

a herald of Christ's presence

THE **DAWN**

† † †
"MY MOUTH SHALL
PRAISE THEE WITH
JOYFUL LIPS"

PSALM 63:5



February . 1954

**this month
in the
DAWN**

HIGHLIGHTS OF DAWN	
"Christ, the Hope of the World"	2
BIBLE STUDY	
Christ, the Living Bread	8
"Can This Be the Christ?"	10
The Man Born Blind	12
The Good Shepherd	14
KNOW YOUR BIBLE—The Epistles of John and Jude	17
CHRISTIAN LIFE AND DOCTRINE	
In the Night Watches	23
Weekly Prayer Meeting Texts	54
YOUR QUESTIONS	
The Inspired Bible	30
Bible Study Profitable	31
God's Eternal Purpose	34
Universal Opportunity	35
THE BRITISH SECTION	
Divine Prophecy in World History	36
TALKING THINGS OVER	
Our Mutual Service Overseas	44

ON THE RADIO - COAST TO COAST

FEBRUARY	7	"Blessed Bible"
	14	"The Kingdoms of This World"
	21	"Evolution Versus Creation"
	28	"Science and Creation"

These "Frank and Ernest" topics are scheduled for the Mutual Network. Topics on Canadian and other non-Mutual stations may vary somewhat from this listing.

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The "Memorial" Date

IT IS the custom of many of the Lord's people to partake of the "bread" and the "cup," representing the broken body and shed blood of Jesus, on the anniversary date of his death. This year that date is after six o'clock Friday evening, April 16. The March issue of The Dawn will carry an article dealing with this subject in considerable detail.

"BLESSED BIBLE": The "Frank and Ernest" theme hymn, "Blessed Bible," is now available on a twelve-inch, 78 rpm record for home use. On the opposite side of the record is "The Story of the Bible," setting forth briefly some of the salient features of the truth. The record is priced at two dollars. Orders may be sent to The Dawn, East Rutherford, New Jersey.

FOREIGN BROADCASTS

AUSTRALIA

Brisbane	4KQ 435 metres	9:00 a.m.
Geelong	3GL 222 metres	10:00 a.m.
Perth	6KY 227 metres	4:45 p.m.
Sydney	2KY 294 metres	8:15 a.m.

AFRICA

"RADIO LOURENCO-MARQUEZ"—10:30 p.m. Wednesdays 60 metres, 4900 kc.; 85 metres, 3500 kc.

EUROPE

"RADIO LUXEMBOURG"—RL II, 11:15 p.m. Mondays—208 metres; 1439 kc.

"RADIO MONTE CARLO"—9:05 a.m. Tuesdays (French language)

INDIA

"RADIO GOA"—4:45 p.m. Sundays; 31 metres, 9610 kc.

“Christ, the Hope of the World”

THE religious world of today is just as chaotic as the political, and it would seem as though 1954 will be marked by unusual strife among many in high seats of authority, particularly in the Protestant churches. The World Council of Churches will hold its 1954 general assembly in Evanston, Illinois, during the month of August. Selected to be one of the principal themes for discussion at Evanston is the topic, “Christ, the Hope of the World.”

The General Secretary of the World Council is Dr. Willem Visser 't Hooft, of Holland. He and other prominent delegates who will attend from Europe are letting it be known that to them the Bible teaches that the hope of the world is centered in the Bible's promise of the second coming of Christ and the ushering in of the Millennium.

On the other hand, many of the prominent delegates from this country—particularly those of the modernist school of thought—will argue that Christ is the hope of the world only to the extent that through human efforts humanity can be induced to adopt his moral and ethical teachings as a way of life. To them, if the Bible's promises of the second coming of Christ and the establishment of his king-

dom are authentic at all, they simply mean that he comes only to those who try to govern their lives by his teachings—that there will be no literal return of Christ to establish an actual government to take control over the nations.

These two viewpoints will be hotly contested when the World Council meets in August. Indeed, the controversy has already begun, an example of which was recently offered to the public in Washington, D. C. Dr. Visser 't Hooft, in the United States to make arrangements for the council meetings in Evanston, has lectured in a number of large cities, including Washington, where he emphasized what he referred to as the literal interpretation of the Bible concerning the return of Christ, the judgment, and the Millennium. He also stressed the Bible truth that there can be no hope or salvation for the world outside of Christ.

On the following Sunday Washington clergymen, representing the liberal, or modernist, wing of Protestantism, replied to the clergyman from Holland, letting it be known where they stood on the issue. Rev. Ross Allen Weston, of the Arlington Unitarian Church, said:

"I doubt very much if Jesus would want to be a Christian today. I cannot see him identifying himself with any religious institution that by means of narrow, exclusive dogmas, separated the human family into 'Christian' and 'heathen.'

"I cannot imagine him agreeing to a barrier which excludes the greater part of the world's population: those who have never been, are not now, and never will be Christians. His love for humanity was too great to partake in such arrogance and audacity as that. What the World Council of Churches is proposing to say is that the basic hope of the world is not the life, not the spirit, not the teachings of Jesus, not the love and courage that lived in his personality, but the acceptance or rejection of a piece of doctrine about Jesus."

Rev. Weston further suggested that a "truly" World Council would make "essential moral purpose and ethical practice" the test of a man's religion, whether he worshiped God "in cathedral, church, synagogue or mosque." We cannot help but admire the generous spirit which indicates a willingness to include all humanity, regardless of religious conceptions, in its fraternal embrace. But is this clergyman correct when he says that if Jesus were here today he would not associate himself with any religious institution which did not have this liberal outlook on religion?

This question cannot be answered by a simple yes or no. There can be no question about Jesus' love for the whole world of mankind, and certainly he would not exclude any who walk in darkness from the opportunity of salvation. But we think it is reasonable to conclude that his attitude

today is the same as at the time of his first advent, which was one of loyalty to his Heavenly Father's plans and purposes.

When Jesus sent his disciples out into the ministry he said to them "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) Had Rev. Weston been in Judea at the time and heard about this commission he would most likely have been greatly incensed over such a "bigoted," restricted viewpoint; unless, that is, he understood the divine purpose which Jesus had come to accomplish.

Too often in our generosity toward mankind and our desire to have them all—regardless of their knowledge or lack of knowledge of God—included in the fold of divine favor, we lose sight of God's ability to enlighten those whom he desires to use and bless. But God does not leave his people in ignorance of his will. If he wanted the heathen to be his people today he is quite capable of enlightening them so they could worship him in "spirit and in truth," not in ignorance.

But God does love the heathen. So did Jesus love them. He loved them when he told his disciples to confine their ministry to the Jewish nation. But Jesus recognized the "due time" aspects of the divine plan of salvation. He knew that this present age was not the time in that plan for the enlightenment and salvation of the whole world,

THE DAWN

but rather a period during which the church—Greek, *ekklesia*, meaning “called out” class—was to be reached through the proclamation of the Gospel, and that this opportunity was to be restricted for a limited time to those of the Jewish nation. After his resurrection he removed this restriction, and commanded his disciples to go into all the world.

But even then it was not the divine intention that the whole world be converted by the preaching of the Gospel. James states the matter correctly when he quotes Peter as saying that the purpose of God in this age was to “take out” from the Gentiles “a people for his name.” “After this,” he explained from the prophecies, the Lord would “return” to “build again the tabernacle of David which is fallen down,” that the “residue,” or remainder, “might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord.”—Acts 15: 14-17

The European clergymen are right when they insist that the hope of the world is in the second coming of Christ, but we wonder if even they realize the full extent to which the world will be enlightened and blessed during the thousand years of his second presence. The Unitarian clergyman in Washington will rejoice when he realizes that God’s plan, carried out through Christ, will be far more comprehensive than his own limited understanding is now able to appreciate.

The promise of God is that he will turn to the people a pure message, that they may all call upon him to serve him with “one consent.” (Zeph. 3:8, 9) The result of this will be that the knowledge of the glory of God will fill the earth as the waters cover the sea. Then every creature “in heaven and on earth” will be heard saying, “blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.”—Rev. 5:13

Another Washington clergyman—Rev. Carl Heath Kopf of the First Congregational Church—in his reply to Dr. Visser ’t Hooft, said that the Evanston conference “will be split right down the middle,” also that:

“Jesus is available to us now, for our redemption and guidance. If we open our hearts to him, he will come again now, by the power of his life and what he stood for. We do not have to wait for some far off event.”

The Rev. Alfred W. Hurst, also of Washington, expressing his view of the manner in which Christ is the hope of the world said:

“Christian faith says that life now is important. It is not content to offer ‘pie in the sky by and by’ as a compensation for privation here. As a matter of fact, we are in eternity now and may live here with a sense of the presence of God as we seek to do justly, love mercy, and walk humbly with him.”

And so the controversy goes on. Those who know the plan of God and the vital necessity of belief in the shed blood of Christ as the only basis of salvation for both the church and the world need not be shocked at the utter lack of faith

HIGHLIGHTS OF DAWN

in the vicarious atonement represented in the statements of the eminent clergymen of Washington which we have quoted. From what they say, it is apparent that they have no faith that God will ever do anything for humanity, that it is up to man to save himself by his own works, or else not be saved at all.

No, we should not be surprised at these expressions of unbelief, for they represent the nature of the "Gospel" which is being preached today from too many American pulpits. It is one of the definite fulfilments of the prophecy which Jesus expressed in question form when he asked, "When the Son of Man cometh, shall he find faith in the earth?" (Luke 18: 8) The reference is evidently to faith in God and in God's kingdom plan of salvation, and certainly such faith is at a very low ebb today.

Just what the Fundamentalist clergymen of Europe who will attend the World Council of Churches mean by the coming of Christ, the judgment, and the Millennium, is not explained. However, the use of such scriptural language indicates that the Fundamentalists are trying to maintain their faith in the inspiration of the Bible, and their belief that its promises will be fulfilled. Doubtless conditions in Europe have much to do with their viewpoint. Referring to the theme of the Evanston council, Dr. Visser 't Hooft, in a speech in Chicago, said:

"The theme of hope was chosen because of its relevance in the world to-

day, when so many areas show a certain hoplessness, while elsewhere there are certain false hopes; for example, under a totalitarian ideology such as the communist."

Clergymen who live in Europe and have gone through much of the "last days" "distress of nations with perplexity," being so much closer to the danger and distress areas of the world, realize more fully than most American clergymen how futile it is to continue putting their trust in human wisdom and ability to save the world. They know, therefore, that the return of Christ and the setting up of his kingdom is the only hope of the world. May they also know how marvelously that hope will soon mature, and the wonderful blessings which will come to the people as a result!

Death of the "Piltdown Man"

The modernist conception of "Christianity" has its roots deep in the theory of human evolution as opposed to the biblical account of man being the direct creation of God in his image. One of the much hailed "proofs" of human evolution has recently "died," namely, the "Piltdown man." He was "born" in 1911, when anthropologist Charles Dawson unearthed skull fragments and part of a jaw in a gravel pit near Piltdown, Sussex, England.

It seemed obvious that the skull fragments were human, but the jawbone was more like that of an ape. However, after much deliberation and study by scientists, it was concluded that they

THE DAWN

originally belonged to the same creature, and that this was perhaps the "missing link" between ape and man for which evolutionists had long been looking. So they put them together, molded a plastic face and head to suit their imagination of what this "missing link" probably looked like, and put it on display in a glass case in the British Museum, where it has been gazed at and studied by the public for a generation.

This Piltdown man was supposed to be the "first Englishman," although we doubt if many Englishmen really gloried in being able to claim relationship to such a creature. But none need be longer concerned, for the "Piltdown man" has "died," or we might better say, he has been "discovered." Now it has been determined by scientists that the apelike jaw bone is, indeed, from an ape, and a modern ape at that.

Nobody knows just who played the trick, or why, but there is evidence that a deliberate attempt was made to deceive. This part of the story does not, of course, particularly interest Bible believers, but it does afford satisfaction to realize that one of the most trusted "proofs" that the Bible is not authentic has been taken away from the evolutionists.

This will probably be the only instance where deliberate deception in exhibits will be discovered. Nevertheless, we are confident that as time goes on, and anthropologists become more skilled, they will discover that the conclusions

they drew from various "findings" were unwarranted, and merely the wild guesses of their very vivid imaginations. The fate of "Piltdown man" reminds us of a quotation in the booklet, "Creation," from Science magazine, written by the late Dr. William Emerson Ritter, professor of Zoology at the University of California. He wrote:

"If one scans a bit thoughtfully the landscape of human life for the last few decades he can hardly fail to see signs that the whole battleground of evolution will have to be fought over again, this time not so much between scientists and theologians, as among scientists themselves."

These words were truly prophetic. Since they were written, archeologists have unearthed in ancient Bible lands many proofs of the authenticity of the Holy Scriptures, such as the ruins of the city of Ur, and parts of the walls of Jericho. The great hope of the scientists that they would surely very soon discover the fossil remains of creatures that were truly half man and half ape, and thus have definite proof of their theory of human evolution, has not materialized.

Minds which do not profess to be scientific naturally ask why it is, if evolution is a law of nature of which all forms of life are the result, we do not see this law operative at the present time. Man as we know him has not changed in thousands of years except to deteriorate; nor have other animals. There is a known fixity of species which scientists, with all

HIGHLIGHTS OF DAWN

their knowledge and skill, cannot bridge.

The human population problem today is becoming a serious one. The increase of earth's population can be pretty well accounted for down through the ages. As we turn the searchlight of investigation back into the past, we see earth's population becoming ever smaller at a rate that would bring us to a beginning with one human pair about the time the Bible assigns to the creation of our first parents.

This is not difficult for a non-scientific mind to understand. But what such minds cannot grasp is why, if man has been on the earth for millions of years, and did not start with merely one couple, but by an evolutionary process came into existence at various places on globe at the same time, a population crisis was not reached long before the twentieth century, A. D.?

Another question which un-scientific minds are prone to raise is the one concerning man being in the image of God. Throughout the noncommunist world great stress is laid these days on the claim that man is not a mere machine, but a child of God, created in his image. Even the Modernists continue to voice this viewpoint.

But how is this? If man is a product of evolution, having risen to his present level from protoplasm, starting on the upward climb millions of years ago, at what point in this evolutionary process did he become the son of God and take on those qualities

we have in mind when we say that he was created in the image of God?

But why go on? The Scriptures declare that man was indeed created in the image of God. Through his fall into sin and death much of that image has been lost. However, man still possesses the ability to reason, to know right from wrong. With few exceptions he still possesses a conscience, and to some extent is guided thereby. Man still, by nature, reaches out in worship to a Higher Power.

But even more important to us is the Bible's assurance that man is to have an opportunity to be restored to his lost perfection, and to his lost dominion as king of earth. The Apostle Paul wrote, "We see not yet all things put under" man, but we see, in the out-working of the divine plan, that progress is being made toward that end—"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—Heb. 2: 8, 9

Dying for the sin-cursed and fallen race was the work of Christ at his first advent. During the thousand years of his second presence he will restore the redeemed race to life. This is why he is the world's only hope.

Truly our minds and hearts find a glorious rest and satisfaction as we continue to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt 6: 10

LESSON FOR FEBRUARY 7

Christ, the Living Bread

GOLDEN TEXT: "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." —John 6:35

JOHN 6:48-59, 66-69

IN TODAY'S lesson we have a wonderful example of the manner in which the Bible employs symbolic language. Probably no one has ever supposed that when Jesus said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," he meant that it was essential actually to eat his flesh and to drink his blood in order to have everlasting life.

However, Jesus did base this symbolic language on an illustration which was very literal—"Your fathers did eat manna in the wilderness, and are dead." But he made it clear to his disciples that he did not mean it literally when he spoke of eating his flesh and drinking his blood, for in verse 63 he said, "It is the spirit that quickeneth [giveth life]; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

In other words, Jesus explained that it would be of no profit to them to eat his flesh in a literal sense, that the spirit or intent of

what he said was that they should give heed to and obey his teachings, his words, for "they are spirit, and they are life." To appropriate to ourselves the teaching of the Master means to accept him as our Redeemer and Savior, and to comply with all the conditions incident to following in his footsteps.

This calls for much more than merely a mental assent to the fact that Jesus died for our sins. Paul explains that it is given unto us "not only to believe on him, but also to suffer for his sake." (Phil. 1:29) The terms of discipleship include taking up our cross and following the Master into sacrificial death.

This "narrow way" is one of voluntary sacrifice even unto death. Jesus himself walked in this way throughout the entire course of his ministry, and when he knew that his Father's due time had come for his sacrifice to be consummated, he voluntarily gave himself up to arrest, unjust trial, and crucifixion. Peter, not understanding the situation because he had not yet received the Holy Spirit, tried to dissuade the Mas-

ter from taking this seemingly rash and unwise step, but Jesus said to him, "Get thee behind me, Satan: thou savorest not the things that be of God, but those that be of men."—Matt. 16:23

Then Jesus further explained to Peter, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25) This was merely another way of saying that the way to life during the present age is through sacrifice even unto death. This viewpoint, this teaching, then, would be part of the "words" of Jesus, through obedience to which his followers may gain life.

Those who ate manna in the wilderness are, as Jesus explains, dead. From the human viewpoint, those who have accepted and obeyed the teachings of Jesus during the Gospel age have also died, yet Jesus said that these "shall live forever." However, the divine viewpoint concerning these is expressed in verse 54, where Jesus says, "I will raise him up at the last day."

This viewpoint is explained in chapter 5, verses 24, 28, and 29. In verse 24 Jesus declares, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation [Greek, judgment]; but is passed from death unto life." In verses 28 and 29 Jesus states that all are to hear his voice and come forth from the tomb, those who have done good, that is, those who have believed on him and

QUESTIONS

How did Jesus explain what he meant by eating his flesh and drinking his blood? What is involved in full belief in Jesus' teachings?

