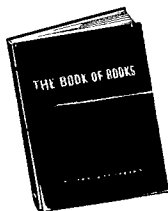


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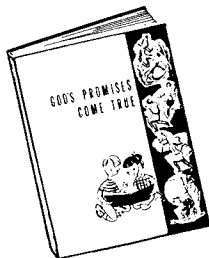
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# ***Highlights of* Dawn**

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## **The World of 1971**

AT THE beginning of each year the President of the United States presents a message directed to the people of the nation which is known as "The State of the Union" address. In it he attempts to interpret and learn by past events, assesses the current position of the country, and outlines the goals he hopes to achieve during the ensuing year.

Somewhat similarly, Bible Students eagerly scan happenings, not only in the nation, but in the whole world, to be thrilled by the fulfilment of prophecy, to learn just where we are on the stream of time, and to discover, if possible, additional signs pointing to the early establishment in the earth of God's kingdom.

In reviewing the events of the past year we notice that this great world around us is composed of many different segments of society, or separate worlds which, taken together, make up that larger world, or social order, wherein we dwell. What is going on in these lesser worlds tells us much about what is happening in the world at large, and an examination of these, in the light shed by the Scriptures, can be quite revealing.

## **The World That Is China**

There is a rather unique breed of men ensconced in Hong Kong, Tokyo, and at other vantage points around the rim of China, who are known as China Watchers. They may be journalists, diplomats, spies, or adventurers; they spend their time listening in on broadcasts from within China, sifting through mountains of newspapers and magazines, stalking refugees, interviewing merchants, bankers, politicians, all in an endeavor to turn up some telltale clue as to what is going on in that vast separate world. But with it all, precious little information of significance is obtained. One is reminded of an apt portrayal of that nation as a puzzle, inside a mystery, wrapped in an enigma.

At the end of the year there was especially intense curiosity as to the meaning of recent events within that nation. It was reported that a number of higher officials usually in evidence had lately not been seen in public. Also, a parade marking the 22nd anniversary of the Peking regime, at which the higher echelons of officials would ordinarily appear, had been canceled without explanation. It is to this land of mystery that Mr. Nixon announced, during the summer, that he would soon journey, the first visit to China ever made by an American president.

The differences between the two nations are many—differences of ideology, of language, culture, religion, tradition. Both are rich in natural resources, but the one is highly industrialized, while the other is just entering that era; the one militarily powerful, the other striving to attain military might.

The most serious present difference between these two great nations has to do, of course, with the conduct of the war in Vietnam, in which the United States is directly engaged, while China is involved by proxy. The purpose of Mr. Nixon's visit to China is, no doubt, to explore ways of

bringing that cruel and impoverishing war to an end, to improve relations with China, and to discuss the entire Far Eastern situation.

Indeed, there are many knotty problems in eastern Asia in addition to that in Vietnam: problems in relation to Soviet Russia, Japan, Nationalist China, Korea, Laos, Cambodia, Pakistan. But even before final arrangements for Mr. Nixon's visit were announced, he and the United States suffered a serious loss of prestige in the eyes of all the world in failing to prevent the expulsion of Nationalist China from the United Nations when mainland China was admitted to membership in that world body. When the final vote was announced there was great rejoicing on the floor of the UN assembly; some thought the jubilation was caused by mainland China's gaining entry into the UN; but more believed it was joy at the humiliation of a great nation whose role as world leader and world policeman is resented, and being challenged.

Following his visit to China, Mr. Nixon has announced that he will also travel to Moscow to meet there with the leaders of the Soviet Union. Concerning that meeting, Mr. Brezhnev has said, "President Nixon and the Soviet leaders will review all major issues, with a view toward further improving their bilateral relations and enhancing the prospects of world peace."

Sir Anthony Eden, former Prime Minister and Secretary of State for Foreign Affairs of Great Britain, seems not to entertain much hope for such an outcome. In a recent article in the New York Times concerning Communist China, Sino-Soviet relations, and the Far East, he made this statement: "All the signs are that the remaining years of the twentieth century will be more anarchic and dangerous than those which we have lived through." Bible Students would agree with that statement, for we believe that the Scriptures tell us the same thing.

Bible Students always take the large view; they are not merely China Watchers—they are World Watchers. But for a time, no doubt, while Mr. Nixon is on his forthcoming journey to the Far East, they will join the China Watchers to see what further may be learned, if anything, concerning God's purposes for the destruction of this present evil world, and the introduction of that promised new world wherein dwelleth righteousness. And perhaps they will also temporarily become Moscow Watchers!

### **The Changing World of Religion**

The growing disorder in the world of religion saw no surcease during the year. Doctrines and disciplines formerly accepted with ready compliance are being challenged or quietly disregarded by more and more people. As they see their hold on their constituencies being loosened, the leadership further waters down the message, and broadens the band of what is acceptable in belief and behavior.

In the United States, the population has been increasing, although since 1962 it has been doing so at a declining rate; but the rate of increase in overall church membership has been declining even faster. And the most recently published report of church population by the National Council of Churches shows that for the first time since 1945 the church population of the United States actually grew not at all, even while the overall population was increasing.

This is a phenomenon often associated with prosperity and a general sense of well-being, in contrast to the flocking to the churches that occurs in times of disaster or adversity. It seems that when the roof is in good repair, the house warm and cozy, and the pantry well-stocked, there is little time, and less need, for God. It may also, perhaps, be a reflection of the sterility of the message presently being offered from the pulpit.

The discontent thus indicated in and with the church is not confined to the laity. A recent survey by one Catholic scholar indicates that something like one-fourth of all priests are considering resigning from their posts, while among the Protestants, one minister in about eight has similar thoughts. One of the factors in the Catholic situation is the desire of many priests for permission to marry, and their wish to have greater autonomy in the administration of their parishes; with the Protestant ministers it is often the problem of insufficient remuneration properly to provide for and educate their families; and with some, to their credit, it is a frank acknowledgment of the ineffectiveness of their labors.

The "infallibility" of the teachings of the Pope and the Roman Catholic Church is now being openly questioned by some of the younger Catholic thinkers. The prominent Swiss theologian Hans Kung courageously states in his latest book that there is no scriptural basis for the Catholic Church's position that church authorities "have the ability to make infallible propositions about faith or morals." This is rather straight talk; but it is not to say that Kung and others holding the same view are ready to leave the church; they are merely suggesting that the church review its thinking on this matter. But others, including Rome, believe that Kung has taken too pat a stand on this thorny and embarrassing doctrine, and has thus exposed himself to papal discipline.

Whatever the outcome, it is evident that many in the upper ranks of catholicism are showing a larger degree of independent thought on matters of doctrine and of procedure. One wonders why it has taken reasonable people so long to arrive at this point, especially in the light of reversals of previously held "infallible" positions such as (to mention a recent one) the stand on the eating of meat on Friday.



Another indication of the weakening of spiritual leadership and the impotence of the message that is put forth from the pulpits today, and the shallow and even irreverent views held by many, may be seen in the recent proliferation of so-called "Jesus" shows, which have sprung up all over the country. One of the more successful of these is a presentation called, with brazen effrontery, "Jesus Christ Superstar." The very use of the expression "superstar" in this context is insolent and blasphemous, whatever may be the primary motive of the production, which seems to be, not the promotion of reverence for God and for his Son Jesus, but entertainment for profit. One member of the cast of another such show currently playing pronounced the show to be "great fun."

In another similar but much more grandiose work entitled "Mass," written and produced by Leonard Bernstein to celebrate the opening of the Kennedy Center for the Performing Arts in Washington, a potpourri of opera, ballet, jazz, and rock music is employed, presumably to convey a religious message. Many Catholic hearers present were shocked at certain aspects of the performance, while one well-known critic pronounced it vulgar; but we are told that the audiences gave the show and its composer standing ovations.

How glad we are that, by God's grace, we can still see our Lord and Master, and hear his voice as, without fanfare, commotion, or props, he speaks to the multitudes by the shores of Galilee, or on the mountain top, telling in simple words that simple story, that everlasting truth that he died for our sins, and for the sins of the whole world; that the world thereby will one day be blessed; and that whosoever would be his disciple and share in this blessing the world should deny himself, and take up his cross daily, and follow him!

One brief additional item should be added, because it is

another "first" by Mr. Nixon. For the first time since its establishment in 1882 an American president addressed a gathering of the Catholic fraternal order known as the Knights of Columbus, in New York City. In his speech Mr. Nixon went out of his way to assure his hearers, including Cardinal Cooke, that he would do what he could to keep private and parochial schools from closing; implying, of course, that some sort of financial assistance would be forthcoming. Government aid to religious schools may possibly become an issue of consequence in the 1972 political campaign.

### **Troubled Northern Ireland**

The religious contention that has tormented Northern Ireland for decades carried over into 1971. As the year progressed the struggle broke into open and terrible violence, resulting in a number of deaths to those involved, including members of the British Army who are trying to keep the warring factions apart. For what is taking place in Northern Ireland today is indeed a war—a religious war, and a very bitter one at that.

Of the 3,000,000 people who make up the southern nation of Eire some 95 per cent are Catholic, and many of these are lending militant support and encouragement to the 35 per cent minority of Catholics who are part of the 1,500,000 people of Northern Ireland. The bigotry, even hatred, on both sides appears extreme, and the hope of finding an acceptable solution to the problem seems daily more remote.

Most of the southern Irish want to absorb the northern nation into their own. This of course would please the northern Catholic minority, but would be fought to the end by the northern Protestants, who would themselves thereby become an unhappy minority in a reunited Ireland. A prominent member of the Irish Labor Party of Eire

wisely exposed the futility of such a solution. He said, "There can be no hope of obtaining peace by offering, instead of a solution unacceptable to one-third of the people in the area, a solution unacceptable to two-thirds of the people in the area."

Since reunification of the two Irelands seems politically and religiously impracticable, and since each side becomes less inclined to make concessions as the violence intensifies, the conflict seems destined to continue blundering along its bloody way, with the ever-present danger of erupting into open civil war. Both sides claim to be Christian; how great is the need by all these poor people for the establishment in the earth of God's kingdom, when true Christian love and understanding will finally and everlastingly draw them together, not under the banner of a united Ireland, but under the one glorious banner of Christ.

### **The World of Finance and Economics**

On August 15 the President of the United States dropped a veritable bombshell, the repercussions of which carried to the far corners of the earth. Its impact was the greater by reason of its almost total surprise. On that date he announced a drastic and far-reaching program designed to correct the worrisome financial and economic ills plaguing the nation—a program that was at complete variance with his previous actions and his oft expressed philosophy.

Since taking office on January 1, 1969, he had been trying by monetary and fiscal means to check the effects of inflation and the deterioration of the dollar's position abroad, but apparently concluded that progress was too little, and too slow. Now he was about to initiate a new program, the essential features of which were:

1. A ninety-day freeze on prices and wages.
2. A 4.7 billion dollar cut in federal spending.

3. A ten per cent surcharge on products imported from abroad.

4. Suspension of convertibility of the dollar into gold. The President told Congress that the wage-price freeze would not be extended beyond 90 days, but he has asked Congress to give him effective control powers to extend to May 15, 1973.

