooga	WAGC	1450	12:45	p.m.
Ironton	WIRO	1230	12:45 p.m.	Columbia	WKRM	1340	12:15	p.m.

BROADCAST SCHEDULE

Greeneville	WGRV	1340	12:45	p.m.	Olympia	KGY	1240	11:00	a.m.
Johnson City	WBEE	1240	12:45	p.m.	Seattle	KVI	570	11:00	a.m.
Knoxville	WKGJ	1340	12:45	p.m.	Spokane	KNEW	790	5:15	p.m.
Lewisburg	WJMJ	1490	8:15	p.m.	Walla Walla	KUJ	1420	11:00	a.m.
Memphis	WHBQ	560	12:15	p.m.	Wenatchee	KWNW	1340	12:00	noon
Nashville	WMAK	1300	11:45	a.m.	Yakima	KYAK	1400	12:45	p.m.
Oak Ridge	WATQ	1490	12:45	p.m.	WEST VIRGINIA				
Union City	WENK	1240	12:45	p.m.	Bluefield	WKOY	1240	12:45	p.m.
Winchester	WCDT	1340	11:45	a.m.	Clarksburg	WHAR	1340	12:45	p.m.
TEXAS					Logan	WLOC	1230	12:45	p.m.
Alice	KBKI	1070	12:15	p.m.	Montgomery	WMON	1340	12:45	p.m.
Amarillo	KAMQ	1010	12:30	p.m.	Welch	WBRW	1340	12:45	p.m.
Austin	KVET	1300	9:15	p.m.	Williamson	WBTH	1400	12:45	p.m.
Bay City	KIOX	1270	11:45	a.m.	WISCONSIN				
Barger	KHUZ	1490	11:45	a.m.	Appleton	WHBY	1230	11:45	a.m.
Brownwood	KBWD	1380	12:15	p.m.	Ashland	WATW	1400	11:45	a.m.
Carpus Christi	KUNO	1400	11:45	a.m.	Beloit	WGEZ	1490	11:45	a.m.
Dallas	WRR	1310	1:00	p.m.	Fond Du Lac	KFIZ	1450	11:45	a.m.
El Paso	KSET	1340	10:45	a.m.	Janesville	WCLO	1230	11:45	a.m.
Houston	KTHT	790	12:15	p.m.	La Crosse	WLCX	1490	11:45	a.m.
Huntsville	KSAM	1490	12:30	p.m.	Manitowoc	WOMT	1240	1:45	p.m.
Lubbock	KCBD	1590	12:15	p.m.	Medford	WIGM	1490	9:30	a.m.
Lufkin	KTRE	1420	12:15	p.m.	Merrill	WLIN	550	11:45	a.m.
Pampa	KPDN	1340	12:15	p.m.	Rhineland	WOBT	1240	11:45	a.m.
Pecos	KIUN	1400	1:15	p.m.	Wisconsin Rapids	WFHR	1340	11:45	a.m.
Perryton	KEYE	1400	11:45	a.m.	WYOMING				
Port Arthur	KPAC	1250	12:15	p.m.	Cosper	KSPR	1470	10:45	a.m.
San Angelo	KTXL	1340	7:00	p.m.	Lander	KOVE	1230	10:45	a.m.
San Antonio	KMAC	630	12:15	p.m.	Powell	KPOW	1260	10:45	a.m.
Sherman-Dennison	KRRV	910	12:00	noon	Rock Springs	KVRS	1360	10:45	a.m.
Stamford	KDWT	1400	11:45	a.m.	CANADA				
Tyler	KGKB	1490	12:15	p.m.	Calgary	CKXL	1140	10:05	a.m.
Waco	KWTX	1230	10:00	a.m.	Halifax	CJCH	920	10:00	a.m.
UTAH					Hamilton	CHML	900	9:45	a.m.
Logan	KVNU	610	10:45	a.m.	Orillia	CFOR	1570	9:45	a.m.
Ogden	KLO	1430	10:45	a.m.	Peterborough	CHEX	1430	10:30	a.m.
Price	KOAL	1230	10:45	a.m.	Prince Albert	CKBI	900	10:30	a.m.
Provo	KOVO	960	10:45	a.m.	St. Catharines	CKTB	620	9:00	a.m.
Salt Lake City	KALL	910	10:45	a.m.	St. John's	VOCM	590	9:00	p.m.
VERMONT					Saskatoon	CKOM	1340	9:30	a.m.
Rutland	WSYB	1380	12:45	p.m.	Vancouver	CJOR	600	10:45	a.m.
Waterbury	WDEV	550	12:45	p.m.	Winnipeg	CKY	580	12:45	p.m.
VIRGINIA					Woodstock	CKOK	1340	10:30	a.m.
Clifton Forge	WCFV	1230	12:45	p.m.	PANAMA				
Front Royal	WFTR	1450	12:45	p.m.	Panama City	HPM21	1060	6:15	p.m.
Galax	WBOB	1400	12:45	p.m.		HP5J	1380	6:15	p.m.
Lynchburg	WVOD	1390	12:45	p.m.		HP6J	9790	6:15	p.m.
Norfolk	WSAP	1490	12:45	p.m.	EUROPE				
Orange	WJMA	1340	12:45	p.m.	"RADIO LUXEMBOURG"—RL II, 11:15 p.m.				
Richmond	WLEE	1450	10:45	a.m.	Mondays—208 metres; 1439 kc.				
Roanoke	WROV	1240	1:15	p.m.	"RADIO MONTE CARLO"—9:05 a.m. Tues-				
Waynesboro	WAYB	1490	12:45	p.m.	days (Italian language)				
WASHINGTON					AUSTRALIA				
Bellingham	KPUG	1170	11:15	a.m.	Geelong	3GL	222 metres	10:00	a.m.
Centralia	KELA	1470	11:00	a.m.	Perth	6KY	227 metres	4:45	p.m.
Everett	KRKO	1400	12:45	p.m.	Sydney	2KY	294 metres	8:15	a.m.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