How can one save his life by losing it? In what sense do consecrated believers now have everlasting life?

obeyed his words, "shall come forth . . . unto the resurrection of life." The others shall come forth to "judgment" (mistranslated "damnation" in the King James Version).

It is clear from these texts that faithful, consecrated believers do qualify for everlasting life, yet they fall asleep in death to await the resurrection, when, in the "last day" they will be "raised up," and actually enter into life in its fullness without the necessity of further trial, or judgment. It is by faith, then, that we receive everlasting life at the present time by eating the flesh and drinking the blood of the Son of Man.

To state the thought in another way, through our belief in Jesus and his meritorious sacrifice on our behalf, we receive the right to everlasting human life, but in our consecration to walk in the footsteps of Jesus we lay this down in sacrifice. This means that as the world views us, we die like other people—"die like men," as it is stated in Psalm 82:7. But actually, and as God views our sacrifice, we actually "fall like one of the princes," that is, like Prince Jesus, who voluntarily allowed himself to be "led as a sheep to the slaughter."

"Can This Be the Christ?"

GOLDEN TEXT: "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."
—John 8:12

JOHN 7:37-44

THE result of Jesus' ministry to his own people, the Jewish nation, was of a twofold nature. There were a few who believed, accepted him as the foretold Messiah, and became his faithful disciples. The majority, however, did not, and among these were a few who bitterly opposed him, particularly the scribes and Pharisees. In today's lesson we find the doubtful ones and his enemies attempting to challenge the truthfulness of his claims by alleging that he was a Galilean, rather than having come from Bethlehem as the Prophet Micah had foretold.—Mic. 5:2

But as we know, this charge was not accurate. Actually, Jesus was born in Bethlehem, although his Heavenly Father permitted him to spend his boyhood days in Nazareth. Those who love the darkness rather than the light usually seem able to find some apparent excuse for their opposition, and the Lord permits this in order that the true heart condition of all might be tested.

In last week's lesson Jesus referred to himself as the "bread" of life. Now we find him saying, "If any man thirst, let him come unto me, and drink." Water, as well as

bread, is essential to life. Bread nourishes and builds up strength, while water refreshes and revives. Upon the basis of our faith, Jesus is all these things to us.

The Master said of him who should believe on him that "out of his belly shall flow rivers of living water." John observes that this was a prophecy which began to be fulfilled when the Holy Spirit came upon the waiting disciples after Jesus was raised from the dead and was glorified. That living waters should flow out of Jesus' disciples emphasizes the oft-repeated truth that the Lord's will for them is that they not only receive blessings of life through Christ, but that, in turn, they also become channels through and from which these blessings flow out to others.

But this fact fails of its full significance until we realize that the disciples during the present age are merely being prepared for a larger and grander work of blessing during the age to come. True, even now we are to do all we can to refresh others with the waters of truth, and if we prove faithful in this present service, we will become a part of that great fountain from which the "river of water of

life" will flow out for the blessing of all nations during the Millennium.—Rev. 22:1

In Isaiah 12:3 we find a promise to those who will receive restitution blessings during the next age, and it says that they shall draw water from "the wells of salvation." These "wells" will be those who during the present age fully believe on Christ, for in the larger sense it will be during the age to come when from these, glorified with their Lord, there will flow "rivers of living water."—vs. 38

JOHN 8:12-19

HERE we have another beautiful symbol of the life-giving powers of Christ, for he is also the "light of the world." From him emanates the "light of life." He assures us that if we follow him we shall not walk in darkness. "In him was life; and the life was the light of men."—John 1:4

Darkness is used in the Scriptures as a symbol of sin and selfishness, and of all the evil which results therefrom, including death. Satan is the prince of darkness, and under his rulership the world walks in darkness—a deep, chilling darkness, which covers the earth, and a gross darkness which fills the hearts and minds of the people.—Isa. 60:2

But Jesus said, "I am the light of the world." This "light" has been shining in the world for more than nineteen centuries, but few have comprehended it. The people among whom it first appeared when Jesus was personally present

QUESTIONS

What was the twofold result of Jesus' ministry, and has the result of the church's work been any different?

Explain the manner and time in which living waters" shall flow out from the disciples of Jesus.

Of what are "light" and "darkness" used as symbols?

Are we to expect that the light of truth will dispel the darkness of the world during the present age?

When will the knowledge of God's glory fill the whole earth as the waters cover the sea?

with them failed to appreciate this great light, and his followers who became his ambassadors through the commission, "Ye are the light of the world," have been no more successful. The darkness continues to hate the light.

Later John wrote, "The darkness is past, and the true light now shineth." (I John 2:8) He could have meant this only with respect to the "little flock" of footstep followers of the Master, for he knew that the world in general of his day was still in darkness. Nevertheless, we are commissioned to let our light shine. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16) This glorifying of the Father will take place during the future age, when the knowledge of the glory of God fills the whole earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14) It will be then that the darkness of sin and selfishness will be completely dispelled.

The Man Born Blind

GOLDEN TEXT: "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see."
—John 9:25

JOHN 9:24-38

OUR Golden Text again brings into sharp focus the bitter opposition of the scribes and Pharisees against Jesus. They had told the blind man that Jesus, who had given him sight, was a sinner, implying that it was therefore impossible to suppose that he was able to perform such a miracle. Thus they not only were themselves rejecting this evidence of Jesus' messiahship, but endeavoring to convince the man who had been so greatly blessed that there must be some mistake as to what he thought had occurred.

But the firm conviction of the man born blind could not thus be shaken. He was not prepared to say from personal acquaintance whether or not his benefactor was a sinner, but he did know that just as formerly he was blind, now he could see. Reasoning from this, he concluded, and so stated to the scribes and Pharisees, that Jesus could not be a sinner as they charged.

The basis for this conclusion on the part of the man born blind is stated in verse 31, which reads, "Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his

will, him he heareth." Since, as the next verse states, no man had ever been able to open the eyes of one born blind, this must have been a miracle accomplished by divine power. This, he reasoned, could only mean that Jesus was a worshiper of God and devoted to doing his will, therefore one whose prayers God would hear, and did answer, as evidenced by the fact that this marvelous miracle had been performed.

This was good reasoning, and evidently the man was sincere, for when he was questioned by Jesus, after being cast out of the synagogue, he was glad to accept him as the Messiah and Son of God, and to worship him.

More important to us than the insight this narrative gives into the various reactions to Jesus' ministry, and particularly how jealousy and selfishness blinds one to the truth, is the reminder it gives us of the many promises of God that the time is coming when all "the eyes of the blind shall be opened." (Isa. 35:5) Surely this one born blind must have greatly rejoiced in the fact that such an outstanding blessing had been bestowed upon him, yet there were many blind at that time who were not given sight by the Master. These

also will have their eyes opened in God's due time.

It is well to take into consideration in this connection that Jesus did not miraculously heal any of his consecrated followers. Some who were thus healed became his disciples, but many did not; as, for example, of the ten lepers who were healed, only one returned to give thanks.—Luke 17:12-19

The way of the true Christian is one of sacrifice, even unto death. He is not particularly concerned over his physical well-being, but is properly more interested in setting his affections on things above. His physical health is important only as it relates to his ability to serve the Lord, the truth, and the brethren. From this standpoint, we can be assured that we will be given health and strength in proportion to our needs. On occasion, no doubt, when the Lord sees that it is necessary, he performs miracles in connection with the physical health of one or another of his people.

However, the age in God's plan for the general restoration and healing of all mankind is still in the future. It is that day when, according to the Prophet Isaiah, the people will no longer say, "I am sick," when all the blind eyes will be opened, and all the deaf ears unstopped; and when the lame man shall "leap as an hart, and the tongue of the dumb sing."—Isa. 33:24; 35:5, 6

The Apostle Peter informs us that all God's prophets foretold this future "times of restitution,"

QUESTIONS

- What reason did the man born blind give to the scribes and Pharisees for his conviction that the Master was not a sinner?
 Why did Jesus heal so few of the sick? Were any of Jesus' disciples miraculously restored to health?
 When will all the sick be restored to health, and all the dead awakened from the sleep of death?
 What did Jesus mean when he told his disciples that they would do greater works than the miracles they saw him perform?
-

and he reveals that these general blessings of healing will reach mankind after the return of Christ. (Acts 3:19-23) Yes, this is the great work set apart in the divine plan to be accomplished by Christ during his second presence.

The comparatively few miracles which Jesus performed at his first advent were intended merely as an aid in establishing the fact that he was the Messiah, and as illustrations of the literal manner in which God's promises of "restitution" would in due time be fulfilled. On one occasion Jesus said to his disciples, "The works that I do shall ye do also; and greater works." (John 14:12) Jesus did not mean that his disciples during the present age would accomplish greater works than they saw him perform, for he had even raised the dead. His promise to them will have its principal application during the millennial age, when, raised from the dead in the first resurrection they will be associated with him in the blessing of all the families of the earth.

The Good Shepherd

GOLDEN TEXT: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."
—John 10:16

JOHN 10:1-11

HOW illuminating is each of the illustrations which the Master employed to help us grasp all that he should mean at this time to us, and later to the whole world of mankind. He is the "bread" of life, and the "water" of life. He is also the "light of life." He is the true "vine," and we are the branches in that vine. In today's lesson we see him as the "Good Shepherd" who lays down his life for the sheep.

A sheepfold in ancient times was considered a place of rest and safety for the sheep, particularly during the night; so in the parable Jesus speaks of himself as being the door into rest and safety for all who hear his voice and become his humble and obedient followers. In the outside darkness of the world we are surrounded with various dangers, but entering into the "fold" through him who is "the way, the truth, and the life," we find rest and protection.

Our own sins would slay us if we did not have the protection of Christ's redeeming merit. But being "in Christ" there is no condemnation. Paul reassuringly inquires, "It is God that justifieth. Who is he that condemneth? It is Christ

that died, yea, rather, that is risen again" for our justification. (Rom. 8:33, 34) Even our great "adversary the Devil" is powerless to inflict injuries upon us as long as we are in the fold of the Good Shepherd's care.—I Pet. 5:8

Christ is also the door into the fold. This double illustration in one parable indicates that we should not attempt to understand any of the parables too literally. Actually one could not be a door and a shepherd at the same time, but Jesus is the "way into" divine favor, protection, and life, and he is also the Good Shepherd who leads us through this "door" into the "fold" of divine grace.

And he is both the "door" and the Shepherd because he laid down his life for the sheep. This is the proof of his genuine interest in and love for all those who hear his voice and follow him. It is more than this, for his vicarious sacrifice provided release from adamic condemnation, and thus opened the way for our return to the "fold" of God's love and care.

The Jewish nation was barred by the Law from thus entering into the full favor of God. From this standpoint, we might think of the "porter" as representing the Law. Jesus, because he was "holy, harmless,

separate from sinners," met the requirements of the Law, so the "porter" opened the door and permitted the Shepherd to lead his sheep into the safety of the fold. In principle, the same lesson applies to Gentiles who, while not under the Mosaic Law, are nevertheless alienated from God through wicked works, and only through Jesus can they enter the "fold."

Jesus explained that his sheep know his voice. The voice of the Good Shepherd is the voice of truth. Only those in this age whom the Lord blesses with "ears to hear" are able to discern the voice of truth, and only these are disposed to respond to that voice and follow the Good Shepherd. And there is not a large number of these. In Luke 12:32 the Lord's sheep are referred to by Jesus as a "little flock" to whom it is the "Father's good pleasure" to give the kingdom.

But this is the picture as it relates to the Gospel age. In verse 16 Jesus explains that there are "other sheep" whom he will later bring into the fold of divine favor. This is an assurance that, in the Lord's plan, blessings have been provided for others than those who become the footstep followers of Jesus during the Gospel age, that the members of the church—those now called out from the world—are not the only ones to be saved.

That there are two classes to be saved is clearly shown by the Apostle Paul in Ephesians 1:10, where we are told that in the "dispensation of the fulness of times"

QUESTIONS

What is represented in today's lesson by the sheepfold?

Explain how Jesus could be both the door into the sheepfold and the Shepherd of the sheep.

What is represented by the "porter" who guards the door into the sheepfold?

Who are the "other sheep" mentioned by Jesus, and when will they be gathered into the fold of divine favor?

Christ will gather together "in one all things in Christ, both which are in heaven and which are on earth; even in him." Here, then, are the two "flocks": first, those who become the Lord's "sheep" during the present age, and are made "partakers of the heavenly calling," and later, those who are restored to life on the earth.—Heb. 3:1

The "other sheep" referred to by Jesus are also identified by him in his Parable of the Sheep and the Goats. This parable applies during the time of his kingdom reign—"when the Son of man shall come in his glory." (Matt. 25:31-46) His "sheep" of this age will then be with him, and are described by Jesus as his "holy angels," or messengers. The parable shows that then "all nations" will be gathered, and separated, the "sheep" from the "goats." Those represented by the "sheep" will be invited to "inherit the kingdom prepared" for them "from the foundation of the world"—the kingdom, or dominion, over the earth which was given to Adam but forfeited by sin.

Questions on the Bible

PART XIV

What was the Apostle John's purpose in writing his first epistle?

Who is the "Word" of life referred to by John, and where does he present further details concerning the "Word"?

What is the relationship between "light" and "love," and between "darkness" and "hate"?

What are some of the ways in which love manifests itself in the Christian life?

In what manner does Christian love give one "boldness" in the day of "judgment"?

How should the glorious hope of being with our Lord, and seeing him as he is, affect our lives as Christians?

To whom did John write his second letter, and what was his purpose in writing it?

Should a Christian in any way lend his support to that which he considers to be wrong?

To whom was John's third letter addressed, and what purpose was it designed to serve?

What is the important lesson in this epistle for the Lord's people today?

Who was Jude, and what purpose was his epistle designed to accomplish?

From what New Testament book did Jude seemingly get some of the subject matter for his epistle?

Explain what Jude meant by his reference to Sodom and Gomorrhah, and their "suffering the vengeance of eternal fire"?

How did Jude exhort the brethren to be as helpful as possible to those who had been ensnared by the Adversary?

PART XIV

The Epistles of John and Jude

IN ADDITION to his Gospel account of Jesus' ministry, the Apostle John wrote three letters, or epistles. The first is styled a "general" epistle because it is not addressed to any particular group or individual. In the 4th verse of chapter 1 John states his reason for writing the letter—"These things write we unto you, that your joy may be full." And what are "these things" which he writes in order to give the brethren fullness of joy? One of them is mentioned in the three opening verses of the epistle. We quote:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

The "Word" of life which John refers to is the "Logos" of life—the Word, or Logos, which he writes about in the first chapter of his Gospel, which, he explains, "was made flesh and dwelt among us." All the apostles understood clearly

that Jesus had a pre-human existence, but John is the only one who speaks of him as the Heavenly Father's Logos, or mouthpiece. John was evidently deeply impressed with this viewpoint, for the first chapter of his Gospel is devoted to it, as well as these opening verses of his first epistle.

In verse 5 of this opening chapter John writes, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." In verse 9 of the 2nd chapter, we read, "He that saith he is in the light, and hateth his brother, is in darkness even until now."

Thus John indicates that "light" manifests itself by love, and darkness by hatred. "God is love," John tells us. "God is [also] light." These single-word definitions of the characteristics of God would not give us a very clear understanding of him except as we find them enlarged upon throughout his Word.

Light is used in the Scriptures as a symbol of truth, and the word truth embraces the entire divine plan for the redemption and restoration of a lost race. Every feature

THE DAWN

of that plan is prompted by divine love. It was because God loved the world that he sent his Son, the Logos, to be man's Redeemer. Every detail of his plan whereby the benefits of this gift will reach and bless the people, is a further manifestation of his love.

Since darkness, the absence of truth, is manifested by hatred; and love is the manifestation of light, or truth, John could properly say that "God is light, and in him is no darkness at all." Christian love, then, is not just an abstract principle. Neither is it an indefinite feeling of emotion. It is, rather, the outworking of the example of unselfishness we see in God as day by day we endeavor to learn the truth and obey it. John wrote, "Whoso keepeth his Word, in him verily is the love of God perfected: hereby know we that we are in him."—ch. 2:5

Just as John seemed especially inspired by the thought of God's love, he was also impressed with the importance of the outgrowth of love in the lives of God's people. So throughout the letter he touches upon this theme again and again. We quote a few examples:

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."—ch. 2:10, 11

"This is the message that ye heard from the beginning, that ye should love one another."—ch. 3:11

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—ch. 3:14

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."—ch. 3:17, 18

"Beloved, let us love one another: for love is of God; and everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."—ch. 4:7-11

"God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."—ch. 4:16-18

In these various texts we get a fairly comprehensive view of the manner in which divine love will affect the life of a Christian. It reflects obedience to God's Word. It prompts one to self-sacrifice on behalf of his brethren. The last text quoted speaks of a love which gives one boldness "in the day of judgment." This is not a reference to the world's future judgment day of a thousand years, for Christians will not be on trial then. Together with Jesus they will be the judges at that time.

In the previous verse (15) John wrote, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." For one in John's day to make this

“confession” required great courage. We recall that one of the charges the religious leaders brought against Jesus was that he claimed to be the Son of God. Jews who later espoused his cause and confessed that he was the Son of God would also be hated and persecuted by their countrymen. Gentiles making this confession would be looked down upon more than ever.

Yes, it required “boldness”—courage to take this stand. The Greek word translated “judgment” in the expression, “boldness in the day of judgment,” is *krisis*. Prof. Strong defines it as meaning “decision.” If we translate John’s words literally, then, he would say that love gives one boldness in the day of decision. In Christian experience this day of decision, or trial, begins with consecration and continues until death. Every day is a challenge to faithfulness. Every day is a trial, is a test, of faithfulness. Every day therefore “boldness” is needed, a boldness that is born of love for God, for his truth, for his people.