On October 7 Mr. Nixon outlined Phase II of his overall plan to restore economic health to the nation. Operating under the existing Cost of Living Council, two new agencies would be formed, one a seven-man Price Commission to restrain price rises, and the other a fifteen-member Pay Board whose function would be to stop inflationary wage and salary increases. The President has also asked for power to regulate interest rates and dividends, should he deem such regulation to be advisable. Thus, for the first time in its peace-time history the nation is being subjected to price-and-wage controls—another Nixon “first,” incidentally. And the general feeling is that we will be living with these controls for a long time to come. This event may, indeed, mark the beginning of an era of expanded government controls.

The ten per cent surcharge on imports, and the suspension of convertibility of the dollar into gold, have caused considerable dismay abroad. The surcharge, in effect, raises the price to American buyers of British, German, French, Japanese, and other foreign products. The decline in the value of the dollar in relation to the currencies of other nations which followed the announcement of non-convertibility, makes American products cheaper to foreign purchasers.

These two factors, it is hoped, will increase the purchase of American goods by foreigners, and decrease the purchase by Americans of foreign-made goods, thus improving our balance of trade, and reducing the number of dollars

piling up abroad. It is hoped also that this will increase the number of jobs available to American workers. Of course, to the extent the plan is successful domestically in accomplishing these ends, it will be correspondingly damaging to the economies of foreign nations.

The dollar has been subjected to serious strain for many years, giving recurrent rise to speculation that it would be devalued, with as frequent American denials that any such eventuality would take place. For years our favorable balance of trade measurably offset our outward flow of dollars to finance our foreign aid programs and our military commitments abroad, thus keeping the dollar reasonably strong. In the last decade, however, the value of our imports has gradually crept up on the value of our exports, until in the year 1970 we suffered a substantial deficit in our balance of trade. This, together with the other drains on the dollar, in Vietnam and numerous other areas, brought about the present crisis in the position of the dollar, with the United States now possessing about ten-and-a-half billions of gold stocks, against which foreign claims are estimated at about fifty billions, with no improvement of the problem in sight. Hence Mr. Nixon's action to suspend convertibility.

This action, however, does not solve the international money dilemma. It merely buys time for the experts to try to devise more effective ways and means to permit international trade to function. No one believes this will be an easy task, or one whose solution will come quickly. And the success of the domestic phase of Mr. Nixon's plan to control prices and wages depends largely on the co-operation, good will and unselfishness of countless corporations and private businesses, large and small, whose basic motive is profit; of powerful labor unions whose history of exercising moderation of the sort now needed leaves much to be desired; and of millions of individual workers and housewives ever striving to better their lot.

Can Mr. Nixon generate among these diverse groups the required selflessness and devotion to the commonweal to make his program really work?

### **The Lunar World—and Apollo 15**

The latest trip to the moon by American astronauts was the Apollo 15 mission, which took place during the final days of July and the early days of August. These amazing journeys through space are becoming so routinely successful that the awe and drama properly associated with them is diminishing somewhat. This new attitude is best indicated, perhaps, in the heading used by one national magazine for its story on Apollo 15: "A Weekend Drive on the Moon."

These voyages are not, of course, all that casual; they are still fraught with mortal danger, for to be successful, and bring the voyagers home alive, thousands of details must be co-ordinated—many to a split second. The malfunction of a vital element, the slightest miscalculation, could be tragic. And this latest epic was not without its frightening moments to those on the ground, if not to the astronauts themselves. These flights are truly a tribute to man's courage and to his scientific accomplishments.

But is it all really worthwhile? It is doubtless true that scientific knowledge gained in the space program is even now benefiting man in his every-day life. But might not the expenditure of these vast sums of money and scientific brain power be better used at the present time to relieve the distress, hunger, and disease of untold millions of humankind at home and abroad?

Whereas man has now proved that he can reach and walk (and now ride) upon the moon, and could even establish, if he chose to do so, a base providing living quarters and limited amenities supplied from the planet Earth, it is highly improbable that an attempt will be made at any-

thing resembling normal living on the moon for large numbers of human beings. The entire environment of the moon is hostile to human life, and it is not yet known what damage the human body may sustain as a result of attempting to live under such unnatural conditions.

The Scriptures state that "the first man [Adam] is of the earth, earthy," and we know that all the descendants of Adam are likewise "of the earth." (I Cor. 15:47) All of man's physical equipment was designed by the great Creator for earthly conditions. The Scriptures also show that the earth was made to be man's everlasting home: "God himself...formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."—Isa. 45:18

It would be unwise to attempt to predict the extent of man's future explorations into space. Surely, his success in reaching the moon surprised many. But it seems clear that his base of operations, his permanent home, will be the planet Earth. And what a glorious home it will be, when God's kingdom is established therein!

### **The Explosive Arab World—and Israel**

The Mid-East continues to make for anxious moments, probably more so in the minds of those administering the affairs of the United States and Soviet Russia than to the leaders of Israel and Egypt. For it is feared that active resumption of that never-really-ended war between those two relatively small powers could shortly escalate into a dreaded conflict between the superpowers, threatening the destruction of the civilized world.

Why should a local conflict between two small powers involve the United States and Russia, with such dire potential? It is because of the assistance commitments each has made to their associates—the United States to Israel,

and Soviet Russia to Egypt. Having openly made firm commitments for all to see, it would be virtually impossible for either side to renege and thus "lose face" in the eyes of the whole world.

Nor would they be inclined to do so, for their own sakes. For back of these commitments are certain serious considerations: control of the Suez Canal, vast oil reserves (some 60 per cent of the entire world's known supply), military strategy, the spread, or the containment, of communistic power and influence. Each of the two great powers thus feels that interests vital to its own well-being are at stake in the Mid-East.

To protect these interests, and to preserve a shaky balance of power between the primary opponents, the United States has been gingerly supplying Israel with arms and air power, while Russia openly provides Egypt with modern war planes, troops, sophisticated offensive and defensive missiles, and other military equipment. And while this vicarious confrontation between the two great powers is taking place on the land, they are recklessly playing "chicken of the sea" with their fleets and air power over and on the Mediterranean.

Egypt's President Sadat has recently returned from a visit to Moscow, no doubt with a promise in his pocket of increased arms support and a reaffirmation by Russia of her intention to stand by Egypt in her differences with Israel. Mr. Sadat has also indicated that his patience is running out, and that if progress toward a settlement of the dispute is not shortly in evidence, he will resume the war with Israel, whatever may be the cost in lives.

Observers have for some time believed that the Mid-East is a veritable powder keg, the explosion of which could ignite a devastating, world-wide conflagration. The prophecies of the Bible show that the final great Battle of Arma-



geddon will take place there, but the precise time is not revealed. One can only keep watching, and praying for the coming of God's kingdom in the earth.

### **The Fantastic World of Science**

In this day when knowledge is being increased, as Daniel prophesied it would be, the successful flight of Apollo 15 provides an excellent example of the tremendous strides being made in the scientific world, for it epitomizes the triumph of man over countless separate and vexing problems related to human travel through space. It represents the sum total of much brilliant research crammed into one small capsule. But scholars all over the world are daily applying themselves to the advance of scientific knowledge in a thousand other areas of human endeavor. As with other such efforts, whether the result in each case will be a boon or a bane to humankind must depend on the use to which the ultimate product is put.

One such area of research has to do with the laser—"light amplification through stimulated emission of radiation." The nonscientific mind is confounded by attempts to understand the mysteries of some of these present-day developments, but it can be made aware of the results. And it is becoming quite clear that the laser beam can be a powerful force for good—or ill.

Though the full potential of the laser is only beginning to emerge, it is already employed in a wide variety of uses. The Bell Telephone system has produced a laser smaller than a grain of sand that will operate on flashlight batteries for as long as a million hours, foreshadowing a new method of communication. Laser beams are being used to cut suitings and dress materials, to reattach loosened retinas of the human eye, to cut holes in heavy sheets of steel and in tiny needles, to measure distances to the accuracy of 1 inch in 15 miles, and a myriad other ways, all to the benefit of humankind.

Unfortunately, the laser beam may also be on the way to becoming a weapon of fantastically great destructive power. It is already being used on the field of battle in the Far East in the destruction of enemy tanks, and to guide the delivery of bombs from war planes to their targets on the ground. Present efforts are being directed at the production of laser beams possessing the destructive power of nuclear bombs. Some scientists believe that the laser beam may eventually render nuclear missiles and anti-ballistic missile systems outdated; to be replaced, one must suppose, by an even more destructive weapon—the laser beam itself.

Another concern of the scientists is the development of some sort of early warning system which would reveal undesirable changes in world ecology before these should become irreversible. Among the dangers to which they would direct their attention are the pollution of the atmosphere by carbon dioxide that might induce a disastrous change in the climate of the earth; the condition of forest and crop lands all over the world; contamination of the oceans by oil spills, nuclear wastes, and sewage or other pollutants. To implement this excellent idea, the scientists propose the creation of a monitoring system of space satellites, backed up by a technical center whose task it would be to interpret the data flowing into it from space. It is interesting to note that Russian scientists are co-operating with the Americans in the promotion of this forward-looking plan.

In mid-October, scientists from the United States, East Germany, Great Britain, the Soviet Union, and several other nations gathered to set up a body to consider whether the world is irretrievably headed for famine, disastrous pollution of air, sea and land, and possible exhaustion of earth's raw materials. And a serious start has been made by industry to control or reduce the emission from factor-

ies of contaminating wastes. Chemical companies, paper manufacturers, and power plants, among the worst offenders, are spending large sums in research and for equipment to this end. But as the needs of a growing world population expand the demands for more food and goods, the pollution continues. It is good, none-the-less, to see efforts being made on the international level to get action on these problems, but it is probable that real progress, with a real solution, must await the establishment of the kingdom, if past apathy is any index to the future.

### **The Grimy "Under" World**

This world overlaps and intrudes its malignant influence on the many other "worlds" already discussed. It is the world of corruption in high places, of extortion, blackmail, bribes, hijacking. It is the world of drugs, smut, anarchy, senseless murders, muggings, beatings and purse-snatching. It is the world of immorality by young and old.

This is not altogether new, or unknown; it has existed in greater or lesser degree long before the year 1971. What IS new, however, is the advent of near world-wide acceptance of the general decline in morals. It is styled by some as "the new morality," which means, in essence, that actions and attitudes formerly considered outside the pale even of polite conversation, let alone social acceptability, are now considered by more and more people to be "normal," acceptable, and above reproach. In other words, everybody else is doing it—why should I be different?

This of course creates grave problems for decent, God-fearing people, particularly those striving to raise their children according to the standards of conduct taught in the Scriptures. For, let there be no mistake about it, the moral laxness that is prevalent in the world today threatens to pervade every corner of society, including the home and the church. A Harvard Law School professor recently

stated that "so widespread are the destructive influences today that even a child raised in the best of home surroundings may very well be endangered innocently."