H. E. ANDERSON		Rockford, Ill.	3
Wallingford, Conn.	January 13	Batavia, Ill.	4
Paterson, N. J.	27	South Bend, Ind.	6
JULIUS BEDNARZ		Covert, Mich.	7
Reading, Pa.	January 6	Kalamazoo, Mich.	8
Mahanoy City, Pa.	20	Grand Rapids, Mich.	9, 10
FRED A. BRIGHT		Bay City, Mich.	11
Philadelphia, Pa.	January 6	Saginaw, Mich.	13
ALFRED BURNS		Flint, Mich.	14
Kenasha, Wis.	January 13	Jackson, Mich.	15, 16
L. PAUL DAVIS		Ann Arbor, Mich.	17, 18
Phoenix, Ariz.	January 1	Detroit, Mich.	20, 21
ORLANDO D. DE'FER		Adrian, Mich.	22
Wilkes Barre, Pa.	January 27	Toledo, Ohio	23
THOMAS FAY		LaSalle, Ill.	25
Sacramento, Calif.	January 13	Chicago, Ill.	27
IRVING C. FOSS		Indianapolis, Ind.	29, 30
Santa Ana, Calif.	January 27	Champaign, Ill.	31
EDMUND JEZUIT		ADAM MISKAWITZ	
Gary, Ind.	January 20	LaSalle, Ill.	January 20
PETER KOLLIMAN		MARTIN C. MITCHELL	
Pottstown, Pa.	January 13	Paterson, N. J.	January 6
ARTHUR H. KRUMPOLT		Easton, Pa.	13
New Haven, Conn. (Morning) January	13	N. MOLENAAR	
Waterbury, Conn. (Afternoon)	13	Whittier, Calif.	January 20
RAYMOND J. KRUPA		LEON H. NORBY	
Albany, New York	January 13	Groton, Conn.	January 19
LUDLOW P. LOOMIS		New London, Conn.	20
New Brunswick, N. J.	January 20	Lehighon, Pa.	27
Baltimore, Md. (Morning)	27	A. A. OBENLAND	
Wilmington, Del. (Afternoon)	27	Pittsburgh, Pa.	January 3
JOHN Y. MAC AULAY		Washington, D. C.	4
Chicago, Ill.	January 1	Richmond, Va.	5, 6
Milwaukee, Wis.	2	Enfield, N. C.	7
		Rocky Mount, N. C.	8
		Jacksonville, Fla.	9
		HARRY PASSIOS	
		Duquesne, Pa.	January 6
		G. R. POLLOCK	
		Phoenix, Ariz.	January 1
		Fresno, Calif.	13
		LEO B. POST	
		Milwaukee, Wis.	January 13