John had the proper understanding of love. He did not see it as something which should cause the Christian to compromise on issues of truth and righteousness. He admonishes us to “try the spirits,” or doctrines, which are presented to us. He says, “Every spirit that confesseth that Jesus is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.”—I John 4:1-3

This is a straightforward statement which shows no inclination to compromise. And this must be understood in the light of John’s own explanation of the manner in which Jesus came in the flesh, as we find it in the first chapter of his Gospel. In this chapter he did not say that Jesus became incarnate in flesh, but that he was “made flesh.”

Someone during the Dark Ages who was not satisfied with the way John explained this matter, endeavored to help matters by injecting an interpolation into the 5th chapter of his epistle. This addition to the inspired Word is found in verses 7 and 8. It is an attempt to insert the doctrine of the trinity into the Bible, but all scholars agree that the passage is spurious and does not appear in the earlier Greek manuscripts.

One of the superb statements of John, found in this letter, reads:

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.”—ch. 3:1-3

John’s Second Epistle

JOHN’S second letter was written to “the elect lady and her children.” (vs. 1) We have no certain knowledge of just who this Christian lady was. Verse 13 indicates that she had a sister, and that her sister had children. The

THE DAWN

letter reveals that she was a very devoted Christian, with great love for the Lord and for the truth. John told her that he rejoiced greatly "that I found of thy children walking in the truth."—vs. 4

In verses 5 and 6 he admonishes the "elect lady" to "love one another," and then explains, "This is love, that we walk after his commandments."

The main purpose of the letter seems to have been to caution this sister in the truth against allowing her kindness and generosity to work injury to the cause of Christ. False teachers were plaguing the church. Tradition has it that the ones particularly alluded to in this letter were Basilides and his followers. Their heresy was in denying that Jesus Christ had come in the flesh. According to John's first letter, this meant that they were not of God, so were to be shown no co-operation of any kind.

John wrote, "If there come any among you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—vss. 10, 11

In the action thus commanded by John, we have the "boldness" of love manifested. It no doubt required courage for John to give what might easily be construed as harsh advice. And it would require even greater Christian strength on the part of the "elect lady" to carry out the instructions. Perhaps, unwittingly, she had already been entertaining those op-

posed to the truth. If so, it would be doubly difficult for her to take the bold stand which the apostle urged.

It would not be over emphasizing the importance of the Lord's providences to believe that John's attention was called to this situation in a manner to make necessary this short letter, not only that the "elect lady" might benefit, but that the entire church throughout the age might have an authoritative precedent to guide them in matters of this kind.

The principle involved is very understandable. First, all we need do is to ask ourselves where we would draw the line in matters of faith and practice. If we decide that it would be wrong for us to believe and preach certain views, or to conduct ourselves in certain ways, then it would be equally wrong to render assistance in any manner to others who may be doing so. Love does not demand that we put hindrances in the way of those with whom we cannot cooperate, but it does prevent us from co-operating with them.

John's Third Epistle

THIS third and last letter by the Apostle John was addressed to "the well beloved Gaius, whom," John wrote, "I love in the truth." In verses 3 and 4 he wrote, "I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth."

John's reference to Gaius as one of his "children" indicates that he was the one who had first presented the Gospel to him, and that it was under John's teaching that he became one of the disciples. The Apostle Paul also used this affectionate manner of speech in referring to his "son" Timothy.

The immediate purpose of the epistle seems to have been to request Gaius' co-operation in caring, at least temporarily, for some brethren who were moving into the territory where he lived. (vss. 6-8) John commended these brethren very highly. According to tradition, Gaius was a wealthy man, and verse 6 indicates that he was using his resources faithfully to the glory of God.

An interesting sidelight appears in the letter. John explains that he had written to the church—evidently where Gaius attended—about this matter, but had received no reply. He blames this lack of interest on Diotrephes, "who loveth to have the pre-eminence among them."—vs. 9

John promised that if and when he came himself, he would remember "his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."—vs. 10

Demetrius was evidently one of the leading brethren for whom John was asking asylum, and he assured Gaius that he was a brother of good report. John gave his

personal recommendation, and said, "Ye know that our record is true." (vs. 12) Perhaps the important lesson of this epistle is the one stated by the apostle, when, in writing to the Hebrews he said, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—Heb. 13:2

The Epistle of Jude

THIS is another "general" epistle, since it is not addressed specifically to a certain "church" or individual. Jude, or Judas, the brother of James, was one of the twelve apostles. His purpose in writing the epistle is stated in verse 3, which reads:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

The reason Jude deemed it important to exhort the brethren to "earnestly contend for the faith" was the fact, as he reveals, that "certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—vs. 4

In his condemnation of these "ungodly men" who were mingling with the brethren, Jude uses language almost identical to that in II Peter 2:1-19. Evidently he had been impressed with Peter's arguments and felt he could do no better than to follow his line of

THE DAWN

reasoning and use the same Old Testament examples of ungodliness.

Some have endeavored to use Jude's reference to "Sodom and Gomorrha" to prove the erroneous doctrine of torment in a fiery hell. He speaks of them as suffering "the vengeance of eternal fire." But this is poor reasoning. In the first place, the "fire" referred to by Jude was not "hellfire." Besides, the people of Sodom and Gomorrha were not tormented by it, but destroyed.

Nor were they forever destroyed, because Jesus taught that in the day of judgment it would be more tolerable for Sodom and Gomorrha than for the Jewish cities which rejected him. (Matt. 10:15) Sodom is mentioned by the Prophet Ezekiel, who gives assurance that her people will be restored to their "former estate."—Ezek. 16:55

What, then, did Jude mean by saying that those cities suffered the vengeance of "eternal fire"? They were "set forth," he says, "for an example, suffering the vengeance of eternal fire." Fire is used in the Scriptures to symbolize destruction, and everlasting destruction will be the punishment of all wilful sinners. What Jude tells us is that the Sodomites were used by the Lord as an example of those

who will suffer everlasting death. Because both Ezekiel and Jesus clearly teach that they will be raised from the dead, we know that the Sodomites themselves were not everlastingly destroyed.

In verse 21 Jude says, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." And then he adds, "And of some have compassion, making a difference." (vs. 22) Throughout his short epistle, Jude is very outspoken against those who oppose the truth. He spares no words of condemnation, but now he tempers his remarks with the admonition that the brethren should deal with the situation in keeping with the love and mercy of God. He realized that there were some who had been ensnared by the devil, and were not wilful opposers of truth and of righteousness. So they were to make a difference, and endeavor to "save with fear" by pulling "out of the fire," those who gave the slightest evidence of wanting to do right.

Appropriately, in view of the subject matter discussed, Jude commends the brethren to "Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."—vs. 24

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In the Night Watches

"My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches."

—Psalm 63:5, 6

PSALM 92:1 declares that it is "a good thing to give thanks unto the Lord," also to "sing praises" unto the most High. The more we learn about our God through an increasing understanding of his Word, the greater will be our desire to sing his praises. As our knowledge of him deepens into a personal acquaintance with him, through the outworking of his providences in our lives and the fulfilment of his promises of grace to help in every time of need, our lives should flow on in endless songs of praise to the God of our salvation.

The Lord referred to David as a man after his own heart, and in many of his psalms the sweet singer of Israel declares his love for the Lord and his delight in the law of his God. In one of them he writes:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The

fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb."—Ps. 19:7-10

David speaks of meditating upon the Lord in the "night watches." It was these meditations that enabled him to write:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:3, 4) And again, "The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge."—Ps. 19:1, 2

The hours from sundown to sunrise in David's time presented a somewhat different situation than they do today. Now the electric light and other means of artificial illumination very nearly turn night into day, with the result that the vast majority of the people keep

THE DAWN

active, either in work or in pleasure for such long hours that there is scarcely time left for the proper amount of sleep, and seldom is there any opportunity for quiet meditation.

But this was not the case in David's time. With the flicker of a dim flame from the burning of olive oil almost the only means of securing light after the sun went down, probably most people spent much more time in bed than is the custom now. And since the body requires only a certain amount of sleep, there were doubtless many sleepless hours during the night.

In the case of David, while he was a shepherd boy, and later as leader of Israel's army, he no doubt spent many of his nights under the canopy of heaven. It was under these conditions that he rejoiced as he meditated upon the goodness of the Lord, and marveled at the wonders of creation. It would not be unreasonable to suppose that the subject matter of many of David's beautiful psalms took shape in his mind as he thus meditated during the night watches. How wonderfully such surroundings would prepare him for the influence of the Holy Spirit which guided him in his inspired writings!

"For Our Admonition"

Truly David was a man of God, and the spirit of devotion and praise found in his writings is a sincere expression of his own heart, a heart that had been given to the Lord. When he wrote, "The Lord is my shepherd, I shall not want,"

he was expressing his own feelings in the matter, giving utterance to his own confidence in the keeping power of his God.

But beyond the expression of his own delight in the Lord, David was inspired by the Holy Spirit to pen messages peculiarly fitting to the needs of the people of God during the present age. Indeed, in the divine providence, this is the chief purpose of his writings, even as it is of the writings of all the Old Testament prophets; for, as the apostle declares, not unto themselves, but unto us did they minister. They wrote for our admonition upon whom the ends of the ages have come.—Rom. 15:4; I Cor. 10:6, 11; I Pet. 1:12

This being true, we might think of David's experience of meditating upon the goodness of the Lord upon his bed during the night watches as having a counterpart even more blessed in our own experiences. We are not suggesting the making of a type of his experiences, but merely that they remind us of something greater in the divine arrangement than literally lying upon a bed meditating upon the goodness of the Lord during the dark hours of a night.

In God's creative design there are seven "days," six of them having been completed about the time our first parents were created. Each of these days began with an "evening" and closed with a "morning." There is reason to believe that each of these creative days was a period of seven thousand years in length, with the

seventh, or last "day," beginning with the creation and fall of man, and ending in the "morning," a morning which will become fully bright at the close of the thousand-year reign of Christ.

In each case the "evening" of the creative days marked an obscure beginning, with darkness settling down into a night, until the "morning" marked the close of each period. And so it was when sin and death came upon the scene at the beginning of the seventh creative "day." From then until now, the world has been passing through the long hours of a night of darkness. "Weeping" has continued throughout this night, David tells us, "but joy cometh in the morning."—Ps. 30:5

Resting by Faith

During this long night of weeping the world has been greatly distraught and unsettled. But those who have had faith in the promises of God have enjoyed rest of mind and heart. This has been particularly true of Jesus' followers during the Gospel age. Paul wrote concerning these, saying, "For we which have believed do enter into rest." (Heb. 4:3) We are keenly aware of the evil with which we are surrounded, and of the motions of sin in our flesh, but we place our faith in the finished work of Christ on our behalf and know that through him and his kingdom all evil will eventually come to an end, and that even death itself will be destroyed.

Thus we are at rest. It is a rest "by" faith, and a rest "in" faith;

that is, in the "most holy faith," the foundation of which is the meritorious sacrifice of our Lord and Savior, Jesus Christ. Based upon the merit of the shed blood are all the various features of the divine plan of salvation—its times and seasons; its heavenly calling for the church, and the hope of restitution for the world; its prophecies pertaining to the end of the age, and its promises concerning the new age now dawning; its explanation of the divine permission of evil, and its assurance that evil will not rise up the second time.

Yes, all this, and more, is contained in our "most holy faith," that wonderful outline of the divine plan in which we find peace of mind and rest of heart. No matter how dark the night, or how far distant the morning hours at times may seem, we can continue to rest in this "bed" of divine promises, and while we rest, continue to sing the praises of our God.

Inadequate Beds

In Isaiah 28:20 we read about a bed which "is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." Two verses previous to this we are told of some who make a "covenant with death," and an "agreement with hell." The Hebrew word here translated "hell" is *sheol*, meaning simply the death condition. Contrary to this plain scriptural statement, it has been agreed by the molders of religious thought throughout Christendom that there is no death.

THE DAWN

Upon this false premise the creeds of the nominal church have been built—creeds, or confessions of faith, which have been designed to give “rest” to believers, but which, when they are put to the test, fail to do so. These creed “beds” are too short. One who endeavors to find satisfaction in them upon the basis of reason discovers that they are too short. Nor do they provide adequate covering to protect one from the chilling drafts of doubt and fear which plague the soul.

These, apparently, are the beds referred to by Jesus in his great prophecy pertaining to the end of the age when he said that two would be lying in a “bed,” that one would be taken, and the other left. (Luke 17:34-37) And such was the position of some of us. We have experienced the shortness of these creed beds of Christendom, and have been most uncomfortable under their limited conceptions of the love and grace of God. But the Lord has favored us in that we have been lifted out of these beds and given rest upon the bed of present truth.

This is not because we are wiser than others, nor more worthy, but simply because of God’s grace in permitting us to know “the mystery of the kingdom of God.” (Mark 4:11) Surely this is great cause for rejoicing, and for praising our God, as now, while it is still dark, we are privileged to rest upon this soul-satisfying “bed” which the Lord has provided for us!

Resting but Awake

Our rest of faith in Christ, and in the great plan of God of which he is the center, is not designed to induce sleep. While we are resting upon this bed of present truth during the world’s dark night of sin, sorrow, and death, we are not of the night, nor of darkness. Concerning this Paul wrote, “Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.”—I Thess. 5:5, 6

“Let us watch, and be sober.” In our text David speaks of the “night watches.” In order to participate in a “night watch” one has to be awake and alert. Night watching is a very old institution, made necessary because of the sin and selfishness of fallen man. Darkness serves as a sort of natural protection for prowlers, thieves, opposing armies, or whoever would rob another or inflict damage upon him or his property. As an offset to this, watchmen are stationed to detect the approach or presence of enemies, and to sound an alarm.

Obviously, a watchman would fail of his duty if he fell asleep. It is not his privilege, during the night, to “sleep as do others.” Rather, he is to “watch and be sober.” And, as Christians, this is our position during the nighttime of sin and death. We are “watchmen” in Zion, as it were, and we should keep alert and be on guard against the approach of “enemies” of whatever nature they

might be which would rob us, or others of the Lord's people, of their heritage in Christ Jesus.

Paul continues, "They that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." (I Thess. 5:7, 8) This, of course, is all symbolic language. To "sleep" suggests spiritual lethargy, and to be "drunken" indicates an intoxication by false theories, doctrines, and hobbies.

We can avoid these conditions, Paul reveals, by "putting on the breastplate of faith and love; and for an helmet, the hope of salvation." In his letter to the Church at Ephesus, he admonishes us to "put on the whole armor of God," that we may be able to stand against the "wiles of the devil."—Eph. 6:11

The truth, in its many aspects, and in its various applications in our lives, is the Christian's armor. The very truths in which we find peace and joy and rest are also our protection against the insidious attacks of the Adversary during these dark hours of the night. It is for this purpose that the Lord gave us the truth.

Not in Darkness

Among the very important truths which guard the Christian's heart and life today is a proper knowledge of the times in which we are living. It is this that Paul speaks of particularly when reminding us

of our privileges as watchmen. We quote:

"Of the times and seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."—I Thess. 5:1-4

The reason the "day of the Lord" does not overtake the "brethren" as a "thief in the night" is because they are "awake" and faithfully watching. In this lesson Paul is closely following the thoughts presented by Jesus concerning the time of his second presence and the end of the age. Jesus said, referring to a possible advanced knowledge of his coming, "Of that day and hour knoweth no man." (Mark 13:32) For this reason he admonished his disciples to "watch."

Paul says, "Of the times and seasons, brethren, ye have no need that I write unto you." Jesus said that no one would know in advance, and Paul was not assuming that he did know, but he added, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." The Thessalonian brethren knew this "perfectly" because they had confidence in what Jesus had said on the point.

But the thief-like coming of the day of the Lord was to be true

THE DAWN

only so far as the outside world and drowsy professed Christians were concerned. "Ye, brethren, are not in darkness," Paul insisted, "that that day should overtake you as a thief." When Jesus gave his great lesson pertaining to the time of his second presence, admonishing his disciples to watch because they did not know the day nor the hour, he did not say in so many words that their faithful watching would be rewarded by a discernment of his presence and the beginning of the day of the Lord. But this is how Paul understood what the Master had said. That is why he wrote, "Ye, brethren, are not in darkness that that day should overtake you as a thief."

But this can be true only of those who are awake. "Let us not sleep, as do others," Paul wrote. And oh, the joy with which the faithful watchers are rewarded! Concerning the saints who would be living in this time, and to whom, because of their faithfulness, the Lord would reveal his presence, Daniel wrote, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."—Dan. 12:12

Yes, "blessed" indeed is the David class in this most wonderful time during which we are now living! From the human outlook it is the darkest period of all time. In this darkness there is fear and apprehension. So frustrated is human wisdom that peace is feared almost as much as war. It is the time referred to in Psalm 46:2, 3, when the symbolic "earth" is being

"removed," and when the "mountains" are being "carried into the midst of the sea."

But "we will not fear" wrote David. No, "God is our refuge and strength, a very present help in [this time of] trouble." (vs. 1) He is helping in every needed way, and especially by having favored us with a knowledge of the truth. When on every hand there is unrest, nervous apprehension, chaos, and distress, we have a "bed" upon which we can recline and "rest."

And if we keep properly "awake" during these dark hours, watching the on-moving events in the great plan of God, the very things which increase the world's fears, make our rest more complete. For among the things we see as watchers in Zion is the near approach of morning. Indeed, the Morning Star has already appeared, and through the din and confusion incident to the death of Satan's world we discern the first gray streaks of dawn!

Singing Aloud

Surely, as David wrote, our souls are "satisfied with marrow and fatness." The rich feast of truth, the "meat in due season" served to the household of faith by our returned Lord, satisfies our longings as nothing else could do. It is as manna from heaven, sweet, nourishing, and soul-satisfying.