Perhaps at few other times in history has it been so important for Christian parents to emphasize and uphold the moral precepts and standards of the Bible; to "train up a child in the way he should go: . . . [that] when he is old, he will not depart from it." (Prov. 22:6) And a very important element in this training is the example set by the parents. The words of the Apostle Paul to Titus seem especially appropriate at this time:

"Let the older men know that they should be sober, high-principled, and temperate, sound in faith, in love, and in endurance. The older women, similarly, should be reverent in their bearing, not scandalmongers or slaves to strong drink; they must set a high standard, and school the younger women to be loving wives and mothers, temperate, chaste, and kind, busy at home, respecting the authority of their own husbands. Thus the Gospel will not be brought into disrepute. Urge the younger men, similarly, to be temperate in all things, and set them a good example yourself. In your teaching, you must show integrity and high principle, and use wholesome speech to which none can take exception."—Titus 2:2-8, NEB

### **One More World—That Glorious World to Come!**

The world, or social order, in which we live today, made up of many segments as we have seen, is called by the Apostle Paul "this present evil world." (Gal. 1:4) He calls it an evil world because man is evil and selfish. And because it is evil, it is to be destroyed, for God hates iniquity and injustice. (I Pet. 3:7, 10) It is to be replaced by a new world, or social order, which the Apostle Peter calls the "new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13) This will be a righteous world be-

cause it will be under the rulership of Christ and his church.—Rev. 20:4, 6

In this wonderful new world there will be no more wars, religious or otherwise. There will be no more economic or financial problems, no insecurity, no hunger, and there will be no need for money. There will be no immorality of any kind. (Rev. 21:8) It will not be a godless world, for God himself will be with the people, and be their God. There will be no more tears; no death, no sorrow, nor crying, nor pain. (Rev. 21:3, 4) All who accept the blessings then offered will live forever in a paradise restored.—Rev. 22:17

For this new world to come is the long-promised, glorious kingdom of God. No wonder Bible Students eagerly watch the unfolding of world events! They are watching for, longing and praying for the blessings shortly to come upon all mankind in that beautiful new world wherein dwelleth righteousness. May thy kingdom come, Lord! □



## THE END OF THE WORLD

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Fresno KMJ-TV Channel 24  
Sundays, 7:30 a.m.  
Los Angeles KTTV Channel 11  
Sundays, 6:30 a.m.

## **COLORADO**

Pueblo CATV

## **CONNECTICUT**

Waterbury WATR-TV Channel 20  
Sundays, 12:30 p.m.

## **FLORIDA**

Gainesville WCJB-TV  
Orlando CATV  
Palm Beach WPTV-TV

## **GEORGIA**

West Point CATV-TV  
Wednesdays, (Time to be announced.)  
Winder CATV

## **ILLINOIS**

Kankakee CATV  
Quincy WGEM-TV Channel 10

## **INDIANA**

Noblesville WURD-TV  
Terre Haute WTHI-TV Channel 10

## **KENTUCKY**

Russell CATV

## **LOUISIANA**

Lafayette KLNI-TV Channel 15  
Sundays, 11:00 a.m.

## **MARYLAND**

Baltimore WJZ-TV Channel 13  
Mondays, 1:45 a.m.

## **MICHIGAN**

Bay City CATV  
Traverse City WGTW

## **MINNESOTA**

Alexandria KCMT-TV Channel 7  
Alternate Sundays, 8:00 a.m.  
Duluth WDSM-TV Channel 6  
Walker KNMT-TV Channel 12  
Alternate Sundays, 8:00 a.m.

## **MISSISSIPPI**

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

## **MONTANA**

Missoula CATV

## **NEBRASKA**

Grand Island CATV  
Hastings KHAS-TV Channel 5

## **NEVADA**

Las Vegas KSHO-TV Channel 13  
Sundays, 10:00 a.m.

## **NORTH CAROLINA**

Charlotte WCCB-TV Channel 18  
Sundays, 7:30 a.m.

## **NORTH DAKOTA**

Minot KMOT-TV Channel 5

## **OHIO**

Cambridge WHIZ-TV Channel 80  
Sundays, 8:30 a.m.  
Cincinnati WCPO-TV Channel 9  
Thursdays, 1:30 a.m.  
Coshocton WHIZ-TV Channel 71  
Sundays, 8:30 a.m.  
Dayton WLWD Channel 2  
Every fourth Sunday, 1:30 a.m.  
Newark WGSF-TV  
Zanesville WHIZ-TV Channel 18  
Sundays, 8:30 a.m.

# Television Schedule

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## OREGON

Eugene CATV

## SOUTH CAROLINA

Anderson WAIM-TV Channel 40  
Mondays, (Time to be announced.)

## TENNESSEE

Kingsport CATV

## TEXAS

Big Spring KWAB-TV  
Lubbock KLBK-TV Channel 13  
San Angelo KCTV Channel 8  
Sundays, 11:30 a.m.  
Temple KCEN

## UTAH

Salt Lake City KUTV Channel 2  
Sundays, (Time to be announced.)

## WASHINGTON

Tacoma KTVW-TV Channel 13  
Sundays, 7:30 p.m.

## WEST VIRGINIA

Bluefield WHIS-TV  
Bridgeport WDTV  
Charleston WCHS-TV Channel 8  
Mon.-Fri., 6:30 a.m.  
Oak Hill WOAY-TV Channel 4  
Parkersburg WTAP-TV Channel 15

## WISCONSIN

Eau Claire WEAU-TV Channel 13  
Fridays, 6:30 a.m.  
La Crosse WXOW  
Madison WKOW-TV Channel 27  
Superior WDSM-TV Channel 6  
Wausau WAOW-TV Channel 9

## CANADA

Kitchener, Ont. CATV  
Brandon, Man. CKX-TV Ch. 5, 9, 11  
Sundays, 12:30 p.m.

## WEST INDIES

St. Kitts ZIZ-TV Channel 5

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## SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

## ARIZONA

Nogales XEHF 1370 kc. 9:00 a.m.

## CALIFORNIA

Bakersfield KWAC 1490 kc. 9:45 a.m.

## TEXAS

San Antonio KUKA 1250 kc. 8:00 a.m.

## PORTUGAL

Porto Miramar Radio Miramar  
782 kc. Monday, 6:45 a.m.

## URUGUAY

Montevideo Radia El Espectador  
810 kc. Saturdays, 1:30 p.m.

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# ***"FRANK and ERNEST"***

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## **SUNDAYS UNLESS OTHERWISE NOTED**

### **ALABAMA**

Sheffield WSHF 1290 1:30 p.m.

### **ARIZONA**

Phoenix KMEO 740 8:30 a.m.

### **CALIFORNIA**

El Centro KICO 1490 10:30 a.m.

Los Angeles KBIG 740 9:30 a.m.

Redding KVCV 600 7:45 a.m.

Sacramento KGMS 1380 8:30 a.m.

San Francisco KNEW 910 8:15 a.m.

### **COLORADO**

Montrose KUBC 580 8:15 a.m.

### **DELAWARE**

Wilmington WTUX 1290 10:15 a.m.

### **FLORIDA**

Tampa WFLA 970 9:30 a.m.

### **HAWAII**

Kealahou KKON 790 11:30 a.m.

### **IDAHO**

Coeur d'Alene KVNI 1240 9:15 a.m.

Lewiston KRLC 1350 9:35 a.m.

Sandpoint KSPT 1400 10:15 a.m.

### **ILLINOIS**

La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 8:30 a.m.

West Frankfort WFRX 1300 9:15 a.m.

### **INDIANA**

Indianapolis WIBC 1070 8:00 a.m.

Muncie WLBC 1340 8:45 a.m.

### **KANSAS**

Goodland KLOE 730 7:45 a.m.

### **KENTUCKY**

Louisville WAVE 970 8:15 a.m.

Winchester WWKY 1380 10:30 a.m.

### **MICHIGAN**

Detroit WQTE 560 10:30 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

Saginaw WSGW 790 10:15 a.m.

### **MINNESOTA**

Minneapolis KQRS 1440 11:30 a.m.

### **MISSOURI**

Farmington KREI 800 9:00 a.m.

### **MONTANA**

Baker KFLN 960 8:00 a.m.

Great Falls KKGf 1310 9:15 a.m.

Miles City KATL 1340 9:15 a.m.

### **NEW YORK**

Buffalo-Niagara Falls

WHLd 1270 12:00 noon

Kingston WBaz 1550 9:45 a.m.

Mineola (Sat.) WTHE 1520 9:00 a.m.

Rochester WBBF 950 10:00 a.m.



# ***Radio Broadcast Schedule***

## **OHIO**

Cincinnati WNOP 740 9:10 a.m.  
Cleveland WHK 1420 8:45 a.m.  
Columbus WBNS 1460 10:30 a.m.  
Piqua WPTW 1570 11:30 a.m.  
Zanesville WHIZ 1240 6:40 a.m.

## **OKLAHOMA**

Oklahoma City WNAD 640 8:10 a.m.

## **OREGON**

Lebanon KGAL 920 9:00 a.m.  
Portland KLIQ 1290 9:30 a.m.

## **PENNSYLVANIA**

Allentown WHOL 1600 10:45 a.m.  
Connellsville WCVI 1340 12:05 p.m.  
Pittsburgh WARO 540 12:00 noon  
Pottstown WPAZ 1370 12:45 p.m.

## **PUERTO RICO**

Aguadilla (Fri.) WGRF 8:00 p.m.

## **TENNESSEE**

Clinton WYSH 1380 12:45 p.m.

## **TEXAS**

Lubbock KDAV 580 9:45 a.m.  
Pleasanton KBOP 1380 7:15 a.m.  
Shamrock KBYP 1580 10:15 a.m.

## **UTAH**

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

## **WASHINGTON**

Bellingham KPUG 1170 9:30 a.m.  
Seattle KAYO 1150 10:30 a.m.  
Spokane KUDY 1280 9:30 a.m.  
Tacoma KMO 1360 9:45 a.m.  
Yakima KUTI 980 7:15 a.m.

## **WISCONSIN**

Fond du Lac KFIZ 1450 11:05 a.m.  
Milwaukee WEMP 1250 8:45 a.m.  
Milwaukee WNUW-FM 99.1 7:15 a.m.  
Milwaukee WYLO 540 7:45 a.m.  
Neillsville WCCN 1370 9:15 a.m.

## **WYOMING**

Cheyenne KVVO 1370 9:15 a.m.  
Sheridan KWYO 1410 12:00 noon

## **CANADA**

Corner Brook, Nfld.  
CFCB 570 10:30 a.m.  
Oshawa, Ont. CKLB 1350 9:45 a.m.  
Prince Albert CKBI 900 10:30 a.m.  
St. Thomas, Ont.  
CHLO 1570 10:45 a.m.

## **VIRGIN ISLANDS**

St. Croix WSTX 970 9:00 a.m.

## **MALDIVE ISLANDS**

Radio Maldives (Tue.) 4740 9:00 p.m.

## **AUSTRALIA**

Geelong 3GL 222m 10:00 a.m.

