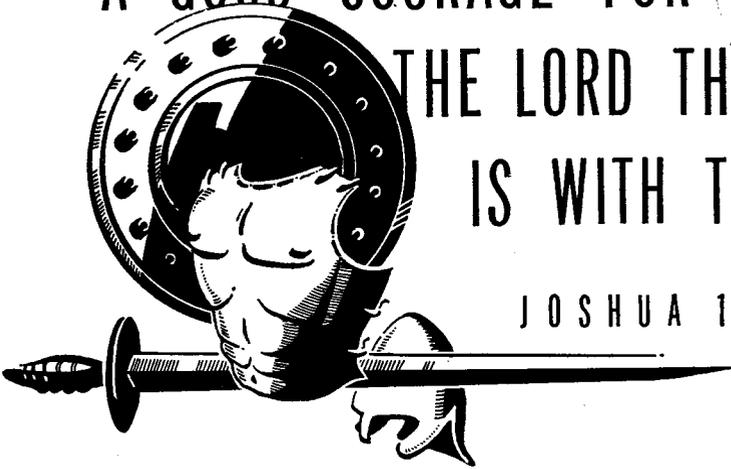


BE STRONG AND OF  
A GOOD COURAGE FOR  
THE LORD THY GOD  
IS WITH THEE.

JOSHUA 1:9



A HERALD OF CHRIST'S PRESENCE

*January 1953*

# THIS MONTH *in The Dawn*

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



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## *In This Issue*

"Talking Things Over" this month presents a report of the vineyard work for our fiscal year ending September 30, 1952. To us it is encouraging, and we trust that you will find it stimulating to your faith and zeal. The report begins on page 39.

Immediately following the report you will find a complete schedule of stations now carrying the "Frank and Ernest" programs in the United States and Canada. The foreign stations are listed on the bottom of this page.

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## *Children's Book Out of Stock*

An unprecedented demand for our children's book, "God's Promises Come True" has completely exhausted our supply, so it will not be possible at present to fill additional orders. However, a new edition is being prepared, and when these are ready, due announcement will be made. We hope that this will be within two or three months.

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### **AUSTRALIA**

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

### **AFRICA**

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

### **EUROPE**

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

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

### **INDIA**

"RADIO GOA"—4:15 p.m. Sundays; 31 metres, 9610 kc.

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# The Shape of Things to Come

IT IS but natural when entering upon a new year to wonder what lies ahead in the way of experiences in the religious, political, and international fields of human endeavor. However, a proper appraisal of our own lack of wisdom should cause all of us to realize that we cannot peer into the future for even as much as a day, or a week, and see in detail the shape of events to come with any great degree of accuracy.

Nevertheless, the general pattern of world trends is clearly set forth in the prophecies of the Bible, and discernible in the year by year global developments of this wonderful day in which we are living.

Jesus promised that when the Holy Spirit was poured out upon his waiting disciples at Pentecost it would show them "things to come." And it did! For the apostles, the Holy Spirit was a miraculous revealing power which enabled them to pen prophecies giving the general outline of the church's experience throughout the entire age, and to describe the shape of events in both the church and the world during the present transition period when the "present evil world" would be ending, and a new world beginning.

In fact, the ability given to all the inspired writers of the Bible to "see afar off" enabled them to forecast the shape of things to come for the next thousand years. And how glad we are that they did, for thus we have been given a glorious hope which is as bright as the promises of God.

Political and national events are closely related, and they exert a potent influence upon each other. In these areas of human endeavor the outlook for 1953 is extremely uncertain. A number of factors cause this, not the least of which is that there will be a new president in the White House at Washington. A change of presidency always means a period of adjustment, and sometimes of hesitancy on the part of business and other interests of the nation.

Now, however, because the United States has become such a dominant leader in world affairs, this uncertainty will doubtless be reflected more or less world-wide. World leaders everywhere realize the tightrope walking position the nations are in and how little it will take to disturb the uneasy balance which is precariously and temporarily being maintained. They know that a new president in the United States could easily make the difference between the present

armed peace (or if you prefer, "cold war") and an all-out shooting war, the rehearsal for which already is being held in Korea.

In 1951, Mr. W. G. Glugston, a distinguished political journalist of Kansas, wrote:

"On the day when President Truman leaves the White House our nation may well be facing, or in the midst of, the greatest crisis in our history. The fate of the country, and perhaps of all humanity, may be in the hands of the man who succeeds him. A word, a nod, a shake of the head by that man, may determine whether civilization is to survive or perish.