And when we think of the many blessings which the Lord has so abundantly bestowed upon us, we cannot help, while resting upon our "beds" during the night watches, to sing aloud the praises

of our God. David makes special mention of this in Psalm 149:5, where we read, "Let the saints be joyful in glory: let them sing aloud upon their beds." Yes, we are "resting" but not "sleeping," and while we rest, we "sing the song of Moses and the Lamb."

"Let the high praises of God be in their mouth," David continues, "and a twoedged sword in their hand." In Psalm 92, where David says that "it is a good thing to give thanks unto the Lord," he also speaks of showing forth his loving-kindness. We give thanks to God in our personal and collective prayers to him, but we show forth his praises when we speak of his loving-kindness to others. So, to sing aloud upon our beds, and for the high praises of God to be in our mouths, call for activity in making known the glorious Gospel of the kingdom.

This is the great privilege of all who have been called out of darkness into the marvelous light of the divine plan. We rejoice in the fatness, the richness of the "meat in due season" upon which it is our privilege to feed. Resting upon our "bed" in the "night watches" we delight to meditate upon the goodness of the Lord, and to give

thanks to him for his boundless grace.

But this should not be all. The result of our meditations should be a bursting forth in song, even the "new song" which the Lord has given us to sing. And when we take into consideration all that the Lord is doing for us, how can we keep from singing? Surely we will want to praise the Lord with joyful lips!

In Psalm 92:3 David speaks of praising the Lord upon an "instrument of ten strings." We might think of these "ten strings" as representing the various fundamental doctrines of the divine plan. It is the beautiful harmony of these doctrines, when these "strings" are played upon by those who have learned the "new song," that really brings praise to our God.

These doctrines reveal the wisdom, justice, love, and power of our God which, blended in perfect harmony and unison, make up his glory. It is our privilege now to show forth this glory, while, resting upon our "beds," we joyfully contemplate the time now nearing when a knowledge of his glory will fill the whole earth as the waters cover the sea. Praise ye the Lord!

"When first I heard the tidings how God's beloved Son
 Designs to bless the fallen since Adam's race begun,
 What could I do but praise him—make vault of heaven ring!
 And own him as my choicest—Redeemer, Lord, and King!

The Inspired Bible

I asked my minister if he believed in the inspiration of the Bible. His reply shocked me. He said he preferred to believe that the Bible was "inspiring" rather than "inspired of God." Do you believe the Bible is God's inspired book?

YES, we believe the Bible is the inspired Word of God. We sincerely regret the number of religious leaders and teachers in our pulpits and theological seminaries who do not accept the Bible as God's Holy Word, for such cannot impart to others the faith and hope of the Scriptures. How can one give to another that which he himself does not possess?

We are now living in perilous times, times described by the Apostle Paul in II Timothy 3:1-5, when men—or "the men," as it is in the Greek text—would have "a form of godliness," but deny "the power thereof," and he adds, "From such turn away." Our Adversary the Devil has always desired to destroy man's faith in God's Word. If he can use religious leaders to subtly assist in this, so much the better; but as far back as the Garden of Eden he distorted the words of God, and because of this, the Master said of the Devil, "There is no truth in him, when he speaketh a

lie, he speaketh of his own: for he is a liar, and the father of it."—John 8:44

Another instrument which the Devil has used to destroy men's faith in the Bible is the creeds of Christendom. These human dogmas have presented our Heavenly Father as a monster who, even though he has the power to prevent it, permits the vast majority of humankind to suffer an eternity of torment in "hell's fire." Of course, the Bible does not teach this "Devil's brew"; but many who have been taught that the Bible teaches such a doctrine have cast it aside as a book unworthy of God. Had they known the truth of the kingdom, as it is taught in the Bible, by which all mankind is to be blessed, they would have realized that the creeds are a product of the doctrine of fear taught in the Dark Ages, and their faith in the Bible as God's Word would not have been shaken.

Christians should be sympathetic toward those who have never known the truths of the Bible. We should have an urge to tell them the message of salvation through faith in Jesus Christ. This message has reached us through the inspired Word of God, and "all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of

God may be perfect, thoroughly furnished unto all good works."—II Timothy 3:16, 17

Bible Study Profitable

In II Timothy 2:15 the Bible admonishes, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." This text has discouraged me; for I am not by nature a deep student; and therefore cannot be approved of God as his child. What can I do about this?

IT HAS been a puzzle to many to perceive that some have a keen appreciation of the truths of God's Word, while others who are better students because of greater natural ability are blind to even the simple truths of the Gospel. There is a reason for this. An understanding of the truth is not the result of any natural ability which one may possess; rather, it is the result of consecration to God, and the possession of the Holy Spirit. The Apostle Paul declares in I Corinthians 2:14 and 10, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Other Scriptures than the one quoted above inform us that the

revealing of truth to the minds of the consecrated children of God is not done as by a miracle. Truths contained in the Word of God must be sought after by diligent endeavor. The Bereans of apostolic days were commended because of their desire to know the truths of the Bible. Concerning them we read, "These [the believers at Berea] were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." (Acts 17:11) And so everyone who desires the approval of God should, like the Bereans, exert himself to "prove all things" and "hold fast that which is good"; for in so doing he will find that the search for precious jewels of truth is more thrilling than any search for the riches of this world could possibly be.—I Thessalonians 5:21

The Bereans had "readiness of mind." This quality is essential to true Bible study. But often "readiness of mind" is thwarted or dismissed by giving place to the impulse of complacency, or by our unwillingness to change from the erroneous beliefs which we accepted in former years, and thus truth is shut out from our minds. Those who truly love God and his truth and who search the Scriptures with readiness of mind will not only grow in grace and knowledge but will find that their ability to study, which at first required great effort, will become a source of constant joy as they search the Scrip-

(Continued on page 34)

*"All Deceivableness
Of Unrighteousness"*

"He that doeth good is of God."

—III John 11

LET us not forget that the Spirit of God is the Spirit of love—meekness, gentleness, patience, long-suffering, brotherly-kindness, love. Someone has said, "It is but one step from the sublime to the ridiculous," because of the facility of human imagination. Similarly it might be said that right and wrong, truth and untruth, may be so viewed as to change the sentiment almost instantly. It is incumbent, therefore, that all who would be recognized of the Father as possessing the character-likeness of the Lord Jesus should resist and put away, mortify, deaden, every unholy, unloving, unjust sentiment, as they would avoid the virus of hydrophobia or of a contagious disease. In a word, while we still urge as always growth in knowledge, we also admonish as always growth in grace must be proportionate, if we would be pleasing to the Lord and accepted as joint-heirs with Jesus in his kingdom. Whoever unkindly, untruthfully, slanderously, wickedly, underhandedly, insinuatingly with others may speak or act toward us, we must not dare to ren-

der evil for evil, nor railing for railing, but "be kind and gentle toward all." In fact, we must not even entertain an unkind thought respecting those who oppose us, but as Michael would not speak evil of Satan, but said, "The Lord rebuke thee," so must it be with us.

*"Avoid It,
Pass Not Near It"*

"My son, if sinners entice thee, consent thou not."—Proverbs 1:10

WE ARE to remember that, no matter how far along we may have gone in the "narrow way," there are always branching paths leading from it—paths of self-will, of pride, of worldly ambition, of selfishness, which lure us to leave the direct path, and which sometimes we may be in danger of entering, unintentionally, unwittingly. These paths at first emerge so gradually from the "narrow way" as to seem very little different from it, but gradually they diverge more and more from it, so that any of the Lord's people, filled with the spirit of righteousness, truth, love, may soon discern the change, the different spirit and tendency. All pilgrims seeking the heavenly city, the kingdom, are exhorted by the

Word of God to be very watchful against all the wiles of the Adversary, especially his disposition to turn us from the "narrow way." It is well that we should be on guard, to note the spirit of all with whom we have to do, and to refuse to go forward in any direction in which the spirit of holiness, meekness, purity, love, does not lead. The wise man seeks to impress the lesson of the necessity of not tampering with evil, not touching it, not tasting of it, not putting himself within the reach of its influence, saying, "Avoid it, pass not near it, turn in another direction away."

"Keep Yourself
From Idols"

"My dearly beloved, flee from idolatry." —I Corinthians 10:14

THE apostle's words are not by any means meaningless to spiritual Israel. All around us we see idolatry—not on the same low plane practiced in olden times, but idolatry nevertheless. Some worship the idol of wealth, others at the shrine of fame, and in a general sense the spirit of worldliness is swallowing up the time and talent and influence of the civilized world, which professedly claims to be Christendom—Christ's kingdom—spiritual Israel. As natural Israel had its groves and totem posts, some plain and some carved, so many spiritual Israelites today have

for their totem posts the various creeds of the various denominations set up in the past. To these the masses bow with reverent thoughtlessness, largely neglecting the Almighty One and the Word of his testimony, which rebukes all such misrepresentations of the divine character and plan. We have not today in nominal Christendom a literal Moloch of brass, heated red hot by internal fires, with arms open to receive the children to his embrace, as ancient Israel had, but we have instead a Moloch on a much larger scale—a much worse misrepresentation of the only true God, whose character is wisdom, justice, love, and power. We have today in the minds of people, revered by many, mental imaginations of a god red hot with the flames of hell or purgatory, and visions of millions agonizing in his embrace. How terrible the thought! How God-dishonoring! How manifestly the work of the Adversary, and totally contrary to the gracious messages which the Lord has so repeatedly sent, not only through the prophets of old but also through his Son and through the apostles, "speaking peace through Jesus Christ," and assuring us of his love, as manifested in the great redemptive sacrifice, and of his intention to bless the world through the glorified Christ by appointing "times of restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:21

(Continued from page 31)

tures, with the result of appreciating the truth of the Master's words in John 6:63, where he says, "The words which I speak unto you, they are spirit, and they are life."

God's Eternal Purpose

I have enjoyed your radio dialogues immensely. In Ephesians 3:11 we read, "According to the eternal purpose which he purposed in Christ Jesus our Lord." I have asked many people and have received many answers as to what is "God's eternal purpose." Please tell me what are your conclusions on this subject.

THE eternal purpose of God is the reconciling of the world unto himself; but an appreciation of the "manifold wisdom of God" in bringing about this reconciliation can only be gained through an understanding of his plan for man's salvation which is accomplished through the redemptive work of his Son, Jesus Christ.

Through false doctrines, instigated by Satan, believers and unbelievers alike have gained a wrong conception of God's purposes concerning mankind: many even believing that a majority are to spend eternity in a place of suffering and torment. It is in the Bible, not in human or creedal philosophies, that we find an answer to your question, but to appreciate that answer one must seek in sincerity,

not merely to satisfy curiosity. This is assured by the apostle's words as he continues his letter to the Ephesians, telling them in verses 17-19, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth [human] knowledge, that ye might be filled with all the fulness of God."

As the eyes of our understanding are opened to comprehend the divine plan, we are able to see clearly what the text of our question teaches: that Christ Jesus as the world's Savior is the central figure in the carrying out of the divine purpose. We were all under divine condemnation because of the original sin in Eden, having no hope of escape from the sentence of death, until a Savior was provided through God's great love for all the world. Through that great gift every member of Adam's race is assured an opportunity to show the Lord his willingness to be obedient to God's laws, and thus receive the further gift of everlasting life.

It will require the work of the Gospel age and the millennial age to bring about the reconciliation of man to God, which is the central theme of both the Old and the New Testaments. But at last it will be made complete through the fulfillment of the prophetic statement of Ephesians 1:10 which reads, "That in the dispensation of the fulness of

times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

For a full explanation of the eternal purpose of God, we suggest that you carefully study "The Divine Plan of the Ages," which discusses the various phases of this subject in detail. It is obtainable by writing to The Dawn Magazine. The cost is fifty cents.

Universal Opportunity

My grandson was denied burial in the "consecrated ground" of the church cemetery. Will his burial in unconsecrated ground in any way affect his eternal destiny?

NO IT will not! The location of a grave, or the disposition of a body after death, will not affect the provision which God has made for anyone. The record of the Scriptures is clear. It states that Jesus came into the world to "taste death for every man." (Hebrews 2:9) Divine justice, therefore, assures us that all will have an opportunity to receive everlasting life through the redemptive work of Jesus Christ, regardless of their burial place. Everlasting life, however, is dependent upon the individual's acceptance of Jesus Christ as his personal Savior, and the consecrating, or dedicating of himself to God, seeking to know and do his will. This is true whether eternal life is gained in this age or in the age to come.

During this Gospel age those who dedicate themselves to God, and who are begotten of the Holy Spirit, if faithful unto death, will be given a spiritual reward. Concerning them Revelation 3:21 declares, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Those who have not been called of God during this age will be given a knowledge of the truths of salvation during Christ's millennial reign. If at that time they consecrate themselves to God and obey the righteous laws of his kingdom, they will be given everlasting life upon the earth, where God's will shall be done as it is in heaven. Concerning these Jesus said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matthew 25:34

We do not know the details of your grandson's life, but the place of his burial will have no part in determining his station in the kingdom of God. The Bible assures us that everyone will be brought to an "accurate knowledge of the truth" (I Timothy 2:4 **Diaglott**), either in this age or in that which is to come. Only those who, with full light, wilfully disobey God's law, will be accounted unworthy of life. Of those the Scriptures say in Acts 3:23, "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

Divine Prophecy In World History

THE inspired Word of God boldly commits itself, even from its opening pages, to prophetic announcements of a great eternal purpose—not a plan of a few years, but of the ages. The Holy Bible seems to say:

“Herein is revealed the mind and character of the great Jehovah, also his plan of the ages, and in order that you may be assured of this, I tell you beforehand things that are to happen upon the earth. My pages sketch out for you the course of future events, together with their order and their times. I reveal the end, from early times. Let every age, as it rolls past, bear its witness to my truth.”

In Isaiah 46:9, 10 it is recorded: “For I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”

To foretell accurately is a miracle. To strengthen faith, increase hope, and intensify love, the many threads of divine prophecy in world history can be tested and proved in various ways. The following paragraphs examine some

prophetic utterances associated particularly with seven memorable names.

Adam

Genesis 3:15 reads: “And I will put enmity between thee [the Adversary], and the woman [Eve], and between thy seed and her seed; it [the seed of the woman] shall bruise thy head [Satan], and thou shalt bruise his heel.” This brief revelation given in Eden immediately after the fall threw a faint ray of light upon the character and course of human history as a whole. Man was not left in his self-inflicted ruin without some little beam of hope. Here was an intimation to man that God had a gracious purpose toward him.

While the conflict then commenced between man and his tempter would be continued in the history of the fallen human race, there was reference in Eden to a special seed; one who would himself be bruised in the battle (not lastingly crushed like his adversary), but yet not free from hurt—“Thou shalt bruise his heel.”

The Adversary however, would in the end be completely destroyed; his head, (figuratively speaking) would be bruised, and by the promised Seed, the Lord Jesus, who, (seeing that men are partakers of flesh and blood), “also himself likewise took part of the same; that through death he might

destroy him that had the power of death, that it the devil."—Heb 2:14

Jesus was to be Jehovah's servant—humbled, marred, despised, rejected, wounded, afflicted, oppressed, and ill-used, cut off prematurely, made an offering for sin. Yet he was to be exalted. A child born to Israel and yet the Mighty One; the Everlasting Father; The Prince of Peace. (Isaiah 9:6) In Eden, many centuries before the first advent of our Lord, the essential features were foreseen by God, although only faintly declared.

Noah

This faithful one of old, moved with reverence for God, prepared an ark to the saving of his house, and while doing so, acted as a preacher of righteousness, to the evil generation in whose midst he lived. (Heb. 11:7; II Peter 2: 5) His knowledge, imparted by God, concerning the closing of that particular age, did not make him idle. It roused him, rather, to preach with power and labour with diligence. And it separated him in spirit from the wickedness and the unbelief of his day.

None of the wicked understood, believed, or heeded his warnings. Although God's servant, Noah, had not failed to proclaim to men the divine purpose, they "knew not until the flood came, and took them all away."—Matt. 24:39

The terrible flood surely impressed upon Noah and his family a vivid realization of the solemn fact that God would actually destroy rather than permit the victory of evil. This was a grave revela-

tion, for they, too, belonged to a sinful race. Never did trembling mariners launching on a stormy and unknown future need more the compass, pilot, and daylight than did Noah and his family need a divine promise. As might be expected, the grace that had saved them speedily reassured their hearts.

God made a wonderful covenant with Noah. A promise that neither the earth, nor living creatures on the earth, should again be destroyed by such a deluge; and the rainbow appeared as a token of the covenant. (Genesis 9:11-17) The passing of thousands of years has proved God's faithfulness to his promise.

Abraham

This ancient patriarch believed and obeyed God, and to Abraham were communicated some very important details of the divine purpose. For example: "Get thee out of thy country . . . unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; . . . and in thee shall all families of the earth be blessed."—Genesis 12:1-3

It is interesting to note also from Genesis 13:14-17; 15:5-7 the earthly blessings promised, and a literal inheritance in the land of Palestine. "For all the land which thou seest, to thee will I give it, and to thy seed for ever." (Genesis 13:15) Abraham has not yet possessed that land; but when he is restored to life he will actually inherit it as promised by God.

THE DAWN

The promises to Abraham are very wonderful, including the one, "In thy seed shall all the nations of the earth be blessed." (Genesis 22: 18) The Apostle Paul has written something very important in this connection, explaining who would be the promised seed. We read, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed [together with Christ], and heirs according to the promise."—Galatians 3:16, 29

Here was a more emphatic repetition of that faint ray of hope held out in Eden, that the blessing of the sin-ruined race would be accomplished by a promised seed. This was now revealed to be Abraham's seed—Christ and his glorified church.