## **PANAMA**

Panama City HOQ 1250



## **RADIO TOPICS FOR JANUARY**

2—"How God Answers Prayer"  
9—"A People for His Name"  
16—"The End of the World"

23—"God Has a Plan"  
30—"Our Lord's Return"

# ***Bible Study***

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## **LESSON FOR JANUARY 2**

### **Love As . . .**

**MEMORY VERSE:** "As you wish that men would do to you, do so to them."—Luke 6:31, RSV

#### **LUKE 6:27-38**

TODAY'S lesson contains truths similar to those expressed by Jesus in his Sermon on the Mount. Many students, in fact, think of Luke 6:20-49 as being his record of that sermon. Luke 6:17, however, seems to suggest that this sermon was given on a plain, rather than on a mountain. The fact that the thoughts expressed are similar, and the language in places almost identical, does not militate against this thought, for Jesus might well have used the same subject matter more than once.

While Jesus witnessed to the general public by word of mouth and by the miracles he performed, the sermon recorded by Luke seems to have been addressed more particularly to his disciples, being instructions as to how they should deport themselves, and what their motives should be as they went about witnessing for Jesus and his coming kingdom.—Luke 6:20

Jesus instructed his disciples to love their enemies, and to do good to those who hated them. "Bless them that curse you," he continued, "and pray for them which despitefully use you. And unto him that smiteth you on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again."

"As ye would that men should do to you, do ye also to them likewise." This is a slightly different statement of the Golden Rule as given in the sermon reported by Matthew. However, this "rule" does not give the full will of God for the dedicated followers of Jesus. He said on another occasion, "If any man will come after me, let him deny himself, and take up his cross daily and follow me."—Luke 9:23

The Golden Rule expresses the principle of justice in dealing with others, and this should guide us in all our contacts with our fellows. But beyond this is the privilege we have of exemplifying love in laying down our lives to benefit others, especially in witnessing to them the glorious Gospel of the kingdom. Jesus said to his disciples that they should love one another as he had loved them, and he gave his life for them and for the whole world of mankind.

Jesus explained that no credit would accrue to those who loved merely those who loved them. In Jesus' day even the publicans and sinners did this, and non-Christians throughout the age have continued to do this. God's standard of love for the followers of Christ calls for the exercise of love toward those who do not love them, and those who might even hate them and endeavor to do evil to them.

This is a high standard, but it is the way that God deals with mankind in general. He loved the selfish sinful world so much that he gave his only begotten Son to die for the people, and thus to provide redemption from sin and death. In so far as possible we are to be like God and like Jesus, who willingly gave his life that the world of sinners might, in

God's due time, be given an opportunity to live.

The exercise of love toward the unthankful and the sinners is an act of mercy. Jesus said, "Be ye therefore merciful, as your Father also is merciful." In his sermon on the Mount Jesus reminds us that the Heavenly Father causes the rain to fall and the sun to shine on the unjust as well as on the just, and admonishes us thus to be "perfect," or all-inclusive in the bestowing of our blessings.

We are not to judge others. Jesus is the great future judge of the world, and if we are faithful in following him in this life we will have the privilege of being associate judges with him in the world's coming judgment day. But for the present we are to refrain from passing judgment on others, but instead to overlook what to our imperfect minds might seem like flaws in their character. This is a real test upon many Christians. We are often too quick to judge others.

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## QUESTIONS

To whom did Jesus address the deep truths of this lesson?

Are Christians to love only those who love them?

When will faithful Christians be privileged to judge the world?

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## Our Compassionate Christ

**MEMORY VERSE:** "Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance."

—Luke 5:31, 32

### LUKE 5:29-32

THE title of this lesson is derived from Jesus' attitude toward Israelites who had become tax collectors for the Roman government, as well as others who were considered sinners by the pharisaical religionists of the day. And as we shall see, Jesus also showed compassion toward the widow of Nain, whose son he awakened from the sleep of death.

The tax collector in point in the lesson is Levi, otherwise known as Matthew. Jesus called him to be one of his apostles. Levi made a great feast in his house, and invited his friends to come and meet Jesus. To the Jews it was bad enough for Jesus to call Levi to become a follower, but to invite his friends to a feast at which Jesus was the guest of honor was worse. To the scribes and Pharisees—the "good" people of that day known for their supposed piety—it was shame-

ful for Jesus and his disciples to eat and have friendly fellowship with such a motley and unrespected group.

The scribes and Pharisees "murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?" Jesus answered, saying, "They that are whole need not a physician: but they that are sick. I came not to call the righteous, but sinners to repentance."

In their hypocrisy the scribes and Pharisees were just as much sinners as the tax collectors and their friends, but Jesus made no reference to this at the time. They claimed to be "good" and righteous, and in his reply Jesus took them at their word, explaining that since they were righteous they did not need him; that it was those they were condemning as sinners who needed help, and that his mission was to call sinners to repentance, not the righteous.

Actually, of course, the scribes and Pharisees had great need of repentance, but they were at the time far from ready to concede this fact. During the "times of restitution," which will also be the world's judgment day, they will have an opportunity to hear and obey "that prophet," and those who do not hear and obey will be "destroyed from among the people."—Acts 3:23

#### **LUKE 7:11-17**

Jesus' miracles foreshadowed the great work of restoration which will be accomplished during his messianic kingdom reign. His faithful followers will be associated with him in that work—a work which is described by the Apostle Peter as "restitution," and who said that the "times of restitution" had been foretold by all God's holy prophets.—Acts 3:19-21

The people who witnessed the awakening from death of the son of the widow of Nain concluded that a great Prophet had risen up among them and that through this Prophet God had visited his people. While, under the influence of their religious leaders, the people of Israel finally rejected Jesus as being the Messiah of promise, when allowed to think for themselves they became impressed by his ministry, and concluded that he had been sent to them by their God.

The devout and studious among the Israelites would have some knowledge of the messianic promises. David had written, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" (Ps. 8:4) This promise by God of a "visit" to earth was to be fulfilled through the promised Messiah, who is referred to by Moses as "that Prophet," and by Isaiah as The Prince of Peace, Wonderful Counsellor, Mighty God, and Everlasting Father.

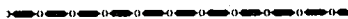
The miracles performed by Jesus at his first advent were but token fulfilments of the restitution promises, and designed to establish the fact that he was indeed the Promised One, and that together with his church would restore all mankind to life, peace, and happiness. His miracles also revealed that he was a compassionate servant, reflecting in his ministry the abounding love of his Heavenly Father.



#### **QUESTIONS**

In what two ways mentioned in this lesson did Jesus show compassion toward the Israelites?

What was illustrated by the awakening of the son of the widow of Nain from the sleep of death?



## Christ's Love and Man's Brokenness

**MEMORY VERSE:** "Thy faith hath made thee whole; go in peace."—Luke 8:48

### LUKE 8:40-56

JESUS had been in "the country of the Gadarenes." (Luke 8:26, 27) He encountered opposition there and was asked to leave, which he did, returning to Galilee, where "the people gladly received him: for they were all waiting for him."

Soon after arriving in Galilee "there came a man named Jairus, and he was a ruler of the synagogue." Not many of the religious rulers of Israel cared to accept Jesus' help, but Jairus desired it. His young daughter was dying, and he besought Jesus to come to his home, hoping that he might be able to help her. However, the young girl died before Jesus arrived at the house.

Jesus was delayed by the throng which surrounded him, and a messenger brought word to Jairus, "Thy daughter is dead; trouble not the Master." Jesus heard this, and he answered, "Fear not: believe only, and she shall be made whole." Jesus went to Jairus' house and

found those who were there weeping, and he said to them, "Weep not; she is not dead, but sleepeth." They laughed at Jesus, supposing that he referred to ordinary sleep, and believed that he had made a great mistake.

In both the Old and New Testaments death is referred to over and over again as a "sleep." This is because of the divine plan to restore the dead to life, which means that death, while real, is only temporary. Death would have been a permanent extinction of life but for the fact that God, in his love, provided through Jesus a Redeemer who gave himself "a ransom for all." This provided for the lifting of the death sentence and the awakening of the dead. Paul wrote, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23

At the time Jesus restored Jairus' daughter to life, the due time for the general awakening of those asleep in death had

not come; but since Jesus used the power of the Father invested in him to restore her life as a favor to her father, he properly referred to her as being merely asleep. How thankful we are that eventually all who sleep in death will be awakened and given an opportunity to live forever!

The record stated that the girl's "spirit came again." This does not mean that a separate entity of life, the real person, had escaped from her when she died. The Greek word here translated "spirit" could be just as correctly translated "life," and the text would simply mean that the young damsel's life returned, or was restored to her.

As noted, as Jesus was on his way to Jairus' house; he was surrounded by a crowd, and in this throng was "a woman having an issue of blood twelve years." She had "spent all her living upon physicians," but none of them was able to help her.

She was apparently a timid soul, and hesitated to speak to the Master. But she believed that if she could get close enough merely to touch his garment, his healing power would reach and cure her, and she was right. The record states that immediately upon touching the Master's garment

the flow of blood which had made her ill for twelve years ceased.

But Jesus knew that someone had "touched" him, seeking help. His apostles insisted that it was not surprising in such a throng that some would be pushed against him, and that this was probably all there was to the incident. However, Jesus knew better, and replied, "Somebody hath touched me: for I perceive that virtue [RSV, "power"] is gone out of me." Luke 6:19 reads, "The whole multitude sought to touch him: for there went virtue [power] out of him, and healed them all." The Greek word here translated "virtue" is defined by Prof. Strong as "miraculous power."

The woman who was healed of her issue of blood became frightened when she realized that Jesus had identified her. But the Master reassured her, saying, as in our memory verse, "Daughter, be of good comfort: thy faith hath made thee whole."



## QUESTIONS

Why did Jesus say of Jairus' daughter, who had just died, that she was merely sleeping?

When will all the sick be healed, and all the dead awakened to life?



## What Price Discipleship?

**MEMORY VERSE:** "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

—Luke 9:23

**LUKE 9:1-6, 23-25, 57-62**

THE cost of true discipleship is very high indeed, and not many through the entire age have been willing to pay the price. To most denominational Christians, belonging to a church is looked upon as a sort of symbol of respectability and good citizenship. They attend church services on Sunday when conditions are favorable, but otherwise live their lives very much as do non-Christians.

Jesus empowered his twelve apostles to cast out devils and to heal the sick, even as he had been doing. They were also to preach the Gospel of the kingdom. One of the objects of their miracles was to give more prestige and authority to their kingdom message. There are two aspects of the kingdom. There are those who are the rulers of that kingdom, and then there are the subjects of the kingdom. It was the opportunity of becoming associated with Jesus as rulers in the kingdom that primarily was in-

troduced by Jesus and the apostles. It was to be in the age to come that the subjects of the kingdom would be blessed through these rulers. Then all the sick will be restored to health, and all the dead awakened to life.

The apostles were instructed not to take extra clothing or supplies with them as they started out in their ministry. This certainly placed a test of faith upon them, but Jesus wanted those to serve him who did so of a willing heart and not because of any temporal security they might derive from it.

Jesus said to his disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?"

The denial of self implies



much more than giving up some of the pleasures and comforts of life. It is the denial of the privilege of ordering one's own affairs, and the acceptance of the will of God in Christ as the rule of life. The divine will may be different for some disciples than for others. For the Twelve, when Jesus sent them out into the ministry the first time, it was God's will that they should give up everything in the way of extra supplies of clothing, food, etc., and put their trust fully in the Lord for the needs of life.