"No matter whether you are a congenital optimist, or such a pessimist that you believe all roads lead to disaster and that doomsday lies just ahead, you must be impressed, if not terrified, by all the accumulating indications that we are approaching critical climaxes both within the borders of our own country and throughout the world—climaxes with which the man who succeeds President Truman in the chief executive's job will have to deal."

Those who have faith in the promises of God which give assurance that we are now in "the day of the Lord" and that there is an overruling providence controlling the affairs of men realize that the fate of the world is not bound up in America's new president. We know that the shape of things to come, both this year, and on into the future, will be determined by divine decree. It might well be, of course, that the new president will seemingly have something to do with the turn of events during the year. If so, it will be by divine permission.

### The Prophetic Pattern

We are living at the time of our Lord's return, in the period of his second presence (Greek, **parousia**) and the end of the world (Greek, **aiou**, meaning age). (Matt. 24:3) In answer to the disciples' questions as to the signs which would identify this time, the Master said that there would be upon the earth "great tribulation." (Matt. 24:21) Jesus learned this from Daniel 12:1, where the present distress of nations is described as a "time of trouble, such as never was since there was a nation." All the prophecies reveal that we are not to look for a permanent peace to result from human efforts, of whatever sort they may be, or however sincere, or noble—that only Christ, earth's new King, will be able to solve the problems arising out of this "great tribulation."

According to the prophecies, the purpose of this "great tribulation" is to destroy this "present evil world." (Gal. 1:4) In "the day of the Lord," wrote Paul, sudden, or unexpected "destruction" shall come upon them as travail upon a woman with child. (I Thess. 5:2, 3) The unexpected nature of this trouble is emphasized by Paul's prophecy that it would come at a time when the world would be saying, "Peace and safety."

The explanation that the tribulation would be as "travail" enables us to discern the general shape of events in this "day of the Lord." The travail of childbirth comes in spasms, or intermittent seizures of pain, with periods of easement be-

tween. These pains are closer together as the birth of the child nears. Looking back to 1914, we can see that the "time of trouble" thus far has followed this pattern; and we should expect it to continue thus until the birth of the new order.

Paul had good authority for saying that the destructive trouble coming upon the world in the "day of the Lord" would be as "travail." Through the Prophet Isaiah the Lord had previously conveyed the same idea, saying: "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once."—Isa. 42:13, 14

In Psalm 46:6 we read, "The heathen [Gentiles] raged, the kingdoms were moved: he uttered his voice, the earth melted." Here, as in the prophecy of Isaiah quoted above, the Lord's voice, or cry, is seen to result in destruction, or, as David states it, the removal of kingdoms and the melting of the symbolic earth, or social order. But just as a travailing woman cries out only during her seizures of pain, so the Lord's voice has been exerting its influence in the spasms of trouble which, beginning particularly with 1914, have already caused the removal of most of the hereditary kingdoms of the Gentiles. The social order, or "earth," of which these kingdoms

were the ideological foundation, has also been "melting" as a result.

### **The Nations Gathered**

In Zephaniah 3:8 (and in other prophecies as well) the Lord tells us of his determination to "gather the nations" and to "assemble the kingdoms," and that this would be in order that he might pour upon them his "fierce anger" and that "all the earth" would be devoured by the fire of his jealousy. Thus we are furnished with another design in the general pattern of events to be expected in this day of the Lord. How clearly discernible this has been!

During the first World War, nearly all the nations of the earth were gathered on one side or the other of that titanic struggle.

Then came the now deceased "League of Nations."

Nearly all the nations gathered in London for an economic conference.

Then came the gathering for the second global struggle, followed by the "United Nations."

Now we have Russia with her satellites, and the United States heading the noncommunist nations of earth, with the two groups pitted against each other.

### **Out of the North**

Still another form in the general "shape" of the "great tribulation" is the fact that an "evil" comes "out of the north," "upon all the inhabitants of the land." This evil is likened to a "seething pot." This might well be unholy propaganda

## HIGHLIGHTS OF DAWN

which has so much to do with aligning the nations one against another, as well as inciting turmoil and insurrection within nations.—Jer. 1:13, 14

The prophecies give special emphasis to this evil out of the north in connection with a final assault against regathered Israel in the Promised Land.—Ezekiel 38:15-23

The prophecies also show that forces out of the “north” will have much to do with the destruction of symbolic Babylon. (Jer. 50:3, 9) This is another detail in the general pattern of events to which we should give attention in searching out the meaning of the “sure word of prophecy.” The life and death struggle between communism from the “north” and the totalitarianism of “Babylon” will continue, although there may be a temporary successful upsurge of power and authority on the part of papacy.