Moses

It is well known how Moses became the adopted son of Pharaoh's daughter, and that as a growing lad he had every possible educational advantage. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." (Acts 7:22) In due time Moses was used mightily by God in connection with the wondrous deliverance of Israel from Egyptian bondage. In the days of Moses also, the Israelites, now grown into a nation, were placed under a Law Covenant, and their blessings made conditional upon their obedience.

Privileged as no people had ever

been before them, chosen of God to be a favored nation, time would prove whether they would be worthy of the noble mission of being God's people. Deuteronomy 31:28, 29 records the words of Moses: "Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands."

Because of their persistent evil ways, it could be seen by God, and it was clearly foretold, that they should be plucked off their own land. (Leviticus 26:33; Deuteronomy 4:27) Yet in their dispersion they should still be a Jewish people. (Leviticus 26:44; Deuteronomy 4:31) History, both ancient and modern, bears abundant evidence to the correctness of these prophecies. We know, too, that the regathering of Israel, already taking place, has been clearly foretold.—Jeremiah 16:14-16; Amos 9:14, 15

There is also a wonderful prophecy recorded in Deuteronomy 18: 15, declared by Moses: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him [the Christ, the great Deliverer] shall ye hearken." The grand complete fulfilment of this prophecy, yet future, during the "times of

restitution," is referred to in Acts 3:19-25.

David

To this prophet and king was revealed further information regarding God's purposes. Psalm 89: 3,4, reads: "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." Verse 36: "His seed [this is the same as Abraham's seed] shall endure for ever, and his throne as the sun before me."

This kingdom of David's illustrious descendant was not to be merely Jewish, but universal. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psalm 2:8) "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psalm 72:8 Concerning the future king of this kingdom, David did not omit to write of the sufferings of Christ, which would precede the glories of his reign.—Psalm 16:10; 22:1; 69: 9, 21, etc.

History records that David's descendants continued to occupy his throne until the day of the captivity of the land, when, for their sins, God allowed them to fall before Nebuchadnezzar. There seemed then to be an end to the royal line. God's promises however are sure, and in the fulness of time we know of a great One who was born of the line of David.

Heralded beforehand by the angelic announcement recorded in

Luke 1:31-33 we read concerning Jesus: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." The sufferings of Jesus came in their season; and just as surely will come the promised glorious reign.

Daniel

"The sure mercies of David (Isaiah 55:3) had not failed. His throne was only in abeyance until he should come whose right it was to reign. The "times of the Gentiles" were now to be fulfilled. Temporal supremacy was taken from the Jews and given to the Gentiles at that time; just as later on religious supremacy, "the kingdom of God," was similarly taken from them and given to a people bringing forth the fruits thereof.

Mercy, however was mingled with judgment at the sorrowful crisis when Israel was overturned, and it was then that another section of the divine purpose, with its all-glorious issue and triumphant termination, was imparted to Daniel.

The Book of Daniel, in chapters 2 and 7, deals specially with four great empires—Gentile powers—which were to be followed by the kingdom of God. The four world-wide empires can be easily identified in the pages of history as: Babylon, Medo-Persia, Greece, Rome. Mankind has seen the closing days of the Roman Empire, and

THE DAWN

the next to have universal sway is the kingdom of God.

Many of the prophetic utterances in the Book of Daniel are in symbolic language, but there need be no doubt or uncertainty regarding the meaning of various prophecies, because as seen, for example, in Daniel 2:36-45, we find certain divinely selected symbols divinely interpreted.

Jesus and the Apostles

As a result of the first advent of Jesus there came, through him personally, a tremendous outburst of prophetic light. Our Lord's predictions during his earthly life concerning things to come were stated, some in parables, and others in plain language. In some of his parables he drew an outline sketch or picture, as it were, of the Gospel age.

In some of these outlines to which the kingdom of heaven process was likened we read of the wicked husbandmen who killed the heir and lost the vineyard. Also the nobleman who went into a far country and of whom the citizens said, "We will not have this man to reign over us." We also read of the talents used or wasted during that long interval which was to elapse before the establishment of the kingdom.

These parables foretold a course of history with which we are familiar. In the society in which Jesus gave this programme of the future there were those who were convinced that he was the long looked-for Messiah, and they were expecting that he would bring con-

solation to Israel, also deliverance, exaltation, supremacy. They had heard out of the Scriptures that he was to abide forever. That of the increase of his kingdom there would be no end; that he would sit on the throne of David forever, and be the glory of his people Israel.

At last the king was present, and they thought the kingdom must soon follow. But they had overlooked something and, as the Scriptures are examined, it is seen that an intermediate prospect of an entirely different character was also announced to them.

He, the king, would be rejected. The husbandmen would say: "This is the heir, come let us kill him." In still plainer language Jesus spoke of his sacrificed life being given for the life of the world. He said he would lay his life down, also distinctly predicted that the Jews would deliver him to the Romans, and that they would crucify him; that like Jonas he would be three days and three nights in the heart of the earth. Jesus also said he would rise again. Yet, upon being raised from the dead by the mighty power of his Heavenly Father, he would not at once establish his kingdom upon the earth.

Jesus also foresaw and foretold the fall of Judaism and the rise of Christendom. Towards the close of his earthly ministry he approached Jerusalem, and he wept as he visualized her terrible future and self-inflicted doom. She had rejected all his loving efforts, and failed to recognize her day of gracious divine visitation. And he said that

Jerusalem would be trodden down of the Gentiles until "the times of the Gentiles be fulfilled."—Luke 21:24

He who foretold the doom of Israel indicated also what would follow. For the Lord Jesus, in addition to speaking of his departure, foretold his own return to reign in the kingdom, and from heaven to reign over Israel and the world, as the prophets of the Old Testament had promised. He did not set aside the Jewish hope forever, but only postponed it for a time, and revealed an intermediate dispensation. Meanwhile some other work was to be taken specially in hand, and in this connection Jesus spoke about "the mystery of the kingdom of God." The field of divine operation would in the future be "the world."

This was a novel and most startling idea for Jewish minds—"The field is the world." (Matthew 13:38) It was as if Jesus had said: In future no one nation will enjoy religious advantage more than others—distinction of Jew and Gentile will be done away. There will be no planting and hedging of one nation as a vineyard, as of old.

Further, the kingdom of heaven, during its development was to present a mixed condition. Tares would grow as well as wheat—the "tares" representing the unfaithful servants, the children of error; the "wheat," the children of truth, the fully consecrated body members of Christ.

And it was explained that the enemy would be at work, as well

as the true sower, and that the husbandman would not suffer from the "tares" to be separated from the "wheat" until the end of the age, when there would be, as we experience today, a gathering out of grains of wheat and a bundling together of the tares.

Speaking to his early disciples Jesus said: "I have yet many things to say unto you, but ye cannot bear them now." (John 16:12) He explained that the spirit of truth upon its arrival would show them things to come. Beginning at Pentecost, this holy influence which emanated from God and his beloved resurrected Son did indeed reveal things to come.

On examining the Book of Acts, the writings of the apostles and the Revelation of Jesus to John, it is seen that the outline predictions of Jesus are filled in with a great array of detail, and the sketch which he drew coloured with the rich and glowing tints of a wonderful picture.

With this outburst of prophetic light, there is a very special feature relating to the fully consecrated disciples of Jesus—the true church—as given by the Apostle Paul. "God," he says; "by revelation made known unto me the mystery, . . . which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel."—Ephesians 3:3-6

THE DAWN

Here was a very important revelation that a vital spiritual union existed between the risen Saviour and all his true footstep followers, whether Jews or Gentiles, so that they together form one spiritual organism, The Christ, of which Jesus is the Head and the church his body.

There have been, ever since Pentecost, members of the body of Christ on the earth. Throughout the Gospel age, there have been the "wheat" and the "tares." Quite different from the "tares," the true "wheat" are sustained amid persecution, preserved amid corruption, and revived even when apparently nonexisting, and enabled to withstand the fiery darts of the Adversary. They prove faithful unto death.—Revelation 2:10; 17:14

In the long flight of time thousands of years have come and gone; and we are now in the last days of harvest, where there is overlapping, the very dawning of God's kingdom in the earth. Our Lord with royal title and power is pres-

ent doing a wonderful preparatory work in the interest of the kingdom blessings which shall be for all families of the earth.

Soon the last members of the true church—the faithful overcomers—will have been gathered home beyond the veil, glorified with their Lord and Head, who has said, "To him that overcometh will I grant to sit with me in my throne," and "they shall be priests of God and of Christ, and shall reign with him a thousand years."—Revelation 3:21; 20:6

Earth's dead millions will be raised to life, and this glorious promised reign will mean the complete establishment of God's great kingdom in the earth. Then will be fulfilled one of the last great prophecies of the Bible—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Revelation 21:4

"He Knoweth the Way That I Take"

*I know not the way that's before me,
The joys or the griefs it may bring;
What clouds are o'erhanging the future,
What flowers by the wayside may spring.*

*But there's One who will journey beside me,
Nor in weal nor in woe will forsake;
And this is my solace and comfort,
"He knoweth the way that I take."*

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE		
Anerley	February	28
C. A. CORNELL		
Ipswich	March	21
J. E. HUMPHREY		
Guildford	February	7
Anerley	March	28
J. H. MURRAY		
Oxford	February	14

Yeovil	February	28
Dewsbury	March	14

W. E. PAMPLING

Leigh (Afternoon)	February	28
Latchford (Evening)		28
Luton	March	14
Eastleigh		28

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THE DAWN

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Our Mutual Service Overseas

THE Lord's consecrated people, in their hearts, recognize no national boundary lines. Paul wrote, "There is neither Jew nor Greek," and we can properly add, "neither Frenchman, nor German, nor Dane, nor Swede, nor Italian, nor Briton, nor American, nor Indian, for ye are all one in Christ Jesus." We are bound together by ties and interests which are much stronger and far more precious than the people of the world have ever experienced. We have but the one Head and Master, even Christ. We worship the same God, the true and loving God of the Bible, who has revealed himself to us through the wonderful divine plan of the ages.

We serve the same cause, which is God's cause, his kingdom cause. In this service we endeavor to do all we can to assist one another in being prepared to live and reign with Christ in the kingdom, and we consider it a joy to proclaim the message of the kingdom far and wide to all who have ears to hear. We share the same glorious hope—for ourselves a hope of celestial, or heavenly glory; and for the world a hope of restitution to terrestrial, or earthly, glory.

Being all members of the one family—God's family—we share both our trials and our joys. Because this is true, we are interested in what our brethren throughout the world are doing, and the extent to which, in the Lord's providence, they are able to promulgate the truth. The January issue of *The Dawn* contained a general report of the vineyard work in America, and now, in this issue, we are glad to present reports received from brethren in other countries.

In the French Language

The French edition of *The Dawn Magazine* is published in Lausanne, Switzerland, its principal circulation being in the French-speaking sector of Switzerland, and throughout France and Belgium. The brethren who are co-operating to publish the French

Dawn are very devoted to the Lord and to the truth, and self-sacrificing in their efforts to serve the household of faith and to make known the glad tidings of the kingdom. We have received the following report from them:

"As previously, the Lord has again blessed us during this year's activities in his service. The work has developed and progressed, to our joy. This year was marked by an enlargement of the work due to the broadcast of the message in the French language over Radio Monte Carlo. We must thank the Lord for having accorded the French brethren the possibility of thus proclaiming the near establishment of the kingdom of God on earth.

"The numerous letters that come to us from all parts of France and neighboring countries are a living witness that these programs are timely, comforting, and instructive. Up to now, the south of France, Corsica, North Africa, Spain, England, Belgium, Germany, Switzerland, Italy, and even a small part of Yugoslavia and Turkey, have benefited from these broadcasts in the French language.

"This broadcasting has given us much work, for which we rejoice. The dialogs had to be translated, and besides, many questions had to be answered which were sent in from interested ones in the radio audience. The cost of the literature sent out in response to the radio programs was about 55,000 French francs. The postage alone was about 22,000 francs.

"Just recently the programs began to be broadcast also over Radio Luxembourg, and the mail response from the first few broadcasts has far exceeded even the encouraging response from the witness over Radio Monte Carlo. This gives us a very bright prospect indeed for 1954. We are happy to realize that now northern France will be reached more effectively, and also the French-speaking population of Belgium and Alsace-Lorain.

"The radio witness has helped to bring together again the faithful children of God who have the same spirit and hope, without distinction of language, race, or color. It has encouraged the isolated in their desire to serve. Brotherly love has been strengthened. We want to thank all who have co-operated in these broadcasts, whether financially, by actual work, or with their prayers.

"The meetings continue to be a source of edification. Several pilgrim trips were arranged for brethren to visit the groups and isolated ones. These trips were greatly blessed. A general assem-

THE DAWN

bly at Roubaix in the spring was an occasion of great encouragement to those who participated.

“We are confident that the Lord, who has kept us until now, will continue to bless us throughout the new year, to his praise, and particularly in connection with the broadcasting of his Word of truth. Let us not be discouraged if there are some difficulties and hindrances in the way. Let us trust fully in God and march on, looking to Jesus, the Author and Finisher of our Faith. God will guide our footsteps and direct all things according to his holy will, to our good and to his glory.”

In the Dano-Norwegian Language

The Danish edition of The Dawn Magazine is published in Copenhagen, Denmark, and in addition to Denmark, circulates also in Norway, the Norwegian language being similar to the Danish. Considering the relatively small populations of these countries there is a larger percentage of brethren enjoying the light of present truth than in America. And they love the Lord and the truth and are doing all they can to make it known to others. They report as follows:

“Dear Brethren: Hearty greetings in our dear Redeemer’s name! Another year will soon be ending, and we are looking back upon the small services we have been permitted to perform together with our brethren in the Lord, and are grateful that he still uses us for the building up of the brethren and for doing witness work for the coming kingdom by means of literature.

“By the Lord’s guidance it seems as if we shall be able to increase the size of our small Danish Dawn with a few more pages. Until now, owing to our limited funds, it has contained only sixteen pages, but a dear brother who recently died remembered the Danish Dawn in his will, for which we are very thankful. This will enable us to add a few pages to The Dawn.

“We are very thankful for the many helpful articles we received from you for our Dawn. The friends here are thankful to get the magazine, and appreciate its contents very much. We regret that in 1953 we did not have the pleasure of a visit by one of your brethren to serve us, although two American brethren did call on us here in Copenhagen, and we were very happy to have fellowship with them and to experience the sweet fellowship of those who dwell together in unity. People who do not know each other in the

flesh, become one in heart and soul as a result of the spirit of truth. A dear brother from Kiel, Germany, also paid us a welcome visit during the summer.

“Simultaneously with your General Convention in Bloomington, Indiana, the friends in Denmark held their Annual Convention at Slusemollen, Fuen. This year ten Swedish friends, and two from Norway, joined us in the convention. There was a total of seventy-five friends, and we spent four blessed days talking about God’s holy Word. His Holy Spirit was present and made the Word live in our hearts.

“The brethren in our modest tent in Denmark, and the much larger number who gathered in the great auditorium of the university in Indiana, were of one heart and of one soul, in spirit united in the desire to do the will of God and not their own. We felt this invisible yet strong tie knitting our hearts together in the love of Christ. One sister symbolized her consecration to the Lord by water immersion.

“After the convention Brother C. Luttichau and Brother Axel Christensen went on a short pilgrim tour to visit the brethren in Jutland. Two months later Brother Herman Larsen made a similar pilgrim trip, visiting small groups and isolated friends. We hope that by the grace of God these visits were an encouragement to the friends of the truth in Denmark.

“During the year several listeners in Scandinavia to the ‘Frank and Ernest’ broadcasts over Radio Luxembourg wrote to The Dawn office in Liverpool, England, for literature. These names were forwarded to us, and we are doing the best we can to contact them by letter and by sending them further literature.

“The friends in Copenhagen have recently studied the Book of Hebrews from the articles which appeared in The English Dawns during 1951 and 1952. They have proved very helpful to us, and in closing our report we would like to quote the words of Paul as recorded in Hebrews 13: 13-15: ‘Let us go forth to him without the camp, bearing his reproach, for here we have no continuing city, but we seek one to come. By him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name.’ Indeed we can praise and thank God from whom all blessings flow! And we also thank you dear brethren in America for your loving service on behalf of the brethren in Christ here in Denmark.”

Our Brethren in Greece

The Greek edition of The Dawn Magazine is printed and mailed from our main office and plant in East Rutherford, New Jersey. It is sent to the brethren in Greece, and to Greek-speaking brethren in America and elsewhere. We are glad that the Ministry of Education and Religion in Greece has given permission to post office officials to deliver them in that country.

Besides The Dawn Magazine, other publications available in the Greek language are, "God and Reason," "Behold Your King," and a four-page tract entitled, "God's Kingdom the Hope of the World." The Greek-speaking brethren also have the "Daily Heavenly Manna," and "Hymns of Dawn." They did have "Studies in the Scriptures," but these are out of stock, although it is hoped that the "The Divine Plan of the Ages" will soon be re-published. Last summer Brother Pantel Hatgis visited the brethren in Greece, and while there he sent us the following letter:

"I have finished visiting brethren in Athens, Corinth, Thessali, Salonica, Cavalla (Old Philippi), Berea, and other Macedonian towns. They are loyally holding up the light of present truth. Now, by the Lord's grace, I will visit Peloponnisos and Mytelene, and other islands. I find that the brethren everywhere admire and love the American brethren, and rejoice in their opportunities to proclaim the truth over the radio, and otherwise.

"Visiting the brethren in Greece is toilsome. To reach the friends in some mountain villiages and towns I found it necessary to travel by donkey or mule. The dust on the road covers the traveler from head to foot, although this has its advantages, for it serves as a limited protection against mosquito bites. In America, we do not appreciate our ease and comforts of everyday life as we should. The friends in Greece strive very hard for a mere existence, yet their faith has amazed me, and I think of the words of the Apostle Paul, 'Through much tribulation shall ye enter the kingdom.'