For others it could well be the Lord's will for them to make modest temporal provisions for their necessities, in order to be able to assist others. But in any case self is not to rule our lives, but the will of the Lord. This is the denial of self, and is the basis of our covenant with the Lord by sacrifice.—Ps. 50:5

Taking up our cross is a symbol of our being willing to follow Jesus in the way of sacrifice, even unto death, this symbolic meaning being derived from the ancient custom of requiring criminals condemned to death by crucifixion to carry their own cross from the judgment hall to the place of crucifixion. This was expected of Jesus, but the harrowing experiences during the closing hours of his sacrificial ministry

had so weakened him that he was unable to do so, and another was pressed into this service to take Jesus' place.

Having covenanted to lay down our lives in sacrifice we would suffer loss should we endeavor in any way to save our life by holding back from carrying out our consecration—"For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." It is by being faithful unto death that we shall receive "the crown of life."—Rev. 2:10

One man declared his intention of following Jesus, and Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." Another man said that he would follow the Master, but requested to put it off until he had buried his father. "Jesus said to him, "Let the dead bury their dead: but go thou and preach the kingdom of God." Another man wanted to visit his friends before he embarked on the course of discipleship. But Jesus did not accept this excuse, either.

#### QUESTIONS

What was one of the purposes of Jesus' miracles?

What does it mean to deny self?

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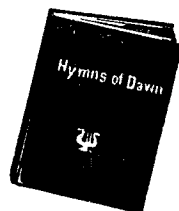
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## Facing Financial Responsibilities

**MEMORY VERSE:** "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."—Luke 16:13

### LUKE 16:10-15

THIS portion of today's study contains the lessons which Jesus drew from his Parable of the Unjust Steward. In this parable the steward who was found to be dishonest with his master's goods was threatened with dismissal, so he used his authority as a steward, while he still possessed it, to reduce the amounts owed to his master by certain debtors, hoping thus to gain their favor in the hope that they would take care of him when he was finally dismissed from his stewardship.

Phillips' translation refers to this steward as a "rascally fellow"—dishonest, in other words. The lesson Jesus draws from this is, "He that is faithful in that which is least is faithful also in that which is much. . . . If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in

that which is another man's [as was the case with the unjust steward of the parable] who shall give you that which is your own?"

This seems to contradict the King James' translation of verse 9 of the parable, which reads, "I say unto you, Make to yourselves friends of the mammon of unrighteousness." There is no punctuation in the original manuscripts of the Bible, and some translations use a question mark here, making the text read, "say I unto you, make yourselves friends of the mammon of unrighteousness?" Judging from what Jesus says in the next three verses condemning the dishonest use of other men's goods, the question form of verse 9 seems to harmonize the entire statement.

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can-

not serve God and mammon." This is a self-evident truth. The unjust steward mistakenly thought he could use the mammon of unrighteousness dishonestly to provide future security for himself, and serve his employer also; although his master complimented him for making a clever effort to do so.

In verse 15 Jesus said to the Pharisees, "who were covetous" (verse 14) "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." The expression, "Ye are they which justify yourselves before men," seems to indicate that the unjust steward may picture the Pharisees.

#### **LUKE 20:45-21:4**

Jesus did not hesitate to warn his disciples against the hypocrisy of the scribes and Pharisees. In this passage of scripture he sounds this warning "in the audience of all the people . . . Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a show make long prayers: the same shall receive greater condemnation."

In our day the thought of devouring widows' houses would probably be expressed by the idea of lending money on a mortgage, and then foreclosing the mortgage if an opportunity offered. Jesus seems to suggest that the scribes guilty of this would make a pretense of praying for the very widows toward whom they were themselves unwilling to show mercy.

Verses 1-4 of chapter 21 present Jesus' well-known lesson on the true spirit of giving to the Lord's cause. Jesus saw the rich men "casting their gifts into the treasury." No doubt these gifts were sizable amounts of money, and Jesus did not condemn them for this. Then he saw a poor widow cast in her two "mites"—worth less than a penny—and he explained that in the Lord's sight this was a greater amount than the larger gifts of the rich, because it was "all the living that she had."

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#### **QUESTIONS**

Is it ever proper to make dishonest use of money, especially if it belongs to others?

Is it possible to serve both God and mammon successfully?

What is the important principle set forth in the story of the "widow's mite"?

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# ***Christian Life and Doctrine***

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## **Christian Soldiers**

WHEN the Lord used the illustration of the life and service of a soldier to picture certain truths concerning the Christian life, he did not imply that a Christian should use carnal weapons, nor smite and destroy his fellow man. There are, however, certain characteristics of a soldier which aptly illustrate the necessary qualifications of the Christian life.

It is true that the Christian must strive in so far as possible to live peaceably with all men. He is not to be a promoter of strife, nor of ill will. His words and actions should be of such a character as to promote peace, especially among peace-loving and righteous people. However, his efforts will be misunderstood, and because of this he will find himself at enmity with the world.

The Christian will have certain enemies whom he is not to fight; rather, he is to love and bless them. Thus it is clear that the soldier illustration does not show the Christian's attitude toward individuals, especially in its use of offensive items of warfare.

There are other enemies, nevertheless, which the Christian can and should engage in battle. One of these is his own fallen nature. Here is an enemy which should be kept down, and under control. The Christian will find that in order to do this he must be continually on the alert. In-

deed, it is a lifetime task for the new creature to successfully give battle to the old nature, which ever insists upon rising up and interfering with the doing of the Heavenly Father's will.

Closely allied with the flesh as an enemy is the spirit of the world. We are to fight against the selfish spirit of the world—its lust, its insane desire for pleasure, its intolerance, and all of its other ugly manifestations of ungodliness. Care needs to be exercised, of course, in fighting the spirit of the world and of the worldly, that we do not find ourselves fighting the individuals who possess this spirit. These we are to love and to help, not by agreeing with them and working with them, but by precept and by example endeavoring to show them the better way of the Lord.

We have a third enemy—from some standpoints the most formidable of them all—which is Satan, the Devil. He is the commander of our other enemies. He actually employs the world and its spirit and subtly works through the fallen tendencies of our flesh to ensnare and overcome us. Against this powerful and ingenious Adversary we must give strenuous and determined battle day by day. Only through the grace furnished by the Lord can we ever hope to gain the victory over such an enemy—yea, we might say, over such a powerful combination of enemies as is arrayed against us as Christians in this unholy trinity of the world, the flesh, and the Devil.

### **Characteristics of Faithful Soldiers**

There are certain characteristics of a well-trained soldier which the Christian can emulate with profit. The true soldier does not debate his cause. He is rightly supposed to have settled its justice and righteousness before he enlisted as a soldier. Just so with the Christian. He, too, should have counted the cost, and have determined that

the course upon which he is entering is a proper one; one that is worthy of giving up all that he has and the exercise of all the energy he can muster. The terms of his enlistment require that he surrender his own will to do the divine will, hence to debate the wisdom of anything the divine captain exacts from him is to manifest a quality of unfaithfulness as a soldier.

Furthermore, a soldier expects to make sacrifices. He does not expect to enjoy the comforts of home and other pleasures of life that are customarily enjoyed by those who are not soldiers. The Christian presents himself a living sacrifice to God, and from that moment onward he has no right to complain of any hardships which may be imposed upon him by the carrying out of his consecrated privileges. The true soldierly spirit in him causes him to exclaim:

"I'll go where you want me to go, dear Lord,  
I'll say what you want me to say.  
I'll do what you want me to do, dear Lord,  
I'll be what you want me to be."

Another characteristic of a faithful soldier is the spirit of obedience which is represented in his willingness to use the weapons which are given to him. This is most important with the Christian soldier. The Christian's main weapon of offensive warfare is the sword of the Spirit, which is the Word of God. No matter how precarious a situation may be, no matter how threatening his enemies, he is not supposed to resort to carnal weapons of any kind, but to rely wholly upon the sword of the Spirit.—Eph. 6:13-17

The Word of God is also one of the defensive weapons to be faithfully used by the Christian. The truth of God's Word is to him an armor of righteousness. It is an armor which protects the head as well as the heart. Paul tells us



of the "breastplate of righteousness." He speaks also of the "shield of faith;" and of the "sandals of peace," which, he declares, are a preparation of the Gospel of peace. Properly analyzed, it will be found that each of these pieces of the Christian's armor from one standpoint or another represents the import and value of the truth of God's Word in the Christian life.

The true spirit of Christian loyalty, therefore, demands that we give all diligence to put on the whole armor of God, and use it in the way that God intended. This means that we will endeavor to have on the helmet of salvation; that is, in so far as possible we will endeavor to obtain and maintain a clear knowledge of God's plan as outlined in his Word, and particularly the manner in which that plan is related to his will for us as individual soldiers of the cross. But we will not stop with the helmet, but rather will endeavor to make a personal application of the truth, accepting and applying it by faith so that it will become to us indeed a shield of faith and a breastplate of righteousness.

Nor will we forget the girdle of truth, which is that part of the armor which represents the importance of serving the truth. If we are to experience the full protecting value of the truth in our lives we cannot hold it in selfishness. Hence it is only from the standpoint of love, and the blessings it will bring to other hearts as we endeavor to make it known to them, that we can experience the full advantage of the protecting value of the Word of God.

Another thing a loyal soldier will not do is to fraternize with the enemy. So the Christian soldier is advised that he must not love the world, neither the things of the world. Nor can a Christian afford to be sympathetic with that enemy which is his flesh. And above all, the loyal Christian will ever be on the alert to resist every effort on the part of the Devil to become friendly with him.

In other words, the true Christian and soldier of the cross will not compromise his standing in the Lord's army by in any way entering into fellowship or friendship either with Satan and his many schemes, or with the world and its spirit of selfishness. Nor will he yield to the fallen and depraved desires of his own nature, which is reckoned dead. He will employ the various weapons provided for him through the Word of God, both for defensive and offensive purposes, in order to give effective battle against all the forces that are opposed to him, not for a moment yielding either to their show of strength or to the cunning of their flattery.

Finally, the true soldier will be obedient to superior officers. Jesus is the Captain of our salvation, the Scriptures tell us, and surely no Christian can be said to be a good soldier if in any way he is disobedient to his Captain. To be truly obedient we should be on the alert to hear and to obey every wish of our Captain, irrespective of the cost or hardship involved. Indeed, we will expect hardship because, as the apostle tells us, even Jesus, who is our Captain, was made perfect through suffering. As soldiers in his army we cannot expect to be above him. He suffered, and we will suffer with him, joyfully enduring hardship as good soldiers of Jesus Christ. □



### OUR LAMP IN A DARK PLACE

**"We are to watch the signs of the times, in the light of the Lord's Word, our lamp: as the apostle declares, 'We have also a more sure word of prophecy, . . . as unto a light that shineth in a dark place, until the day dawn.'"—Reprints**

# ***The British Section***

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## ***"Fishers of Men"***

THE Gospel of Mark, chapter 1, verses 16-20, tells us that Simon Peter, Andrew, James, and John were all fishermen. "Come ye after me," said Jesus, "and I will make you to become fishers of men."

They were just hardworking fishermen,

By the Sea of Galilee:

But they left their all at the Master's call

When he said, "Come follow Me."

They left their boats, their nets and oars,

And looked not back at them As the Master said, by those distant shores,

"I will make you fishers of men."