### **The Return of Israel**

Because this “day of the Lord” in which we are now living is, in its beginning, a time when his wrath is being poured out against the nations, most of the prophecies pertaining thereto are forecasts of destructive trouble. But there are exceptions. Among these are the promises of God that during this same time he would restore the people of natural Israel to the land which he gave to their fathers. This is also being accomplished, and is one of the very tangible evidences of the fact that we are indeed living in the early beginning of the kingdom age.

The returned exiles in Israel are having their difficulties. They do not, in fact, as yet possess all the Promised Land. They are passing through an economic crisis and their supply of food and clothing is meagre. But we can be sure of their ultimate position, for the prophecies present no uncertain message concerning God’s intentions toward his regathered people.

### **The Year Ahead**

Thus, while there are many prophecies to guide us in what to expect along general lines, these spirit-inspired forecasts do not reveal in advance the details of developments, either as to their shape or time.

We know that the whole scene is a “time of trouble, such as never was since there was a nation.”

We know that this trouble is in spasms.

We know that the nations unite in an effort to protect themselves in these spasms of trouble.

The prophecies also show that an “evil” out of the “north” plays an important part in the trouble; and that this evil is threatening both the civil and religious worlds.

While the prophecies make it clear that the destruction of the “present evil world” was to be accomplished by a series of violent “birth pangs,” they do not indicate clearly whether another of these is to start in 1953. There are many trouble spots, or areas of irritation, throughout the world which might easily erupt into a

global struggle before the end of the year—but will they?

We do not know!

Nor do we know whether or not the next world-wide seizure of pain will start in this way, or be precipitated by some other means. All we know is that these spasms will continue intermittently, until the destruction of Satan's world is complete.

Since the prophecies point out so clearly that there would be a uniting of nations to keep the peace, or to make strong in war, we can look for this trend to continue. The "League of Nations" fell apart, but the United Nations took its place. One of the prophecies declares, "Associate yourselves, . . . and ye shall be broken in pieces." (Isa. 8:9) We know from this that eventually all efforts to unite will end in failure and destruction, but we do not know how many attempts will be made before this final failure occurs.

We can expect that greater disturbing influences will continue to come out of the "north." Nor should we be surprised if for a time the threat to world peace now emanating from that region should subside and there would develop an appearance of "peace and safety." Even now, statesmen and politicians are fearing that that this will be the case, and that the world will thereby be lulled into a sense of security which will be false and dangerous.

It might even be that before the end of 1953 the whole world will

seemingly have settled down into a state of serenity so that the possibilities of all-out war will seem remote. But being acquainted with the general shape of things to come we will know that if such is the case it will be but one of the short periods of easement before the next spasm of destruction comes upon the world.

We know that God's hand is over Israel. The prophecies assure us of this, and emphasize also that they are to have all the land which God gave to their fathers. But herein lies one of the uncertainties so far as our ability to understand the details of future events is concerned. Today Israel is building up a strong and efficient army. The Arabs hold much of the land which the Israeli government wants, and desperately needs, in order to become economically secure. What will be done about it?

We don't know. But Mr. Hillyer H. Straton, who has recently returned from Israel, writing in **The Christian Century**, has this to say about the possibilities:

"After two days in Israel it was evident that the tremendously efficient Jewish army with its modern equipment and high morale would completely overrun what is left of Arab Palestine. It would be at the Jordan River in twenty-four hours. In such an eventuality a major **fait accompli** would be presented to the world, while the approximate ancient boundaries of the land of Israel would be achieved.

"Although it was never openly expressed I could not but feel that this was both the hope and the plan of the extreme nationalists who have great power in Israel. If this should happen

## HIGHLIGHTS OF DAWN

it is impossible to believe that the Arab world would sit idly by. Inevitably there would develop a major conflagration in the Near East that could easily and quickly set the whole world afire."

### Knowledge Increasing

The basic cause of the "great tribulation" in which the world has been engulfed for so many years is the fact that the due time has arrived in the divine plan for the kingdom of Christ to manifest its controlling power in the affairs of men, and to dispense the blessings God has promised to all the families of the earth. The old world must be destroyed in order for the new one to be established. One of the methods being employed for this purpose is the enlightenment of the masses.

This aspect of the "day of the Lord" is mentioned in several prophecies. "Knowledge shall be increased," wrote Daniel. (Dan. 12:4) David prophesied that the Lord's "lightnings" would enlighten the world, and that there would be a great trembling as a result. (Ps. 78:18; 97:4) Jesus described this same "shape" of things to come as a lightning, or brightshining, that would reach from the east even unto the west.—Matt. 24:27; Luke 17:24

We are witnessing the fulfilment of these prophecies. The impact of increasing knowledge is rocking the foundations of Satan's world. Hitherto unenlightened and downtrodden nations are stirring in rebellion, and demanding freedom and their just share of the earth's bounties. We can expect

to see this continue; and as we watch the prophetic news parade of 1953, the significance of many of the events will be better understood in the light of the foretold increase of knowledge.