"Many of the people in Greece give attentive ears to the truth. I have talked with doctors, lawyers, professors, and even with military officers, and they readily agree that only God's kingdom can save the world. How thankful we are that the Lord's kingdom is soon to bring peace and joy and life to the people of all nations."

From the Italian Office

We are happy to present the report sent to us by our brethren in Italy. We cannot add much to it except to say that, in the Lord's providence, the truth will be reaching Italy by radio during 1954. It was expected that this phase of the Italian work would already have been started, but slight delays in translating and printing of needed literature to accompany the broadcasts have made it seem advisable to postpone the starting date for the broadcasts.

"Dear Brethren: Greetings in the Redeemer's name! Year after year the work of the Lord in the Italian field shows signs of progress, and we are happy to see and tell it to those who, like us, find great pleasure in such reality. The spreading of the present truth in the midst of the Italian people, held for many years in darkness concerning God's plan for the redemption and salvation of mankind, is increasing constantly, and creating interest and enthusiasm everywhere.

"The year 1953 has been particularly rich in blessings for us in Italy because it has given us the privilege of being more closely associated with our brethren in America and other parts of the world. We had opportunity to co-ordinate our work in the wonderful unity of spirit and doctrine. This union, built on the common sacrifice, has given us new experiences which, under the guidance of our Chief Harvester, will not fail to bear fruit in due time, and give us larger opportunities to do more work and bring others out of darkness into the wonderful light.

"Since the second World War many things have changed in Italy. The fall of fascism and the birth of a republic have given Italy a new constitution, with the long awaited rights of liberty. Because of that, the truth had the opportunity to enter Italy, and to be announced without restrictions and fear. In the first years after the war, the first attempts were made to have the divine plan reach new hearts and to those that would have ears to hear, and as the light of the truth penetrated, new aspects were being manifested until, like a vision, we were able to see the nicest part of it—Christ's presence.

It was this which caused the Italian brethren to ask for further co-operation with the brethren of America. The desire was promptly fulfilled, which led to the establishment of a regular branch of the Dawn Bible Students Association in Napoli, Italy. And how wonderful have been the results because of the new union! An Italian Dawn Committee was created to care for finances and co-ordinate the work to be done.

"The past years have not been free of hard experiences, but our hearts faithfully and patiently persevered in the work. Today

THE DAWN

we understand and can see the wide and large field waiting for our work in this nation, and we can almost see the large acceptance of the present truth. Signs clearly indicate that a large number of people here are ready to join the rest all over the world. With humble spirit and constancy we work, and hope to perform our duties with joy, praying that all the harvest work, and our part in it, may be blessed by our Heavenly Father.

Aurora—Italian Dawn Circulation

“During the year 1953 there have been published, and mostly delivered, 11,000 copies of the Italian Dawn. Because of its contents it has been accepted with very good interest by the public. It is divided into departments like the English Dawn. This sectioning of the ‘Aurora’ makes it useful for class studies.

“For the coming year we see the necessity of increasing, and possibly doubling, the printing of ‘Aurora.’ We realize that this would mean more work, expenses, and sacrifice on the part of the interested, but we can also see a great joy on the other side of the sacrifice. With confidence we feel that our hope will have its realization, and that the next year’s report may be even more encouraging than the present one.

Correspondence

“This aspect of activity is of particular importance in our work. This is so because of the general condition of our people. If it were possible, we could submit a lengthy list of letters, the contents of which, in their expressions of thanks toward God and his truth, have been to us cause of great joy and encouragement. Our correspondence is also with brothers and sympathizers residing in Algeria, Argentina, France, Greece, Monaco, and Switzerland. During the year 1953 we have received 1284 letters, and mailed 1122.

Pilgrim Work

“We feel that this branch of the service is being watched by the Lord with careful eye. The field is large, the requests for pilgrim visits are many, and the need for the workers is more than we can supply. One brother has been assigned to continuous pilgrim work in Sicily, and others spend their spare time in visiting groups on week-ends.

“With the recent activity in preaching the present truth, there have developed new groups here and there that are requesting that they be visited periodically. We have also isolated friends that have come to our knowledge through the literature, and they write that they are anxious to do something for the work. Visiting them could mean the forming of new groups.

“During the year, seven brothers have co-operated in pilgrim work. Twenty-four cities and towns have been visited many times each. That has been voluntary work, with exception of payment for traveling expenses.

Literature

"The main literature distributed during the year has been 'The Divine Plan of the Ages' and 'God and Reason.' Those two books alone will not be enough for the coming year, therefore we have in the course of printing, 'God's Plan' and other studies translated from the volumes of 'Studies in the Scriptures.' One of them is 'Times and Seasons Divinely Appointed' from the Second Volume, and 'The Day of His Preparation' from the Third Volume. We have also translated and ready for printing, 'Behold Your King,' 'Father, Son, and Holy Spirit,' 'When a Man Dies,' 'Our Lord's Return,' and 'The Church.' The latter has just been completed, also the translation from the Second Volume.

"With gratitude we recognize the blessings poured out by the Lord on our mutual efforts. Recognizing our insufficiency for the work before us for the year 1954, with humility and complete dependence, we are looking to our Heavenly Father and his providence for the continuation of his work. Attentively we watch the divine disposition for the continuance of our work in his field, and with love for all, and readiness of spirit, we hope to do our part. In hope that you will remember us in your prayers, we remain, Yours in the blessed hope, Aurora-Associazione Students Della Bibbia."

From the German Dawn Office

"Dear Brethren: Deep Christian love and greetings in the name of our Redeemer and glorious present King, to you and to all the dear ones of the Lord's people all over the earth!

"The brethren of our Berlin Ecclesia have commissioned me to convey to you at the close of this year, 1953, and on the threshold of the new year, 1954, their warm brotherly love, in oneness of the same hope and faith and work. And I know that the dear brethren all over this country who feel themselves closely bound to you in the like blessed hope and precious faith, join with us in the greetings of a dear old brother in Switzerland, to the praise of our Heavenly Father and our dear Head and Lord, with Isaiah 12:2-6.

"At the end of the third year of our service for the German-speaking brethren and friends, we look back to the experiences of the past months and, considering our shortcomings in our efforts, we see with appreciation and thankfulness that our Lord has graciously guided us by his wise providences, his powerful assistance, and by his strong and great love; and we cannot help saying with the prophet: 'He has done excellent things.'

"We rejoice with you and praise the Lord for his rich and wonderful blessings upon all your efforts to glorify his name and to proclaim the glad tidings of his kingdom. And we are happy that, by his grace, we are permitted to co-operate with you in this glorious service. We feel a deep gratitude also that you have assisted

THE DAWN

and helped us again in this passing year with unswerving, faithful love, under great sacrifices by your bestowments of various truth literature and means which have made possible the regular publication of the German Dawn at a price lower than its cost. May the dear Lord reward you for these evidences of your unselfish love. We know that all is done only to the glory of our Lord. It is he who is working in the hearts of all his dear people, so that all has been made possible in brotherly unity by love and devotion to his spirit. So joyfully we can say that 'your labor is not in vain in the Lord.'

"Many of the brethren have turned toward the truth again with an increased zeal; many have been enriched with joy and strength in the Lord, who have stood alone against a spirit of apostasy. This has been demonstrated again and again by the encouraging and inspiring lines reaching us. The German Dawn goes out to the remotest districts, and isolated ones are happy to be included in the fellowship of their brethren and to have a permanent contact with them through its contents. Groups and individuals demonstrate an increasing interest in the great privilege to be 'ambassadors for Christ' before this unbelieving world; and they are assisting us by their self-sacrificing love in every way. In this we rejoice so very much and are so thankful.

"New groups have been founded where formerly brethren had been alone. 'Old-timers' who in recent months have become free from the bondage of human theories have found contact with us and are now zealously using their opportunities with enthusiasm in the service of the true Gospel.

"The dear Lord has allotted much of joy and blessings by his gracious providence in Austria. Dear brethren in this country who held fast to 'present truth' had been for years without any fellowship with those of like precious faith. Now they are happy and grateful to have, by your faithful service, come in contact with their brethren throughout the world. The following quotation is from a report of Brother Barfuss, who for some time past is serving the brethren there in the pilgrim service:

"'We are, as you know, long since away from the . . . Society, being banished. It was a very hard matter for us at that time; for we did not know that there were other free brethren. So we remained alone and during the Nazi era we could not do much, although we never did lose sight of present truth. In 1947 I learned by a Carinthian sister that many brethren in Germany were standing as we were. As we again saw this beautiful emblem of cross and crown, so we few solitary brethren wept for joy and emotion! Probably you may not be able just to imagine this; but we had been so far off from you all, and felt so lonely. Now the Lord in his kindness, did show us that he had chosen still a considerable

number for his servants and that now we did obtain the great privilege to be among them also! So we began to visit all the brethren who likewise were away from the "Society" and we could really bring together a little number and could arrange regular meetings.

"I tried, too, to give more public lectures. For a long time we were the only group in Austria—about thirty members. Then the group of Kufstein was made free; we could have contact with these brethren and serve them. This year I took a round trip ticket and rode first to Innsbruck, where there were two sisters longing to be baptized. At Kufstein I met some dear brethren from Munchen who likewise have made themselves free from human tutelage (now already about twenty-eight). From there I rode to Wien, where there were assembled a considerable number of brethren, but a well grounded brother is needed. But we should not be too solicitous, for it is the Lord who is doing his work as it is pleasing to him!

"Seemingly the Lord will open a door also in Salzburg. There also, brethren are coming together, and I was invited to serve them! Everywhere it is the same. The true sheep know the voice of their Shepherd and follow him. It is impossible for me to say what a great joy I have that our Heavenly Father and our Lord has called me again in their blessed service; that my old body shall still be useful to serve the Lord and his dear flock. I am willing to carry out in the strength of the Lord! When driving to Salzburg I will visit our Hungarian brethren in Villach who are waiting for a visit.

"There are brethren in Steiermark who cannot come often to Graz because they do not have sufficient means; so I go the one time to Deutsch-Landsberg and the other time to Peggau. Our most pleasure we take in our volksdeutschen brethren; they have such a wonderful influence to the assemblies. Ever remembering all of you in our prayers, we remain by the Lord's grace joined in the most holy faith unto the end! The Lord bless you all!

"Yes, dear brethren, our Lord 'has done excellent things' in Austria; but we are so happy that he has done the same in Alsace and in Switzerland also, where true brothers are working with active zeal for the true Gospel and are serving the brethren by their example and by their deep love and faithfulness to the Lord and to the truth.

"In the south and in the west of Germany some brethren have started to work 'overtime,' as it were, in the service of the Lord and his people by devoting additional time in regular visits to little groups and scattered brethren for their encouragement and strengthening in faith and zeal and steadfastness. We have learned that our dear Lord is richly blessing all those who participate in this wonderful service—the servants and the served ones.

"The radio transmissions of the 'Frank and Ernest' programs in the German language, so much longed for by all our brethren,

THE DAWN

started at the beginning of this year to the great pleasure of all of us, over Radio Saarbrucken, but were stopped after the third broadcast. Nevertheless, they had a most encouraging result—more than 120 booklets have been sent out and some of the listeners have become fond of the truth. They have made contact with the brethren and have subscribed to the German Dawn. We have greatly rejoiced to learn that by your brotherly help the prospect is held out to listen to 'Frank and Ernest' again in the German language, as soon as the Lord opens the way.

"The way of truth for many of our brethren is nearly blocked, but by the Lord's providence we see among these a peculiar steadfastness to the truth. What a joy it will be when these dear ones become free. These faithful brethren who are waiting for the Lord with firm confidence and unswerving trust, and who 'hold fast the profession of faith without wavering,' send you their fond Christian love, assuring you of their deep gratitude for your ever demonstrated sympathy and love. They all feel closely bound to you in the spirit of Christ's love, and of oneness in the present truth. Our dear Heavenly Father bless you all as hitherto, so also in the new year 1954, in all your faithful service for him and for his true people. Our prayers are always with you! 'Sing unto the Lord; for he hath done excellent things. . . . Cry out and shout, thou inhabitants of Zion; for great is the Holy One of Israel in the midst of thee.' Yours in the dear Lord's blessed service—Brother Kurt Krecker."

In later editions we hope to publish "news" from our brethren in India, Australia, and other places. Let us continue to thank the Lord for the blest "tie that binds our hearts in Christian love," and daily remember at the throne of grace all who have heard the "joyful sound" of the truth, and under its hallowed influence have been led to dedicate their lives wholly to the Lord.

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 4—"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4 (Z. '00-3. Hymn 245)

FEBRUARY 11—"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were be-

fore you."—Matt. 5:11, 12 (Z. '94-368. Hymn 200)

FEBRUARY 18—"The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deut. 13:3 (Z. '98-40. Hymn 161)

FEBRUARY 25—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4 (Z. '02-246, 248. Hymn 49)

"Frank and Ernest"

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Andalusia WCTA 1340 9:30 p.m.
Anniston WSPC 1390 12:15 p.m.
Birmingham WILD 850 12:15 p.m.
Brewton WEBJ 1240 10:30 a.m.
Cullman WKUL 1340 10:00 a.m.
Decatur WMSL 1400 10:00 a.m.
Demopolis WXAL 1400 10:00 a.m.
Gadsden WGWd 1270 10:00 a.m.
Haleyville WJBB 1230 10:00 a.m.
Huntsville WBHP 1230 10:00 a.m.
Jackson WPBB 1290 10:00 a.m.
Jasper WWWW 1240 10:00 a.m.
Montgomery WJJJ 1170 10:00 a.m.
Muscle Shoals WLAY 1450 10:00 a.m.
Opelika WJHO 1400 10:00 a.m.
Sylacauga WFEB 1340 10:00 a.m.
Talladega WHTB 1230 10:00 a.m.
Troy WTBf 1490 10:00 a.m.

ARIZONA

Bisbee KSUN 1230 10:15 a.m.
Mesa KTYL 1310 10:30 a.m.
Tucson KTUC 1400 10:15 a.m.
Yuma KYMA 1400 10:45 a.m.

ARKANSAS

Arkadelphia KVRC 1240 10:00 a.m.
Batesville KBTA 1340 10:00 a.m.
Camden KAMD 1450 10:00 a.m.
Fayetteville KGRH 1450 10:45 a.m.
Fort Smith WKHN 1320 10:00 a.m.
Helena KFFA 1360 10:00 a.m.
Hope KXAR 1490 10:00 a.m.
Hot Springs KWFC 1340 10:00 a.m.
Jonesboro KBTM 1230 10:00 a.m.
Magnolia KVMA 630 10:00 a.m.
Mena KENA 1450 10:00 a.m.
Mountain Home KTLO 1490 10:00 a.m.
Pine Bluff KOTN 1490 10:00 a.m.
Russellville KXRJ 1490 10:00 a.m.
Stuttgart KWAK 1240 10:00 a.m.

CALIFORNIA

Bakersfield KAFY 1490 10:15 a.m.
Chico KXOC 1060 10:15 a.m.
El Centro KXO 1230 10:15 a.m.
Fresno KYNO 1300 10:15 a.m.
Los Angeles KHJ 930 10:15 a.m.
Marysville KMYC 1410 10:15 a.m.
Merced KYOS 1480 10:15 a.m.
Paso Robles KPRL 1230 10:15 a.m.
Salinas-Monterey KSBW 1380 10:15 a.m.
San Bernardino KFXM 590 10:15 a.m.

San Diego KGB 1360 10:15 a.m.
San Francisco KFRC 610 10:15 a.m.
San Luis Obispo KVEC 920 10:15 a.m.
Stockton KXOB 1280 11:00 a.m.
Ventura KVEN 1450 10:15 a.m.

COLORADO

Denver KFEL 950 9:15 a.m.
Grand Junction KFXJ 920 8:00 a.m.
La Junta KBNZ 1400 10:00 a.m.
Trinidad KCRT 1240 9:00 a.m.

CONNECTICUT

Hartford WONS 1410 1:00 p.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 10:00 a.m.

FLORIDA

Key West WKWF 1600 11:00 a.m.
Lakeland Wonn 1230 12:00 noon
Marianna WTYs 1340 11:00 a.m.
Melbourne WMMB 1240 12:15 p.m.
Miami Beach WKAT 1360 12:30 p.m.
Orlando WLOF 950 9:30 a.m.
Quincy WCNH 1230 12:45 p.m.
Winter Haven WSIR 1490 2:15 p.m.

GEORGIA

Atlanta WATL 1380 12:15 p.m.
Augusta WBBQ 1340 11:00 a.m.
Bainbridge WMGR 1490 12:30 a.m.
Brunswick WMOG 1490 11:00 a.m.
Cartersville WBHF 1450 12:15 p.m.
Cordele WMJM 1490 3:15 p.m.
Dalton WBLJ 1230 2:00 p.m.
Dublin WMLT 1340 12:00 noon
Elberton WSGG 1400 1:45 p.m.
Fitzgerald WBHB 1240 11:00 a.m.
Griffin WKEU 1450 10:00 p.m.
Macon WNEX 1400 12:45 p.m.
Milledgeville WMVG 1450 12:15 p.m.
Savannah WCCP 1450 11:00 a.m.
Statesboro WWNS 1490 11:00 a.m.
Tifton WWGS 1340 11:00 a.m.
Valdosta WGOV 950 11:00 a.m.

IDAHO

Boise KFXD 580 10:45 a.m.
Coeur D'Alene KVNI 1240 10:15 a.m.
Idaho Falls KIFI 1400 9:00 a.m.
Lewiston KRLC 1350 10:15 a.m.
Wallace KWAL 620 10:15 a.m.

ILLINOIS

Cairo WKRO 1490 10:00 a.m.
Chicago WAIT 820 10:15 a.m.
Herrin WJPF 1340 10:00 a.m.