It was necessary for the disciples to set, as it were, at the feet of Jesus, and learn of him; and step by step to lay a foundation of the knowledge of the truth. They made many mistakes! On one occasion

they wanted to call down fire upon those who failed to heed their word. But, they were to learn of the love of their Master who "rebuked them."

It is recorded how one of those fishermen, thinking he was much stronger than he was, shed bitter tears after denying that he ever knew the Lord. (Matt. 26:75) But the Lord knew this man. Jesus had not made a mistake when he called Peter from his nets to become a fisher of men. Later, after Pentecost, we learn of his boldness and wisdom, for it was he who proclaimed that wonderful truth concerning Jesus:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) Even the enemies of those fishermen were to see in them a miracle of grace for "they marvelled; and they took knowledge of them, that they had been with Jesus."—Acts 4:13

## **A Higher Vocation**

There was something especially helpful in the fishing business, something peculiarly like the great work in which the apostles were to engage for the remainder of their lives. Our Lord intimates this in his call. Fishing required energy, tact, proper bait, and that the fisherman keep "self" out of sight. And these four requirements are requisites in the spiritual fishing in which the Lord privileges us to engage. Thus he admonished: "Be ye therefore wise as serpents, and harmless as doves."—Matt. 10:16

The safest instruction comes from the words and example of our Lord and his apostles. Jesus did not tell all that he knew to those who were not ready for the information. On one occasion he said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." (John 16:12) When asked questions by his enemies, who sought to entrap him, he avoided answering them, or gave them evasive answers. He did not refrain from telling that which was really proper to be told, necessary to the comfort or advantage

of his questioner.

Similarly the Apostle Paul exercised wisdom in his method of dealing with those whom he desired to bless, keeping back from them for a time truths which at first they were not prepared to receive or appreciate; but afterwards, when necessary to them, he made these truths plain, assuring them that he had not shunned to declare the whole counsel (will) of God. (Acts 20:27) The Apostle Paul took advantage of the natural tendencies and inclinations of his hearers to present the Gospel in the most practical form, without, however, shunning or refusing to declare one single feature of it when the time was appropriate.

We are to remember that as fish are easily alarmed when they find that any one wishes to take them, so humanity is shy of being captured by anything. This is especially true if they have the least suspicion that they may lose their liberties; and, to the world, this is what "consecration" appears to mean.

### **Fishers for the Lord**

The apostles, "as fishers of men," did not represent men

or any human institution. They were not trying to get disciples into some sectarian bondage. They were fishers of men for the Lord, and as the Lord's representatives: as though God did beseech men through them. Their mission was to "catch" men with the glorious hopes and prospects of the Gospel; to bring them into such relationship with the Lord that they would fully and gladly surrender their all to him.

This is the same course that is properly before the Lord's representatives today. We are to catch men for the Lord, and for his service, not for our personal profit or gain, not for sectarian advancement. We are not to surrender our own liberties to men nor seek to take away the liberties of others at the command of men or of sects.

The message that goes forth from the true fishers of men whom the Lord commissions is nevertheless a message which implies a loss of liberty and a loss of life to those who are successfully caught. However, the fishing business does not fully illustrate the matter, because all who are of the Lord's catch must be

willingly his, else they will not remain caught, but be cast forth. They must willingly deny self utterly, take up their cross daily, and closely follow the Master, who said, "Whosoever will lose his life for my sake, the same shall save it." (Luke 9:23, 24) Their loss of personal liberty and life means a gain of glory, honor, and immortality, eternal life.—Rom. 2:7

### **Parable of the Dragnet**

Jesus used this fishing business as the basis of one of his parables, saying: "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore." (Matt. 13:47, 48) Here is illustrated that during the Gospel Age a general catch will be made of "every kind," suitable and unsuitable for the Lord's kingdom purpose.

The bringing of the net to the shore properly represents the end of the Gospel Age, the harvest period, when the catch is concluded. The parable proceeds to teach that the good fish were gathered into vessels, and the bad cast away—cast back into the sea.

So the Gospel call, the Gospel net, the Gospel fishermen of the Gospel Age are gathering out of the world of mankind a peculiar class of people suitable to the Lord's purposes in the kingdom, and though others may get into the "net," they are unsuitable—they fail to "so run" as to obtain the heavenly inheritance, joint-heirship with Jesus beyond the veil, promised to the faithful overcomers.—I Cor. 9:26; Rev. 3:21

### **Faithful Continuance**

All who are now being called of the Lord, all who are now being caught as willing, acceptable fish under the present arrangement, are those who desire to be taught of the Lord, and willingly respond to his teachings. They are Jesus' disciples, pupils, or learners.

Jesus has said: "If ye **continue** in my word, then are ye my disciples indeed." (John 8:31) This text sets forth the conditions upon which we may be his disciples. Not only are we to accept the Lord, but we are to continue to be taught of him, continue in his Word, continue to learn in the school of Christ.

Before we enter his school we must learn that we are sinners by nature, and that we need the special washing, the cleansing, graciously made available for us through Jesus' shed blood, and upon the basis of our full surrender to do his will. Then, after we accept the divine Word of counsel respecting the need of this washing, and, after the exercise of our faith in this wondrous provision, this cleansing of sins is accomplished, we can then see and appreciate some of the sublime grace extended to us by our Heavenly Father, through his dear Son. "Being now justified by his blood, we shall be saved from wrath through him."—Rom. 5:9, 10

We read, "Being justified by faith, we have peace with God through our Lord Jesus Christ." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Rom. 5:1; I John 1:7

After we have started as pupils in the school of Christ, we find that there are various lessons to be learned, all very necessary for our progress. It

is the Teacher who is to be the judge of what lessons we need, what experiences, what trials, what difficulties, what encouragements, what assistance. We can be assured that no good thing will he withhold. He will give the warnings, the corrections, the encouragements, the blessings and the promises, according to our need for them, and as we are in a condition to profit by them.

Not everyone who starts to be a disciple will win the great prize as a graduate from the school of Christ into the kingdom of glory and joint-heirship with the Master. It will only be those who faithfully and patiently continue in discipleship—continue to learn the lessons which the great Master teaches, until they shall have finished their course. Only these will surely receive a “crown” at the hands of the Lord.—Rev. 2:10

In the 17th chapter of John we read that Jesus prayed for his early disciples, the “fishers of men,” and also for those who shall believe on

him through their word. All the Lord’s consecrated people claim this prayer; and as it includes them, it also brings them within the promise: “I will make you to become fishers of men.”

“Let us not be weary in well-doing: for in due season we shall reap, if we faint not [if we do not relax, Diaglott]. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” (Gal. 6:9, 10) There is to be “patient continuance in well-doing.”—Rom. 2:7

There is much we would like to do to relieve suffering. Even among the Lord’s people there is suffering. These understand, of course, that there are sufferings which we share with the rest of humanity because of sin. But there are others with heavy hearts who are not enlightened, and what a joy it is—whenever we can—to be able to brush away a few of their tears of grief by pointing to the Saviour’s love, and the wondrous divine plan of the ages. □

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## BRITISH SPEAKER’S APPOINTMENT

E. T. NADAL

Newport

Jan. 15

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# ***Vineyard Echoes***

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## **The Word Goes Forth**

AS WE prepare this activities report we are conscious of the fact that The Dawn Magazine itself has been published, and actively in the field of service, for thirty-nine years, and that preliminary work in the harvest field was started a year earlier. This makes a total of forty years of unceasingly sounding forth of the Gospel of the kingdom, as a witness to the world, and as a means of building up ourselves, as brethren of Christ, in our most holy faith. It has been a blessed season of fellowship and service for all who have had the privilege of participating in it.

The work started amidst the great depression of the nineteen thirties, and has continued through the Second World War, the Korean War, and many years of the Vietnam War. All during this forty years the distress of nations with perplexity has increased, and the hearts of the people have become increasingly filled with fear as they look ahead to the things coming upon the earth. In addition to all the other evils which plague humanity, recent years have brought to light the killing powers of environmental pollution, and this adds another unsolved problem to those already gnawing at the vitals of a distressed and dying world.

And how much longer will it be before the world of mankind in general, recognizing the new King of earth,



and rejoicing in the blessings of his kingdom, will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation"? (Isa. 25:9) We do not know. We are in very much the position of those early disciples who asked Jesus, "Wilt thou at this time restore again the kingdom to Israel?" His answer was that it was not given to them to know the times and the seasons which the Father was keeping in his own power.—Acts 1:7

True, since then important times and seasons have been revealed to the Lord's dedicated disciples, but the time for putting an end to human chaos, strife, and suffering has not been revealed, just as it was not revealed to those early disciples.

However, Jesus' further response to that sincere question by his disciples is equally appropriate to us today. He told them to tarry at Jerusalem until they received the power and authority of the Holy Spirit, and then they were to go forth as his witnesses unto the uttermost parts of the earth, beginning at Jerusalem. So today, while we wait and pray for the kingdom, we also are to witness for Jesus and for the Word of God. Indeed, if faithful, we will be beheaded in this divine cause, and if faithful unto death will live and reign with Christ a thousand years.—Rev. 20:4

The uncertainty as to the time involved is on our part only. God has an accurate time table, and he has clearly indicated that for us the present is the time for proclaiming the Gospel of the kingdom, for building one another up in our most holy faith, and for laying down our lives for the brethren. Our inspiration for faithfulness in this blessed effort is our hope of glory in Christ, and the privilege in God's due time of lavishing the blessings of peace, health, joy, and life upon the poor groaning creation—groaning which is more audible today than ever before.

## Bearing Witness

The Gospel of Christ has not changed through the centuries since the Master commissioned those first disciples to be his witnesses, but there have been changes in methods of presenting it. Back in the Early Church the brethren were limited to presenting the message orally, and they were at times handicapped in this by the language barrier, although this was compensated for to some extent by the "gift of tongues" with which some were provided.

Much of the witnessing was done in a personal way. A zealous brother in Christ would take advantage of the opportunity of bearing the glad tidings to a neighbor, a friend, or a relative.

Then there were traveling brethren, such as the apostles and others. Traveling was difficult, and must have resulted in much weariness and hardship. Paul in particular, when first reaching a city, would usually seek out the synagogue, and witness to those who attended. As circumstances developed other opportunities would open. An earthquake opened the doors of the prison in Philippi and Paul had an opportunity to witness to the jailer, with the result that he and his household accepted the message.

The Lord blessed the zealous efforts of his people in those early days, and continued to do so through centuries to follow. It was not until the coming of the printing press that an extra dimension was added to presenting the message orally, which was by means of the printed page. This new method was not widely used to start with, but by the beginning of the nineteenth century Bible and tract societies were being formed, and the Bible, and Bible literature, began to flood the world.

Much of the Bible literature which has been printed and circulated from then until now has not been in harmony with the truth of God's Word. Just as Satan was able to

spread his errors by word of mouth, he found in the printed page an effective adjunct, so the minds of the people have more than ever been filled with false notions concerning God and his plan. The Darwinian theory of evolution is a good example of this—a false theory that now pervades our schools and colleges, so that the world has been largely turned away from the Bible account of creation, which is the very foundation of God's great plan of salvation.