This, after all, is the principal value of prophecy in the life of a Christian. Had the Lord revealed in advance that the "time of trouble" would spread out over a period of forty or more years, it might have been discouraging to some. But in the light of fulfilled prophecy, as we have witnessed it during those years, the divine purpose in it all becomes more and more apparent.

It would do us little good to know in advance just what will occur before the end of 1953. But when the year is over, and we look back upon it and note how its events which were related to prophecy all fit into the pattern of things foretold, our faith will be strengthened. Seeing these things when they come to pass (not before) causes us to look up and lift up our heads, knowing that our deliverance draweth nigh.—Luke 21:28

It is true, however, that the ultimate, or complete fulfilment of the prophecies can and should be known in advance. The saints at the beginning of the age knew that "this present evil world" would come to an end when our Lord returned. They knew that the people of Israel would be restored to the Promised Land. They rejoiced in the hope of the first resurrection of the church, and

## THE DAWN

were stimulated to faithfulness by their expectation of living and reigning with Christ.

The Early Church also rejoiced in the hope of being delivered from death, the same deliverance which we now see drawing near for ourselves. The disciples of Jesus then had access to the prophecies which outline the things which we now see, but they did not "see" the things which were foretold. To them these prophecies meant deliverance, and they do to us also. But in addition, and because they are in process of being fulfilled, we are assured that the promised deliverance is near.

The prophecies and promises of God pertaining to the work to be accomplished during the thousand years of Christ's reign, when his faithful followers reign with him, give us a wonderful assurance of "restitution" for the human race. This is one of the "things to come" which the Holy Spirit has revealed to the Lord's people in these last days. And how we rejoice that such a time of blessing is in store for the world!

But with respect to the foretold "times of restitution," as in the case of all the other "things to come," only the ultimate fact can be understood in advance. The prophecies contain the details, but they are understood only in the light of fulfilment.

Tears will be wiped from all faces.—Rev. 21:4

The eyes of the blind will be

opened, and the ears of the deaf unstopped.—Isa. 35:5

The ransomed of the Lord shall return from the tomb with great rejoicing.—Isa. 35:10

The wicked shall return to their "former estate."—Ezek. 16:55

The children shall come again "from the land of the enemy."—Jer. 31:15, 16; Matt. 2:18

The desire of all nations shall come.—Haggai 2:7

Every man shall dwell under his vine and fig tree.—Micah 4:4

They shall build houses and inhabit them, and long enjoy the work of their hands.—Isa. 65:21, 22

There shall be no more death, no more pain, no more sorrow, for the former things shall have passed away.—Rev. 21:4

All these and the many other promises of restitution give us the assurance that this "thing" which is to come will be marvelous beyond the ability of our fallen human minds to comprehend. But it is a general picture. We know that many of these expressions are partially symbolic, but we realize that the blessings which are symbolized will be much better than the symbols which are used to illustrate them. So we rejoice in this hope which we have for the world, although we cannot understand in detail all that will be involved in the fulfilment of God's promises appertaining thereto.

Let us realize that this same principle is true with respect to the prophecies which must yet

## HIGHLIGHTS OF DAWN

reach a complete fulfilment ere restitution blessings begin to flow out to the world. When we look back over the years since the beginning of the "day of the Lord" and see the extent to which many of the "end of the world" prophecies have already been fulfilled, it gives us the impression that we are standing at the very brink of the full consummation of our hopes.

And we are!

Doubtless 1953 will be a momentous year in the further fulfilment of prophecy. So let us be faithful watchers in Zion, that we may discern the meaning of events as they pass by, and thus have our faith strengthened in the ultimate, the complete shape of things to come, even the full manifestation of the kingdom and the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-23

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### The Day of Salvation

ONE of the serious errors which found its way into the beliefs of professed Christians during the Dark Ages is the idea that there is no hope of salvation for those who have died without accepting Christ. Actually, there isn't a text of Scripture from Genesis to Revelation to substantiate this conclusion. A text which is thought to prove it is II Corinthians 6:2, which reads, "I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation."

Many fail to realize that the first part of this text is a quotation from Isaiah 49:8-10, which is a wonderful promise of God to establish a covenant of blessing with the people. Paul quotes the portion of this promise which refers to those whom the Lord will use for this great future work of blessing mankind and applies it to the followers of Jesus during the present age.