THE DAWN

INDIANA		Jackson	WKHM	970	11:00	a.m.
Bedford	WBIW 1340	10:00	a.m.	Petoskey	WMBN	1340 12:45 p.m.
Fort Wayne	WKJG 1380	10:00	a.m.	Port Huron	WHLS	1450 12:30 p.m.
Lafayette	WASK 1450	10:00	a.m.	Saginow	WSGW	790 1:00 p.m.
Vincennes	WAOV 1450	10:00	a.m.	Traverse City	WTCM	1400 12:45 p.m.
IOWA		MINNESOTA				
Clinton	KROS 1340	7:15	p.m.	Austin	KAUS	1480 10:00 a.m.
Davenport	KSTT 1170	10:00	a.m.	Bemidji	KBUN	1450 10:00 a.m.
Des Moines	KIOA 940	11:00	a.m.	Brainerd	KLIZ	1400 10:00 a.m.
Dubuque	WDBQ 1490	10:00	a.m.	Fergus Falls	KGDE	1250 11:00 a.m.
Shenandoah	KFNF 920	10:00	a.m.	Minneapolis	WLOL	1330 8:15 a.m.
Sioux City	KTRI 1470	10:00	a.m.	Wadena	KWAD	920 12:15 p.m.
KANSAS		MISSISSIPPI				
Emporia	KTSW 1400	12:00	noon	Biloxi-Gulfport	WLOX	1490 10:00 a.m.
Independence	KING 1010	10:00	a.m.	Brookhaven	WJMB	1340 10:00 a.m.
Topeka	KTOP 1490	10:00	a.m.	Columbia	WCJU	1450 10:00 a.m.
Wichita	KAKE 1240	10:45	a.m.	Corinth	WCMA	1230 10:00 a.m.
KENTUCKY		Greenville	WJPR	1330	10:00	a.m.
Bowling Green	WLBJ 1410	10:00	a.m.	Grenada	WNAG	1400 10:00 a.m.
Corbin	WCTT 680	10:00	a.m.	Jackson	WRBC	620 10:00 a.m.
Cumberland	WCMP 1490	10:00	a.m.	Vicksburg	WQBC	1420 10:00 a.m.
Danville	WHIR 1230	10:00	a.m.	West Point	WROB	1450 10:00 a.m.
Frankfort	WFKY 1490	10:00	a.m.	Yazoo City	WAZF	1230 10:00 a.m.
Harlan	WHLN 1230	11:00	a.m.	MISSOURI		
Hazard	WKIC 1340	10:00	a.m.	Flat River	KFMO	1240 10:00 a.m.
Louisville	WGRC 790	12:00	noon	Hannibal	KHMO	1070 10:00 a.m.
Mayfield	WKTM 1050	12:00	noon	Jefferson City	KWOS	1240 10:00 a.m.
Maysville	WFTM 1240	12:30	p.m.	Joplin	WMBH	1420 10:45 a.m.
Paintsville	WSIP 1490	11:00	a.m.	Kansas City	KCMO	810 10:15 a.m.
Pikeville	WPKE 1240	11:00	a.m.	Lebanon	KLWT	1230 12:00 noon
Richmond	WEKY 1340	10:00	a.m.	Mexico	KXEO	1340 10:45 a.m.
Somerset	WSFC 1240	11:00	a.m.	St. Joseph	KFEQ	680 10:00 a.m.
LOUISIANA		St. Louis	KXOK	630	11:45	a.m.
Eunice	KEUN 1490	10:00	a.m.	Sedalia	KDRO	1490 10:00 a.m.
Lafayette	KLFY 1420	10:00	a.m.	Springfield	KICK	1340 10:00 a.m.
Lake Charles	KAOK 1400	10:00	a.m.	MONTANA		
Monroe	KLIC 1230	10:00	a.m.	Billings	KBMY	1240 9:00 a.m.
New Orleans	WNOE 1060	12:15	p.m.	Great Falls	KMON	560 11:00 a.m.
Ruston	KRUS 1490	10:00	a.m.	Havre	KOJM	610 9:00 a.m.
Shreveport	KENT 1550	7:30	p.m.	Helena	KCAP	1340 9:00 a.m.
MAINE		Kalispell	KGEZ	600	9:00	a.m.
Augusta	WFAU 1340	11:00	a.m.	Lewistown	KXLO	1230 9:00 a.m.
Lewiston	WCOU 1240	11:00	a.m.	Miles City	KRJF	1340 9:00 a.m.
Portland	WPOR 1450	11:00	a.m.	Shelby	KIYI	1230 9:00 a.m.
MARYLAND		NEBRASKA				
Baltimore	WCBM 680	12:45	p.m.	Beatrice	KWBE	1450 10:15 a.m.
Cambridge	WCEM 1240	12:45	p.m.	Fremont	KFGT	1340 10:00 a.m.
Salisbury	WBOC 960	12:00	noon	Hastings	KHAS	1230 10:00 a.m.
MASSACHUSETTS		Kearney	KGFW	1340	10:00	a.m.
Boston	WNAC 680	12:15	p.m.	Lincoln	KOLN	1400 11:15 a.m.
W. Yarmouth	WOCB 1240	11:00	a.m.	McCook	KBRL	1450 10:00 a.m.
MICHIGAN		Omaha	KBON	1490	10:30	a.m.
Alpena	WATZ 1450	12:45	p.m.	Scottsbluff	KNEB	960 9:00 a.m.
Cadillac	WATT 1240	12:45	p.m.	NEVADA		
Detroit	CKLW 800	2:30	p.m.	Elko	KELK	1240 8:00 a.m.
Iron River	WKIB 1230	10:00	a.m.	Los Vegas	KRAM	920 8:00 a.m.
Ironwood	WJMS 630	10:00	a.m.	Reno	KATO	1340 10:15 a.m.

BROADCAST SCHEDULE

NEW HAMPSHIRE

Manchester WMUR 610 8:30 p.m.

NEW JERSEY

Atlantic City WMID 1340 11:00 a.m.

NEW MEXICO

Alamogordo KALG 1230 9:00 a.m.

Albuquerque KABQ 1340 9:00 a.m.

Artesia KSVP 1450 9:00 a.m.

Hobbs KWEW 1490 9:00 a.m.

Las Cruces KOBE 1450 9:00 a.m.

Las Vegas KFUN 1230 9:00 a.m.

Raton KRTN 1490 9:00 a.m.

Roswell KGFL 1400 10:45 a.m.

NEW YORK

Albany WPTR 1540 11:00 a.m.

Buffalo WBNY 1400 10:15 p.m.

Malone WICY 1490 11:00 a.m.

New York WOR 710 8:45 a.m.

Ogdensburg WSLB 1400 12:15 p.m.

Oneonta WDOS 1400 11:00 a.m.

Plattsburg WIRY 1340 11:00 a.m.

Rochester WBBF 950 3:00 p.m.

Syracuse WNDR 1260 11:00 a.m.

NORTH CAROLINA

Charlotte WIST 930 12:15 p.m.

Elizabeth City WCNC 1240 11:00 a.m.

Elkin WIFM 1540 11:00 a.m.

Greensboro WGBG 980 12:45 p.m.

Kinston WISP 1230 11:00 a.m.

Leaksville WLOE 1490 12:00 noon

Lumberton WTSB 1340 12:00 noon

Mt. Airy WSYD 1240 2:45 p.m.

Raleigh WRAL 1240 1:00 p.m.

Roanoke Rapids WCBT 1230 12:15 p.m.

Waynesville WHCC 1400 1:15 p.m.

NORTH DAKOTA

Bismarck-Mandan KGCU 1270 10:00 a.m.

Devils Lake KDLR 1240 10:00 a.m.

Fargo-Moorhead KVOX 1340 10:00 a.m.

Grand Forks KNOX 1400 10:30 p.m.

Minot KLPM 1390 10:00 a.m.

Valley City KOVC 1490 10:00 a.m.

OHIO

Ashland WATG 1340 11:30 a.m.

Bellaire WTRF 1290 11:00 a.m.

Cincinnati WLW 700 11:00 a.m.

Cleveland WHK 1420 10:45 a.m.

Columbus WHKC 610 12:45 p.m.

Ironton WIRO 1230 11:00 a.m.

Marietta WMOA 1490 12:45 p.m.

OKLAHOMA

Altus KHHW 1450 10:00 a.m.

Bartlesville KWON 1400 10:00 a.m.

Chickasha KWCO 1560 10:00 a.m.

Duncan KRHD 1350 10:00 a.m.

Elk City KASA 1240 10:00 a.m.

Enid KGWA 960 10:00 a.m.

Oklahoma City KOCY 1340 10:00 a.m.

Ponca City WBBZ 1230 10:00 a.m.

Stillwater KSPI 780 10:00 a.m.

Tulsa KAKC 970 10:00 a.m.

Woodward KSIW 1450 10:00 a.m.

OREGON

Albany KWIL 1240 10:15 a.m.

Ashland KWIN 1400 10:15 a.m.

Astoria KAST 1280 10:15 a.m.

Bend KBND 1110 10:15 a.m.

Coos Bay KOOS 1280 10:15 a.m.

Eugene KORE 1450 10:15 a.m.

Grants Pass KUIN 1340 10:15 a.m.

Klamath Falls KFJI 1240 10:15 a.m.

Portland KPOJ 1330 10:15 a.m.

Salem KSLM 1390 10:15 a.m.

PENNSYLVANIA

Altoona WRTA 1240 12:00 noon

Lock Haven WBPZ 1230 11:00 a.m.

Oil City WKRZ 1340 9:30 p.m.

Pittsburgh WJAS 1320 11:00 a.m.

Punxsutawney WPXY 1290 11:00 a.m.

Shamokin WISL 1480 11:00 a.m.

St. Mary's WKBI 1400 11:00 a.m.

Washington WJPA 1450 11:00 a.m.

Wilkes-Barre WBAX 1240 11:30 a.m.

RHODE ISLAND

Providence WEAN 790 2:45 p.m.

Woonsocket WWON 1240 11:00 a.m.

SOUTH CAROLINA

Anderson WANS 1280 11:00 a.m.

Bennettsville WBSO 1550 11:00 a.m.

Charleston WUSN 1450 11:00 a.m.

Columbia WNOK 1230 11:00 a.m.

Conway WLAT 1490 11:00 a.m.

Georgetown WGTN 1400 11:00 a.m.

Greenwood WGSW 1350 11:00 a.m.

Hartsville WHSC 1450 11:00 a.m.

Newberry WKDK 1240 11:00 a.m.

Rock Hill WRHI 1340 3:15 p.m.

Walterboro WALD 1490 11:00 a.m.

SOUTH DAKOTA

Deadwood KDSJ 980 9:00 a.m.

Sioux Falls KIHQ 1270 10:00 a.m.

Watertown KWAT 950 10:15 a.m.

TENNESSEE

Athens WLAR 1450 11:00 a.m.

Columbia WKRM 1340 10:00 a.m.

Dyersburg WDSG 1450 10:00 a.m.

Fayetteville WEKR 1240 10:00 a.m.

Greeneville WGRV 1340 11:45 a.m.

Harriman WHBT 1230 1:00 p.m.

LaFollette WLAF 1450 12:00 noon

Lawrenceburg WDXE 1370 10:00 a.m.

Lewisburg WJJM 1490 10:00 a.m.

McMinnville WMMT 1230 10:00 a.m.

THE DAWN

Memphis	WHBQ	560	10:00	a.m.	Orange	WJMA	1340	11:00	a.m.
Morristown	WCRK	1450	2:30	p.m.	Roanoke	WRON	1240	12:15	p.m.
Nashville	WMAK	1300	10:00	a.m.	Waynesboro	WAYB	1490	12:45	p.m.
Oak Ridge	WATO	1490	12:00	noon	Wytheville	WYVA	1280	2:15	p.m.
Shelbyville	WHAL	1400	10:00	a.m.	WASHINGTON				
Union City	WENK	1240	10:00	a.m.	Aberdeen	KXRO	1320	10:15	a.m.
Winchester	WCDT	1340	10:00	a.m.	Bellingham	KPUG	1170	10:15	a.m.
TEXAS					Everett	KPKO	1380	10:15	a.m.
Abilene	KWKV	1340	10:00	a.m.	Olympia	KGY	1240	10:15	a.m.
Alpine	KVLF	1240	10:00	a.m.	Seattle	KVI	570	10:15	a.m.
Bay City	KIOX	1270	10:00	a.m.	Spokane	KNEW	790	4:45	p.m.
Borger	KHUZ	1490	10:00	a.m.	Walla Walla	KUJ	1420	10:15	a.m.
Bryan	KORA	1240	10:30	a.m.	Wenatchee	KWNW	1340	10:15	a.m.
Childress	KCTX	1510	12:45	p.m.	Yakima	KYAK	1400	10:15	a.m.
Corpus Christi	KUNO	1400	11:00	a.m.	WEST VIRGINIA				
Dallas	WRRR	1310	10:00	a.m.	Elkins	WDNE	1240	11:00	a.m.
El Paso	KSET	1340	9:00	a.m.	Logan	WLOG	1230	12:30	p.m.
Fredericksburg	KNAF	1340	10:00	a.m.	Martinsburg	WEPM	1340	12:00	noon
Huntsville	KSAM	1490	12:15	p.m.	Morgantown	WAJR	1230	11:00	a.m.
Lubbock	KVSP		10:45	a.m.	Weston	WHAW	1450	11:00	a.m.
Lufkin	KTRE	1420	10:00	a.m.	Wheeling	WTRF	1290	11:00	a.m.
Marshall	KMHT	1450	10:00	a.m.	Williamson	WBTH	1400	11:00	a.m.
Monahans	KVKM	1340	10:00	a.m.	WISCONSIN				
Odessa	KRIG	1410	10:00	a.m.	Appleton	WHBY	1230	11:45	a.m.
Pampa	KPDN	1340	10:00	a.m.	Ashland	WATW	1400	10:00	a.m.
Pecos	KIUN	1400	10:00	a.m.	Beloit	WGEZ	1490	11:00	a.m.
Perryton	KEYE	1400	10:00	a.m.	Eau Claire	WBIZ	1400	10:00	a.m.
Port Arthur	KPAC	1250	10:00	a.m.	Fond du Lac	KFIZ	1450	10:00	a.m.
San Angelo	KTXL	1340	10:00	a.m.	Janesville	WCLO	1230	10:00	a.m.
San Antonio	KMAC	630	11:00	a.m.	La Crosse	WLCX	1490	10:00	a.m.
Sherman-Dennison	KRRV	910	10:00	a.m.	Madison	WISC	1480	10:00	a.m.
Snyder	KSNY	1450	10:00	a.m.	Manitowoc	WOMT	1240	10:00	a.m.
Stamford	KDWT	1400	10:00	a.m.	Milwaukee	WFOX	860	3:00	p.m.
Sweetwater	KXOX	1240	10:00	noon	Rhineland	WOBT	1240	10:00	a.m.
Tyler	KGKB	1490	12:00	noon	Rice Lake	WJMC	1240	10:00	a.m.
Uvalde	KVOU	1450	10:00	a.m.	WYOMING				
Vernon	KVWC	1490	10:00	a.m.	Lander	KOVE	1230	9:00	a.m.
Victoria	KVIC	1340	7:45	p.m.	Powell	KPOW	1260	9:00	a.m.
Waco	KWTX	1230	10:00	a.m.	Rock Springs	KVRS	1360	9:00	a.m.
Wichita Falls	KTRN	1290	10:00	a.m.	CANADA				
UTAH					Calgary	CKXL	1140	10:05	a.m.
Logan	KVNU	610	9:00	a.m.	Halifax	CJCH	920	10:00	a.m.
Ogden	KLO	1430	9:00	a.m.	Hamilton	CHML	900	9:45	a.m.
Price	KOAL	1230	9:00	a.m.	Orillia	CFOR	1570	9:45	a.m.
Provo	KOVO	960	10:45	a.m.	Ottawa	CFRA	560	8:05	a.m.
Salt Lake City	KALL	610	9:00	a.m.	Peterborough	CHEX	1430	10:30	a.m.
VEMONT					Prince Albert	CKBI	900	10:30	a.m.
Rutland	WYSB	1380	11:00	a.m.	Sarnia	CHOK	1070	9:45	a.m.
VIRGINIA					Vancouver	CJOR	600	10:45	a.m.
Blackstone	WKLV	1490	11:00	a.m.	Winnipeg	CKY	580	10:15	p.m.
Clifton Forge	WCFV	1230	2:00	p.m.	PANAMA				
Culpepper	WCVV	1490	1:00	p.m.	Panama City	HPM21	1060	6:15	p.m.
Front Royal	WFTR	1450	12:15	p.m.		HP5J	1380	6:15	p.m.
Galax	WBOB	1400	12:15	p.m.		HP6J	9790	6:15	p.m.
Lynchburg	WWOD	1390	12:45	p.m.	<hr/>				
Norfolk	WCAV	850	11:00	a.m.	(For foreign broadcasts see page 1)				
Norton	WNVA	1450	7:30	p.m.	<hr/>				

Comforted

Dear "Frank and Ernest": I have received the booklet, "Hope Beyond the Grave," and I am enjoying it. I am reading it very slowly, and looking everything up, and I find my questions are all answered. I am also enjoying The Dawn Magazine very much, and I want to thank you for the booklet I have just received. I am receiving more comfort from your literature than in all the years of my going to church. I can understand my Bible ever so much better now than before. It surely was a Godsend to me when I first tuned into your program. Sincerely in Christ, C. C., Me.