The eternal-torture-of-the-wicked doctrine, and the trinity, are other blasphemies against God which the printed page has helped to spread among the people. However, just as there were a few faithful and true witnesses for Jesus and the Word of God throughout the age, so now at the end of the age there are also those who in their witness work present the true Gospel of Christ, the Gospel of the kingdom, and these also make effective use of the printed page as one of their methods of witnessing.

### **Tracts and Other Literature**

Throughout the year past, the brethren in the field have distributed millions of pages of tracts, besides books and booklets. This work, as always, has been effective. The distribution of *The Dawn Magazine* is one of the most effective means of spreading the truth today. Brethren in many places have boxes in bus stations and other appropriate public places which they fill with Dawns. And it is interesting to know how many of these are taken by the public and read. Here is a short letter from one such, followed by another letter from one who has been comforted by *The Dawn*:

"Dear Sirs: I saw a copy of your magazine, *The Dawn*, in the lobby of the Mohawk Valley General Hospital whilst visiting there today; and I like it very much. I am therefore enclosing \$1.00 for a subscription. Sincerely yours."—New York

"Dear Sirs: I haven't been notified but I'm sure that my subscription has expired. I am enclosing the money for renewal. I want you to know how much comfort I get from your magazine and booklets, as I am elderly and do not get out much. I have lost all my children. I am so glad I can have the hope of being with them again. Thank you so very much for the faith and comfort you have given me."—California

## **Magazines**

The printed message went out very widely during the past year through the medium of national magazines. The brethren in England, Germany, Greece, and New Zealand also made use of this method of proclaiming the glad tidings. The method is simple. It is merely a matter of arranging for a small announcement to appear in the magazine of choice, offering one of the booklets free. We have found that an announcement of the booklet, "Life After Death," results in the largest response, although "Archeology Proves the Bible" is a close second.

During the year these announcements appeared in the following magazines in the United States: Woodman's, Grit, Family Weekly, Farm Journal, and National Geographic. There were many thousands of responses. We will continue this type of the written-word witness work to the extent that funds are available for it.

## **Comforting Those Who Mourn**

Another way in which the written word can be used to proclaim the Gospel of the kingdom is by offering to send a booklet to those who have lost dear ones in death. We speak of this as the consolation card work. These consolation cards are supplied free by The Dawn, and the brethren secure the names and addresses to which they can be mailed from the obituary lists of their local newspapers.

The consolation cards carry a brief message of comfort and offer a copy of the booklet, "Hope," also furnished by The Dawn. The Dawn address is given to which requests for the booklet may be mailed. It is encouraging indeed to realize how many of the "Hope" booklets are requested. The message of this little booklet is designed specially for those who have lost loved ones in death, and it has proved to be a great source of comfort to thousands. We highly recommend this service for all who are not already participating in it. Here is a letter from a brokenhearted mother:

"Dear Sirs: I wish that there was a way to explain how I felt after reading the booklet, 'Hope.' It is truly wonderful, and has helped tremendously to ease my feelings of loss and sorrow over the death of my infant daughter. If more people had this booklet to read I am sure it would help them also. I would like to have a copy of the booklet, 'God and Reason.' Please send it as soon as possible."—New Jersey

## Television

Compared to the length of the Gospel Age, television has been available for use in the witness work for not more than twenty years out of about nineteen hundred and forty years, or approximately 1/97th of the entire age. But we believe that the Lord is pleased for us to use this ultra-modern method of communication to the fullest extent we can to sound forth the Gospel of Christ, and thus to be his witnesses.

The television witness has been effective. There are brethren rejoicing in present truth today in various parts of the country who first received the message over television. The brethren who have a part in this work, financial or otherwise, surely have cause for rejoicing that the Lord thus used their feeble efforts to hold up the banner of truth where others could see it and be drawn by it. The

television witness will continue as the Lord indicates it to be his will.

We believe the brethren know that the television programs are on film, and these films are being widely used otherwise than on television stations. An agency in New York is able to make more than a thousand bookings each year for these films to be shown in churches. Besides this, brethren and other individuals are using them to good advantage. The following letter to Brother Irving Foss, our West Coast distributor, will be of interest in this connection:

"Dear Mr. Foss: I only wish I could express in words my gratitude to you and to the producers of the very fine motion pictures you have supplied me over these many months. They have certainly cleared up many topics on which I was not clear. The sad part about this letter is that I will not be able to use your films in the future, but for a very good reason. I am to report to the Franciscan Monastery in Holidaysburg, Pennsylvania, to begin my life with Jesus Christ. I am certain that your films helped me in more than one way, and not only myself, but also many other persons who viewed them. A true friend in Christ would like the films that I have received in the past to be viewed at her nursing home. This decision I must leave in your hands, but you can be sure that the films will receive the best of care; and I feel that these films will be a great asset to the members and patients in the nursing home. I sincerely pray that you will honor my request. Thank you so very much for your many kindnesses to me. May the grace of God, and love of our Lord Jesus Christ be with you always."—D. C.

This letter speaks of the use of our films in nursing homes. This is being done to a considerable extent in many parts of the country, and we suggest that the brethren who are looking for opportunities of service look into this possibility. The Dawn will gladly furnish the films free,

and in some areas it will be possible to furnish a machine and operator. We suggest that you write to us about it if you are interested.

The films are also being used in advertised meetings. During the year the brethren arranged for several such public meetings, and the attendance was very encouraging. We have six one-hour films the topics of which are especially timely for use at public meetings. These also are furnished free to any who can use them.

The film witness can be given in small halls, and even in private homes. Think about the possibility of arranging for a film to be shown in your home, or in an inexpensive auditorium which might be available in your community, and inviting your friends and neighbors to see it. It is not necessary to have a large and expensive auditorium in order to give a witness through the use of films.

### **The Radio Witness**

Although the number listening to radio is much smaller now than it formerly was, a good witness is still being given by this means of communication; and some are hearing for the first time and accepting the message. The mail response is small as compared with the past before television began to compete for the invisible audience, but we receive many encouraging letters, which to us indicate that we should keep the radio programs on the air. Here are samples:

"Dear 'Frank and Ernest': I love your interpretation of the Bible—so beautiful, and without all that superstition. God bless you for my sanity. You have restored my love for God and for Jesus. Please send me everything!"—Wisconsin

"Dear 'Frank and Ernest': I surely like to listen to your programs, and to know that there is no one who will suffer forever and ever. How I thank God that a

wonderful day is coming when God will be all in all, through Christ Jesus our Savior. Will you please send me the booklet, 'Paradise Without Pollution.' I love to read about the resurrection. That will surely be a wonderful day, and a happy day in which we will meet our loved ones. Thank God for that day!"—Washington

### **The Pilgrim Service**

The service of the traveling speakers was much appreciated during the year. This is indeed a labor of love by those who spend time and energy to serve the brethren; but a service which is a great stimulus to faith, and very comforting, especially to those who are somewhat limited in their opportunities of fellowship with those of like precious faith. Our prayers go out on behalf of these dear servants of the Lord as they continue to lay down their lives for the brethren.

The Recorded Lecture Service supplements the pilgrim work, and is a rich blessing to many of the isolated brethren, and to others who are not isolated. This service is free. The rate of postage on the tape recorded lectures is extremely low. If you have a tape recorder and would like to receive these tapes—either discourses for the brethren, or for the public—do not hesitate to write for them.

### **Overseas**

The service of the truth has been carried on enthusiastically by many of our brethren overseas. We have already mentioned the magazine announcements which the brethren in England are using in their periodicals from time to time. Our British Committee also schedules a number of speakers to serve the British classes, and last year co-operated in arranging for Brother and Sister Felix Wassmann to serve a number of the classes in connection with their attendance at the Portrust Convention.



In Germany also the use of magazines in which to advertise the booklets is appreciated. The German Dawn office schedules speakers to serve the classes whenever possible. In Germany a recorded lecture service is being conducted which is being used widely as a blessing to the brethren, especially those who are isolated. During the year Brother and Sister Wassmann also visited the brethren in Germany. Brother Wassmann served a number of the classes, and also spoke at the General Convention, which was held over the Whitsuntide week-end. The German Dawn continues its regular publication. Much other literature is also used in Germany.

The French Dawn also continues to be published; and although the number of brethren is small, a great deal of French literature is being used. During the year the children's book, "God's Promises Come True," was translated into the French language, and if the Lord opens the way it will, in due time, be published.

The brethren responsible for the publication of the Danish and Swedish Dawns have passed beyond the veil, and these two editions of The Dawn have temporarily gone out of publication. But the brethren in these countries are doing the best they can to hold up the banner of truth.

In faraway Finland the brethren are zealous in publishing the glad tidings. We are supplying them with as much literature as possible despite the handicap of translating. The brethren in Finland are very appreciative of this help, and write us as follows:

"Dear Brethren in Christ: Christian love and greetings! Warmest thanks for your letter of June 21. We wish to express our warmest appreciation and thanks for the booklet 'God's Plan' in Finnish. You have bestowed a great gift to the people of Finland. It is indeed God's gift through your thoughts and sacrifice.

How wonderful it is! 'Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.' (James 1:17) May our Heavenly Father bless you all abundantly until the end of our way of sacrifice. We remember you in our prayers, and ask that you please continue to remember us in your prayers. Yours sincerely in Christ."—Brother Jalo Virtanen.

The work of spreading the glad tidings in Italy continues. The Italian Dawn is published regularly in the U. S. A., and mailed to subscribers in Italy. A large collection of books and booklets is available in the Italian language, and there is at least one zealous brother in Italy who spends all his time getting this literature out to the people, and with a considerable measure of success. Two other brethren spend part time in this work.

The Word of the Lord continues to go forth in Greece. The Greek Dawn, published regularly in this country is mailed to subscribers in Greece. A great deal of advertising of literature is being done in Greek newspapers, with good success, not only in the number of responses, but also in the deep interest in the message which has resulted. During the past year Brother Pantel Hatgis and Brother Harry Passios served the brethren in Greece.

### **In India**

In faraway India also the truth continues to be published. At the last general convention of the brethren in India there was an attendance of more than three hundred, and twelve symbolized their consecration by water immersion. Following is an excerpt of a letter of greetings sent to the 1971 General Convention in Bloomington, Indiana:

"During the visit of Brother and Sister Russell Pollock in the year 1965, after forming the South India

Bible Students Committee, we have drawn a new arrangement for spreading the truth in the various languages of India, and we have greatly succeeded in giving the truth out in the different languages used in this country. For our English language work we use all The Dawn books and booklets, and The Dawn Magazine, and distribute them throughout India. Our Pilgrim Brother G. R. Gilbert is traveling widely all over India, and contacting the people of different languages, by giving The Dawn booklets first, and translating the Bible Questions and Answers booklet in their own languages, which cover the Bible from Genesis to Revelation; and also the booklet dealing with Israel. The booklet is very much appreciated by the people. Of course, there is strong opposition by the nominal Christian pastors and their elders, yet we are not discouraged, and we are strong in the Lord, and we will stand for the truth until the end of our earthly course. Kindly remember us and our work in this heathen country before the throne of heavenly grace. May God Almighty bless you all, through his beloved Son Jesus Christ. By his grace"—Brother S. J. Sandararajan, Secretary of South India Bible Students Committee.