SPEAKERS' APPOINTMENTS

W. P. TWELKER		CHRISTIAN W. ZAHNOW	
Riverside, Calif. (Morning) January	20	Stockton, Calif. January	1
Pomona, Calif. (Evening)	20	Fresno, Calif.	2
J. I. VAN HORNE		San Luis Obispo, Calif.	3, 4
East Liverpool, Ohio	13	Los Angeles, Calif.	6
FELIX S. WASSMANN		Alhambra, Calif.	8
Lancaster, Pa. January	6	Riverside, Calif.	9
CLAUDE R. WEIDA		San Bernardino, Calif.	10
Washington, D. C. January	6	Pomona, Calif.	11
GEORGE M. WILSON		Santa Ana, Calif.	12
Washington, Pa. January	20	San Diego, Calif.	13
W. NORMAN WOODWORTH		Long Beach, Calif.	14
Paterson, N. J. January	20	Bell Gardens, Calif.	15
Tonawanda, N. Y.	25	Glendale, Calif.	16
Toronto, Ont., Canada	26, 27	Hawthorne, Calif.	17
Detroit, Michigan	28	Whittier, Calif.	18
Toledo, Ohio	29	Pasadena, Calif.	19
Cleveland, Ohio	30	Los Angeles, Calif. (Afternoon)	20
Piqua, Ohio	31	Los Angeles, Calif. (Evening, 116 St.)	20
H. L. YOUNG		San Diego, Calif.	22
Allentown, Pa. January	6	Yuma, Ariz.	24-27
		Phoenix, Ariz.	29
		Tucson, Ariz.	30, 31



CONVENTIONS

For Mutual Fellowship, Edification, and Service

PHOENIX, ARIZONA, December 29-January 1—Osborn School Auditorium, 3415 North Central Avenue. For reservations and other details write the secretary, Mr. Stuart Sowers, 1730 E. Roma, Phoenix.

KENMORE, N. Y., January 6—Regular monthly gathering in the Kenmore Lodge, No. 795, I. O. O. F. Temple, Kenmore and Myron Avenues, beginning at 2:30 p. m.

LOS ANGELES, CALIF., January 6—Opens at 10:00 a. m. in the Foresters Hall, 1329 South Hope Street. For room reservations and other information write the class secretary, Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood 4.

ALBANY, N. Y., January 13—Y. W. C. A. Building, 5 Lodge Street.

SAGINAW, MICHIGAN, January 13—Women's Club, 311 N. Jefferson St. Opens at 10:20 a. m.

BOWIE, TEXAS, January 20—Regular third

Sunday convention. For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

CLEVELAND, OHIO, January 20—Opens 9:30 Sunday morning in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, OREGON, January 20—Home gathering, 2339 State Street.

CHICAGO, ILLINOIS, January 27—912 N. La Salle Street.

DETROIT, MICHIGAN, January 27—Macca-bees Building, Woodward Avenue at Putnam.

INDIANAPOLIS, INDIANA, February 10.

ORLANDO, FLORIDA, February 23, 24—For reservations and other details write the secretary, Mrs. S. W. Jeuck, 1910 Hillcrest, Orlando.

MIAMI, FLORIDA, February 29-March 2—For reservations and other details write the secretary, Mrs. F. M. Castleberry, 2028 S. W. Second Street, Miami 35.

"He Is Faithful"

IT HAS been said that the distress of a crumbling civilization today is caused by broken promises. Human promises are not always intentionally broken, but circumstances arise which make it impossible to fulfil them. Man is not the master of his own destiny. He cannot foresee the future, nor can he judge even his present ability accurately. Hence he often finds it impossible to do what he has promised. But this is not true with God.

Paul writes concerning God that he "is faithful that promised." (Heb. 10:23) We can depend upon the integrity of God. He does not change his mind, for with him there "is no variableness, neither shadow of turning"—he is the same yesterday, today, and forever. (James 1:17; Heb. 13:8) Nor is there any need for God to change his mind. He can foresee every eventuality which may arise, and is fully able to meet it. Yes, God is faithful to his promises, and abundantly able to fulfil them in keeping with the richness of his grace.

Have you been disappointed in your friends, your neighbors, your business associates, your fellow-workers in the factory or office? Many of the Lord's people have experiences along this line. At times we may even become disappointed in some of our own brethren in Christ. These experiences are discouraging, but God permits them for a purpose. He wants us to lean more fully upon him rather than trusting to the arm of flesh. And it is when our trusted friends fail us that we should turn to him, and do so with the full assurance that "he is faithful who promised."

To realize that those experiences in life which perplex and hurt are not evidences that the Lord has deserted us, but is permitting them for our good, helps us to bear up under trial. But even so we feel our weakness. Courage will falter at times, and we need to be on guard lest we become weary in well-doing. As a matter of fact, were we left to fight our battles alone we would be certain to fail. But the Father's love will not permit this, for his promise is, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—Psalm 31:24

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To Us the Scriptures Clearly Teach

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

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

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

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

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

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