Hopes the Programs Continue

Dear Christian Friends: Greetings to you in Jesus Christ's name! I am enclosing a little gift to you and know that you can use it. You are the only people on the air who are not always asking for help. The Lord is surely blessing your great work, and I hope and pray that he always will. To me it would seem that the whole world was ruined if you would have to go off the air. And how I do enjoy The Dawn Magazine! It "straightens me out," and gives me so much hope for the future. J. H. W., Iowa

Hears the Old Song

Brethren: I heard a part of your broadcast today and take my pen

in hand to tell you of the joy that comes to me as I realize the harvest work is still progressing. The "faithful and wise servant" of our Lord's parable is still dispensing "meat in due season" for the "household of faith." Pardon my exuberance, brethren beloved, but when I once again hear, after so long a time, the "song of Moses and the Lamb," the glorious doctrine "restitution of all things," it is a cool spring in a parched land. Please send me your December Dawn, and may the Lord bless his harvest work. Your brother in Christ, H. O. W., Oreg.

Questions Answered

Sirs: Your Sunday program is the most interesting I have ever heard. I have never heard the subjects you discuss brought out the way you do. You put a different and more appealing light on things that are at times confusing. I feel that your views and opinions will go a long way in answering the "hows" and "whys" of subjects we should and want to know all about. Thanks. O. E. H., N. C.

An Ernest Searcher

Sirs: I am much interested in your Sunday Bible teachings, and would be happy to obtain some of your knowledge concerning true Christianity. From a child I have heard many preachers, but of all that I have heard, yours is more explicit than any I have ever

THE DAWN

heard, and presents a clear and understandable foundation for faith. I am a West Indian, from the British West Indies, and am now engaged in farm work here in Florida. When I return I hope to teach my people what you have taught me. I am not a member of any religious group. I just read my Bible and try to find things out for myself by asking God for wisdom to search his will. I am sure it was his inspiration that led me to tune in your program and to write to you for further assistance. G. M., Fla.

A Minister Appreciates

Dear Brethren: I am writing to ask for two copies of the booklet, "Creation," which you offered over the air this morning. I praise God for the type of program you are putting out over the air. I know that God will bless it in the building up of faith in his Word. May he use this service in a great way for his own glory. Rev. O. B. R., Wis.

Have found the True God

Dear Christian Friends: I am writing to thank you all again for the kind letters and the wonderful help you have given my husband and me. We have received so many wonderful blessings since we tuned in your broadcast the first time about eighteen months ago. We are still enjoying The Dawn. And how true are those words of Acts 17: 23 about worshipping an "unknown God. We were once in that state of mind,

but how I now thank the true God of love whom I have come to know and to love and worship. It is wonderful to rest in his love. Your friends in Christ Jesus, Mr. and Mrs. A. S., Ky.

Appreciates God's Love

Dear "Frank and Ernest": Just a few words to tell you how I enjoy The Dawn Magazine, and how I enjoy your messages on Sunday. They mean so much to me—more than I can express. These truths are so wonderful to me. Oh, how I thank God for his love and mercy. He is so loving and good. I didn't know how much he loved us and the world until I began hearing you and reading your books. The Dawns are a special blessing to me. God bless you. Yours in Christ, E. O. L., Ark.

Took the Right Course

Dear "Frank and Ernest": Your radio programs are wonderful in revealing the truth, which is very simple, and not the hysterical teachings so often heard. I was brought up under the teachings of the ---. The frightening fear with which many preachers tried to impregnate the minds of the young people is a dreadful memory. I left the order when I became of age, and since listening to your programs I know that my conceptions of God as being love were correct; and that the second coming of Christ would be a blessing and not a curse was also right. Thank you many, many times! Mrs. D. H., Oreg.

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"EVOLUTION VS. CREATION"

WOR SUNDAY, FEBRUARY 21, 1954
710 kc.—8:45 A. M.

Do you know that the biblical account of creation, when properly understood, harmonizes with all known scientific facts? Send for a free copy of the booklet, "Creation."

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
NEW YORK, N. Y.

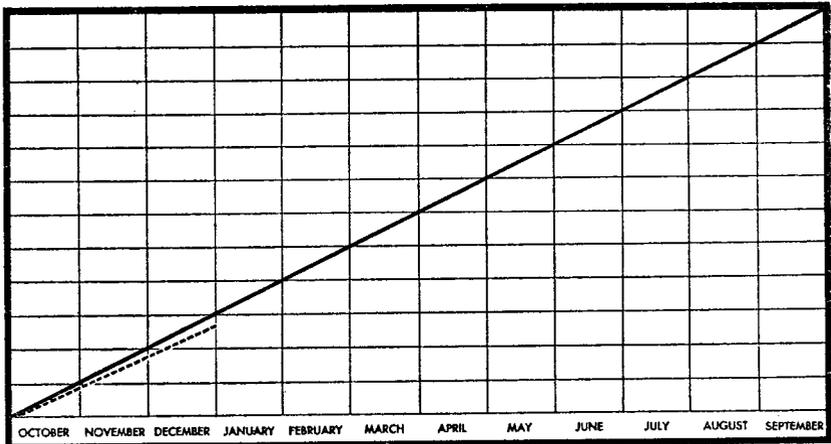
For Your Newspaper

Above is a suggestion for a small advertisement for use in your local newspaper. If your paper is published daily, the preferable time for the advertisement to appear would be on Saturday, February 20. It is designed for two inches in one column. Any newspaper will be able to copy the style shown.

THE JOY OF SERVICE

The friends over the country are receiving rich blessings in the distribution of the special radio tracts for each month. It is a way in which all can share in the radio witness by helping to increase the number of listeners. The mail response to the programs which are thus specially announced reveal the effectiveness of the advertising. Approximately one hundred thousand of the special circulars are being distributed each month, and we will be glad to continue supplying them.

Let your class secretary know how many you can distribute for the March special radio topic, or order direct, as early as possible. The subject for March 21 will be, "The End of the World, Man's Only Hope for Survival."



In the above graph the straight black line running from the lower left-hand corner to the upper right-hand corner represents our radio contract obligations beginning in October. The broken line indicates the relationship of radio donations to contract obligations from October through December.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON
New Brunswick, N. J. February 14

SAMUEL BAKER

Detroit, Mich. January 31
Toledo, Ohio February 1
Piqua, Ohio 2
Richmond, Ind. 3
Muncie, Ind. 4, 5
Indianapolis, Ind. 7
Columbus, Ind. 8
Salem, Ind. 9
New Albany, Ind. 10
Cincinnati, Ohio 11
Doyton, Ohio 12
Columbus, Ohio 14
Newark, Ohio 15
Nelsonville, Ohio 16
Shadyside, Ohio 17
East Liverpool, Ohio 18
Elyria, Ohio 19
Cleveland, Ohio 21
West Newton, Pa. 22
Monessen, Pa. 23
Connellsville, Pa. 24, 25
Duquesne, Pa. 26
Pittsburgh, Pa. 28

BURTON BROWN

San Diego, Calif. February 14

EUGENE BURNS

Wilkes-Barre, Pa. February 21

GEORGE B. CLARK

Orlando Fla. February 20, 21

BERTRAM COOPER

Bell Gardens, Calif. February 2
Glendale, Calif. 3
Yuma, Ariz. 5
Phoenix, Ariz. 7
Tucson, Ariz. 8
San Diego, Calif. 10, 11
Santa Ana, Calif. 12
Los Angeles, Calif. 14
Whittier, Calif. 16
Alhambra, Calif. 17

Los Angeles, Calif. (SW) 18
Riverside, Calif. (Morning) 21
Pomona, Calif. (Afternoon) 21
Long Beach, Calif. 24
San Fernando, Calif. 25
Santa Ana, Calif. (Morning) 28
Los Angeles, Calif. (Afternoon) 28

JENS COPELAND

Ft. Worth, Tex. February 1
Phoenix, Ariz. 3
San Diego, Calif. 4
Los Angeles, Calif. 7-11
Fresno, Calif. 12
Stockton, Calif. 14
Sacramento, Calif. 15
Chico, Calif. 16
Klamath Falls, Ore. 18
Broadbent-Empire, Ore. 21-23
Newport, Ore. 24
Salem, Ore. 25
Lebanon, Ore. 26
Portland, Ore. 28

ORLANDO D. DEIFER

Philadelphia, Pa. February 14

EARL L. FOWLER

San Francisco, Calif. February 7

E. HARRY HERRSCHER

Dallas, Tex. February 16
Shreveport, La. 17
Birmingham, Ala. 18
Orlando, Fla. 20, 21
Miami, Fla. Feb. 27-Mar. 1

GEORGE O. JEUCK

Miami, Fla. February 27, 28

EDMUND JEZUIT

Indianapolis, Ind. February 14
Gary, Ind. 21

ARTHUR H. KRUMPOLT

Groton-New London, Conn. February 20, 21

RAYMOND J. KRUPA

Seaford, Del. February 7

SPEAKERS' APPOINTMENTS

EDWARD G. LAMEL		Orlando, Fla.	20, 21
Fresno, Calif.	February 14	Ft. Pierce, Fla.	24
LUDLOW P. LOOMIS		Miami, Fla.	Feb. 27-Mar. 1
Baltimore, Md.	February 21	HARRY PASSIOS	
JOHN Y. MAC AULAY		Monessen, Pa.	February 28
Paris, Tex.	February 2, 3	KENNETH RAWSON	
Oklahoma City, Okla.	7	Allentown, Pa.	February 14
Sunset, Tex.	8	ALFRED L. SMITH	
Iowa Park, Tex.	9	Lynchburg, Va.	February 14
Dallas, Tex.	10, 26	MICHAEL A. STAMULAS	
Ft. Worth, Tex.	11, 12, 24	Reading, Pa.	February 14
Gustine, Tex.	14	J. I. VAN HORNE	
San Angelo, Tex.	16	East Liverpool, Ohio	February 14
Austin, Tex.	18	FELIX S. WASSMANN	
Bowie, Tex.	21	Wallingford, Conn.	February 21
Weatherford, Tex.	23	CLAUDE R. WEIDA	
Shreveport, La.	28	Easton, Pa.	February 21
A. MISKAWITZ		GEORGE M. WILSON	
Milwaukee, Wis.	February 14	Duquesne, Pa.	February 7
MARTIN C. MITCHELL		Orlando, Fla.	20, 21
New Haven, Conn. (Morn.)	February 21	Miami, Fla.	Feb. 27-Mar. 1
Waterbury, Conn. (Afternoon) 21	W. NORMAN WOODWORTH	
N. MOLENAAR		Seaford, Del.	February 7
Whittier, Calif.	February 21	Buffalo, N. Y.	19
WILLIAM J. MOLHOEK		Tonawanda, N. Y.	20
Indianapolis, Ind.	February 14	Toronto, Ont., Canada	21
DANIEL J. MOREHOUSE		ERNEST G. WYLAM	
Orlando, Fla.	February 20, 21	Evansville, Ind.	February 13
Jacksonville, Fla.	23, 24	Birmingham, Ala.	15, 16
St. Petersburg, Fla.	25	Clio, Ala.	17
Miami, Fla.	Feb. 27-Mar. 1	Orlando, Fla.	20, 21
EVERETT MURRAY		St. Petersburg, Fla.	24
St. Louis, Mo.	February 12	Miami, Fla.	Feb. 27-Mar. 1
Birmingham, Ala.	14	CHRISTIAN W. ZAHNOW	
Jacksonville, Fla.	16	Jersey City, N. J.	February 5
St. Petersburg, Fla.	17	Boston, Mass.	7
Orlando, Fla.	20, 21	Lynn, Mass.	8, 9
Miami, Fla.	Feb. 27-Mar. 1	Springfield, Mass.	10
LEON H. NORBY		North Brookfield, Mass.	11
Paterson, N. J.	February 14	Worcester, Mass.	12
ADOLPH OBENLAND		New Bedford, Mass.	14
Orlando, Fla.	February 20, 21	Groton, Conn.	15
GUSTIN P. OSTRANDER		New Haven, Conn.	16
Hendersonville, N. C.	February 1-3	Waterbury, Conn.	17
Knoxville, Tenn.	4, 5	Wallingford, Conn.	18
Nashville, Tenn.	7	Hartford, Conn.	19
Birmingham, Ala.	9, 10	Providence, R. I.	21
Atlanta, Ga.	11, 12	Rutherford, N. J.	24
Augusta, Ga.	14	Paterson, N. J.	28
Eastman, Ga.	15, 16		
Jacksonville, Fla.	18		

CONVENTIONS

For Mutual Fellowship, Edification, and Service

ALBANY, ORE., February 7—Home gathering to be held at 3596 Bernard Street.

SEAFORD, DEL., February 7—An all day gathering to be held in the Seaford Central School Elementary Auditorium. For further details please write to Mrs. Myrza Kolliman, 404 West 31st Street, Wilmington, Delaware.

COLUMBUS, OHIO, February 14—Convention opens 10:00 a. m. in the Women's Benefit Association, 53 E. Gay Street.

INDIANAPOLIS, IND., February 14—The convention will open at 9:15 a. m. in the hall at 1120 West 30th Street. Any friends desiring to arrive on Saturday, should write the secretary, Mr. Roy E. Poland, 224 East Thompson Road, Indianapolis, for availability of accommodations.

ORLANDO, FLA., February 20, 21—Convention will be held in the Colonialtown Woman's Club, 1200 North Fern Creek Avenue, Orlando, and will open at 9:00 a. m. on Saturday. For reservations and other de-

tails, address the secretary, Mrs. S. W. Jeuck, 1910 Hillcrest, Orlando.

BOWIE, TEX., February 21—For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Texas.

CLEVELAND, OHIO, February 21—Convention opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., February 21—Home gathering at 2339 State Street.

MIAMI, FLA., February 27, 28, March 1—For reservations write Miss Fay Wallace, 1785 N. W. 4th Street, Miami, Fla.

CHICAGO, ILL., February 28—Masonic Temple, 912 N. LaSalle Street.

DETROIT, MICH., February 28—Maccabees Building, Woodward Avenue at Putnam.

HOUSTON, TEX., March 7—Y. M. C. A Building, 1512 Heights Blvd.

WILMINGTON, DEL., April 10, 11.

Studies in the Scriptures

Volume I—The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each; Library Edition, cloth, \$1.00.

Volume II—The Time Is at Hand, cloth, 50 cents each.

Volume III—Thy Kingdom Come, cloth, 50 cents each.

Volume IV—The Battle of Armageddon, cloth, 85 cents each.

Volume V—The Atonement Between God and Man, cloth, 85 cents each.

Volume VI—The New Creation, cloth, 85 cents each.

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

Question Books for Volumes 1-3, 10 cents each; Volumes 4-6, 15 cents each.

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East Rutherford

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Armageddon—32 pages, 5 cents.
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God and Reason—96 pages, 10 cents.
"Behold Your King"—144 pages, maroon cloth, 50 cents, twelve for \$5.00.
Chosen People—64 pages, 10 cents.

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The Light of the World—32 pages, 5 cents.
The Church—32 pages, 5 cents.
Born of the Spirit—32 pages, 5 cents.
What Can a Man Believe?—32 pages, 5 cents
The Blood of Atonement—32 pages, 5 cents.
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Spiritualism—32 pages, 5 cents.
Jesus, the World's Savior—32 pages, 5 cents.
Father, Son, Holy Spirit—32 pages, 5 cents.
Does God Answer Prayer?—32 pages, 5 cents.
The Truth About Hell—64 pages, 10 cents.
Creation—112 pages, 10 cents.
Hope Beyond the Grave—96 pages, 10 cents.
God's Plan—48 pages, 10 cents.
When a Man Dies—48 pages, 10 cents.
Tabernacle Shadows, with questions—164 pages, cloth, 50 cents.
The Everlasting Gospel—64 pages, 15 cents; twenty-five or more, 10 cents each.
Hope—16 pages, 25 cents a dozen. Price includes envelopes to match.

ON THE CHRISTIAN LIFE

Our Most Holy Faith—The "Reprint" book; more than 700 pages, cloth, \$2.00.

"Songs in the Night"—Daily texts and comments; cloth, 50 cents.

Hymns of Dawn—With music, cloth, \$1.00; without music, 25 cents.

Daily Heavenly Manna—cloth, \$1.00.

IN FOREIGN LANGUAGES

GERMAN: The Divine Plan of the Ages, 50 cents; Tabernacle Shadows, 50 cents; Daily Heavenly Manna, 50 cents; "Behold Your King," 50 cents; God and Reason, 10 cents; Spiritualism, 10 cents; When a Man Dies, 10 cents; Chosen People, 10 cents; Our Lord's Return, 10 cents; What Can a Man Believe?, 5 cents; Armageddon, 5 cents; Hymns of Dawn, without music, 25 cents.

ITALIAN: The Divine Plan of the Ages, 50 cents; God and Reason, 10 cents; God's Remedy for a World Gone Mad, 5 cents.

FRENCH: "Behold Your King," 50 cents; Daily Heavenly Manna, 50 cents; God and Reason, 10 cents; God's Plan, 10 cents; God's Remedy, 10 cents; Our Lord's Return, 10 cents; Jesus, the World's Savior, 10 cents; Father, Son, Holy Spirit, 10 cents; When a Man Dies, 10 cents.

LITHUANIAN: "Behold Your King," 25 cents; Spiritualism, 10 cents.

GREEK: "Behold Your King," 25 cents; Hymns of Dawn, without music, 25 cents; God and Reason, 10 cents.

DANISH: God and Reason, 10 cents; Hope booklet, 5 cents.

POLISH: The Divine Plan of the Ages, cloth \$1.00, paper 50 cents; Daily Heavenly Manna, \$1.00; "Behold Your King," 50 cents; God's Kingdom, 10 cents.

ROMANIAN: Where Are the Dead?, 10 cents.

HUNGARIAN: What Can a Man Believe?; 5 cents.

HEBREW: God's Plan in Brief, 75 cents.

All 5 cent booklets, 25 for \$1.00; 10 cent booklets, 12 for \$1.00.

DAWN PUBLICATIONS, East Rutherford, N. J. Orders not acknowledged unless requested.

**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