### **Australia and New Zealand**

The brethren in these two "down-under" countries are continuing steadfast in the faith, and are active in doing what they can to make known the Gospel of Christ, and to lay down their lives one for the other. Several of our brethren have visited these dear ones in recent years, and as a result we feel more acquainted with them. A letter from Brother and Sister Hiam, of New Zealand is of interest:

"Dear Brethren: Greetings in the name of our Redeemer! We have recently been reminded of the work of The Dawn as we have had the privilege of seeing and using The Dawn 'tour' film. It is now on its way back

to the U. S. A. and it has given pleasure to most of the brethren in this little country, and also a feeling of sincere appreciation of the work being done.

"We here in New Zealand would just like to say at this time that we do realize that the Lord is using The Dawn in the supplying to us and others of the means of witnessing to the glorious message of 'present truth.' Over the years, the books, Scripture Studies, etc., and the many booklets and tracts have been extremely valuable, indeed essential, in the carrying on of magazine and newspaper advertising, which is the best form of work in this country.

"Over the years, since 1960, we have had occasional film showings, advertised, and attended by varying numbers of the public, but this year, beginning in February, we have been holding monthly film meetings, with films obtained from our Los Angeles brethren. Attendance has been quite fair, ranging from six to thirty visitors, and we are planning to continue this. Some genuine interest has been shown.

"We have inquired over the years about the possibility of using radio and television, but to date have not made much progress. Religious matter is not popular in this evil day and appears to becoming less so as time draws on. But with a new TV channel coming soon there may be a possibility, and our last communication from the N.Z.B.C. gave us some hope in this respect.

"We are advertising in New Zealand and Pacific Island magazines and newspapers, with follow-up work, mainly by post. As you will know, only a comparative few show interest to inquire for more literature. However, there are those who do show this interest. The message goes out, and the Lord of the harvest will cause it to prosper to other perplexed and troubled hearts.

"During the past year there were three dear brethren who symbolized their consecration, and this, as always, gave us joy.

"Throughout New Zealand the brethren are distributing tracts, and this helps to pass on the Word of truth.

"You would be interested in letters we receive from time to time from folk in New Guinea and the various Pacific Islands. The writer of one received last week is from Nine Island. He writes from a school in one of the villages, and is evidently a teacher there. Quote:

" 'It is a great help to understand the Bible more by having booklets such as those you sent me. For the past months I got my Bible readings from . . . Recently they offered more, but I do not accept them, as I am in favor of your booklets, especially the 'Ten Home Study Lessons.' I shall look forward to hearing from you again.'

"We are glad to receive letters like this, and to see that there are some who can discern that the plan of God as we have it from God's Word is indeed so much better than the erroneous teachings that many put in its place. We should like also to quote from a recent letter from our dear Brother Clyne of Palmerston North. He asks to send his sincerest love to The Dawn workers. We were happy to spend a few days with Brother Clyne on our recent tour. I quote in part from one of his letters:

" 'Yes, we will suffer with Christ, if we are to share his glory. But what a wonderful source of strength is God's Word and Spirit to help us to endure while we are being shaped and guided by the hands of our God! I marvel at the way I have been led into the glorious light of the truth, and I truly rejoice with all of my brethren.' "

In concluding this summary of last year's work in the vineyard in which you all had a share, we think of you in the words of the Apostle Paul: "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in the sight of God and our Father."—I Thess. 1:2, 3

We are now at the beginning of another year of joyful service, and we are sure that your work of faith and labor of love will continue unabated. And we will all continue to need "patience of hope" as we labor on in expectation of the kingdom and its joys. All the Lord's people have had their patience tested in waiting on him, for many times the fulfilment of his promises seem long delayed. They are not, of course, actually delayed at all, for there has not failed one word of all his good promises. It is simply that we do not always know when to look for the fulfilment of what he has promised. But he has promised daily help and guidance, and these he gives to us in abundance as we put our trust in him, and continue on in his service. □



## ***Weekly Prayer Meeting Texts***

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**JANUARY 6**—"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalm 90:12 (Z. '01-333 Hymn App. K)

**JANUARY 13**—"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."—I John 2:1 (Z. '01-233 Hymn 56)

**JANUARY 20**—"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?"—Hebrews 12:7 (Z. '95-107 Hymn 67)

**JANUARY 27**—"Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4:23 (Z. '99-140 Hymn 198)

# STATISTICAL "GOOD HOPES" REPORT

October 1, 1970—September 30, 1971

	Receipts	Expenditures
General Fund .....	\$133,073.93	
Radio (Domestic only) .....	24,010.58	\$125,425.96
Television .....	9,104.66	54,237.56
Speakers' .....	14,067.38	19,516.09
Overseas (includes Foreign Radio expenses)		
	13,224.38	25,091.50
Recorded Lecture Service .....	467.00	664.50
Free Literature .....	1,541.01	1,541.01
Free Subscriptions .....	332.70	332.70
Dawn Publications, Subscriptions, etc.	52,941.58	106,018.55
Bequests .....	3,611.72	
Advertising .....		28,343.41
Total Receipts and Expenditures	\$252,374.94	\$361,171.28

**FREE TRACTS, ETC.:** During the year 7,000,000 pages of free literature were provided; made up largely of tracts, kingdom cards, radio and television circulars, consolation folders, and public meeting advertisements.

**FREE BOOKLETS:** Approximately 60,000 free booklets were provided during the year. A large portion of these were sent out by mail in response to requests from radio and television audiences; and from tracts, kingdom cards, circulars, consolation folders, and from magazine advertisements. Many thousands were sent overseas for the use of our brethren in foreign countries.

**MEETINGS SERVED:** The number of class meetings served by brethren co-operating with The Dawn has been difficult to compile, due to the fact that reports are not always made to us. We can affirm however, that during the year ending September 30, 1971 there was an increase of the number of brethren serving in this field. Public meetings today are almost entirely through the use of films, and in this area also our records are very incomplete, although we know that many thousands were given a witness in this manner.

We seek an interest in the prayers of the brethren everywhere that we may continue to use the funds made available to us to the Lord's glory, and to the blessing of his people. We surely appreciate the co-operation of the brethren in connection with the financial needs of the work.

## GENERAL CONVENTION BULLETIN

### A New Meeting Place

THE 1972 General Convention will be held in a new place. We have been invited to hold this year's gathering at Western Kentucky University in Bowling Green, Kentucky. The convention dates are July 15-20.

Western Kentucky University has many modern buildings and a beautiful campus. The auditorium and dining rooms are in the new air-conditioned University Center. At mealtime it will not be necessary for anyone to leave the building.

The dorms are also air-conditioned and are near the auditorium. Once we have arrived on campus an automobile will no longer be needed. For those who so desire, a number of modern motels are nearby.

While we are glad to look forward to comfortable accommodations, what is even more important, we are anticipating a rich spiritual feast. Brethren from many parts of the United States and Canada will gather to be instructed in the beautiful basic fundamentals of present truth and to fellowship one with another.

We suggest that you begin to plan now to attend this special gathering of the Lord's people. It will be one of the highlights of the year! □



# ***Speakers' Appointments***

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## **Ministering the Glorious Gospel of Christ**

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

<b>A. H. KRUMPOLT</b>		Richmond, Va.	19
Baltimore, Md.	Jan. 9	Virginia Beach, Va.	20
Philadelphia, Pa.	9	Washington, D.C.	21
		New York, N. Y.	23
<b>JOSEPH PANUCCI</b>		Allentown, Pa.	25
New Haven, Conn.	Jan. 16	Catawissa, Pa.	26
		West Newton, Pa.	27
<b>GEORGE PASSIOS</b>		Youngstown, Pa.	28
Allentown, Pa.	Jan. 16	Columbus, Ohio	30
<b>E. K. PENROSE</b>			
Nashville, Tenn.	Jan. 5	<b>L. B. POST</b>	
Birmingham, Ala.	6	Paterson, N. J.	Jan. 9
St. Petersburg, Fla.	9, 10		
Miami, Fla.	11, 12	<b>H. J. TIEMEYER</b>	
Orlando, Fla.	13	Pottstown, Pa.	Jan. 30
Louisville, Ala.	16	<b>F. S. WASSMANN</b>	
Lynchburg, Va.	18	Sayville, N. Y.	Jan. 16

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## **THE MEMORIAL SUPPER**

**The proper date for the Memorial Supper in 1972 is Tuesday evening, March 28.**

# Conventions

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**CHICAGO, ILL., Dec. 31-Jan. 2**—H. L. Richards High School, 10601 South Central Avenue, Oak Lawn, Ill. Mr. Arthur Jezuit, 140 Forest Glen Road, Wood Dale, Ill.

**PHOENIX, ARIZ., Dec. 31-Jan. 2**—Phoenix Woman's Club, 302 East Earl Drive. Mrs. E. W. Enteman, 542 West Southern Ave.

**COLUMBUS, OHIO, Jan. 9**—N. W. Gardens, Independence Hall, N. W. Blvd. & N. Star Rd. Mrs. Lois Smith, 4294 Ellery Drive.

**ST. PETERSBURG, FLA., Jan. 9**—Heilman's Mobile Home Park, 8300 Seminole Blvd. (Alt. 19) Seminole. Mrs. Lloyd Hagensick, 518 81st Ave., North.

**CINCINNATI, OHIO, Jan. 16**—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mr. John Slavich, 126 S. 22nd St., Richmond, Ind.

**CHICAGO, ILL., Jan. 23**—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jezuit, 140 Forest Glen Road, Wood Dale, Ill.

**PALO ALTO, CALIF., Jan. 29, 30**—Mid-Peninsula YWCA, 4161 Alma St. Mrs. M. Blicharz, 16171 Jasmine Way, Los Gatos.

**DETROIT, MICH., Jan. 30**—Northwest Branch YWCA, 25940 Grand River. Mr. Daniel Kaziak, 17559 Annchester Ave.

**LOS ANGELES, CALIF., Jan. 30**—Masonic Temple, 933 South Hoover St. Mr. A. W. Abrahamsen, 710 South Hobart Blvd., Apt. 207.

**SACRAMENTO, CALIF., Feb. 19, 20**—Odd Fellows Hall, Ninth and K Streets. Mrs. E. F. Lankford, 6000 19th Ave.

**MINNEAPOLIS, MINN., Apr. 1, 2**  
**MIAMI, FLA., Apr. 8-10**—Florida Annual Convention

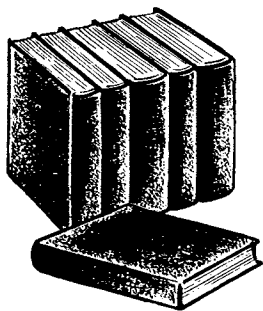
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## **1972 GENERAL CONVENTION**

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Bowling Green, Kentucky  
July 15-20**

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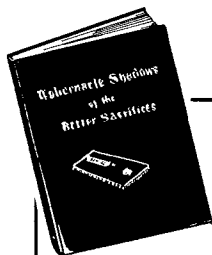
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## ***To us the SCRIPTURES CLEARLY TEACH...***

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

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

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

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

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

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