This Gospel age is the "acceptable time," and is also the "day of salvation" referred to in this prophecy. It is this that Paul is telling us when he says "now" is the day of salvation. He is not referring at all to the present life of individual human beings. Instead of this text telling us that there is no hope for the unsaved dead, just the reverse is true, for the prophet shows that those who are now being accepted are being prepared to be God's instruments, in association with Jesus, to extend blessings to the entire non-church world during the age to come when a "new covenant" will be established with the people.—Jer. 31:31-34

## Tracing Character to Its Source

### LESSON FOR JANUARY 4

**GOLDEN TEXT:** "Keep thy heart with all diligence; for out of it are the issues of life."  
—Proverbs 4:23

**MATTHEW 15:1-11, 18-20**

**T**HE need for heart purity on the part of those who profess to be followers of Christ is the essential thought emphasized in today's lesson. This is an important consideration for the Christian at all times, and especially so at the beginning of a year. Well might all of the Lord's people earnestly pray, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—Psalm 139: 23, 24

The scribes and Pharisees made much of forms and ceremonies, and sought to condemn Jesus because he did not insist that his disciples conform to "the traditions of the elders" relating to ceremonial hand-washing before eating. Jesus promptly reminded them that they made void the commandments of God by their traditions, citing as an example their hypocritical method of setting aside their obligation to parents.

Another translation somewhat

clarifies Jesus' statement to the Pharisees concerning this particular tradition. We quote: "But you say, If anyone tells his father or his mother, What you would have gained from me is given to God, he need not honor his father." Apparently the religious rulers of Jesus' day were so corrupt that they were accepting from people a portion of what properly belonged to their father or mother, or both, on the pretense that such was a gift to God, and therefore relieved the children of further responsibility to parents. For this, Jesus called them hypocrites.

Jesus then quoted Isaiah 29:13, and applied it to the scribes and Pharisees. This prophecy describes a class which draws near to the Lord with their lips, yet their hearts are far from him. Jesus quoted the prophet as saying that these teach the "commandments of men." Isaiah called it "the precept of men," and explained that this "precept" was one which inculcates fear, or dread, of the Lord.

While Jesus applied Isaiah's prophecy to the hypocritical religious rulers of his day, it doubtless has a broader application, being descriptive of all, at any time, who use human traditions to replace the Word of God—especially if those traditions tend to substitute fear for love as a motive for the worship and service of God.

Having made it clear to the scribes and Pharisees that this selfish and hypocritical distortion of God's Law was far more reprehensible than a failure to wash one's hands before eating, he then explained what constitutes true purity, and that it is not produced by ceremonial hand-washing.

Turning from the scribes and Pharisees, and addressing the multitude, Jesus said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." It is out of the abundance of the heart that the mouth speaketh. This means that one's words reveal his true heart condition. If one's speech is unholy, it reflects an impure condition of heart.

God's judgment is based upon the heart condition of those who profess to serve him. If words of bitterness and impurity flow out from the heart it means that one is defiled in the sight of God. Besides, such unholy words have an unwholesome influence upon others, especially if they are not on the alert to close their minds to them.

How important it is, then, at the beginning of the new year, and at

## QUESTIONS

What is the important practical application of today's lesson?

Explain what Jesus meant by his statement recorded in verse 5.

In what manner does that which comes out of the mouth defile a man?

Upon what does God base his judgment of those who profess to serve him?

all times, to keep our hearts "with all diligence." Impurity and bitterness of heart will lead to spiritual blindness, and to an unjust judgment of our brethren. It is important, therefore, to cleanse our hearts of the first beginnings of sin. It is easier to keep our hearts pure than it is to purify them after they have become defiled.

Right habits of thought are essential to purity of heart. The Apostle Paul wrote: "Whosoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8

We are living in a world of sin, but we are not to be of the world. Satan is ever on the alert for an opportunity to poison our minds with evil surmisings, particularly concerning our brethren in Christ. Our only safety is in keeping our hearts pure, and one of the strong defenses against the evil attacks made against our hearts is to "think on these things."

## Confessing and Following Christ

GOLDEN TEXT: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God."  
—Matthew 16:16

### MATTHEW 16:13-25

**W**HEN Peter said to Jesus, "Thou art the Christ, the Son of the living God," the Master replied, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "Flesh and blood" vision could see Jesus only as a great prophet. Those who heard him gladly, and rejoiced in the gracious words which he spoke, were convinced of his virtues, and knew that he was an outstanding servant of God, but they did not perceive who he really was with relationship to the divine plan of human redemption and restoration.

Human wisdom saw Jesus merely as a prophet, but the vision given to Peter by God enabled him to see in Jesus the One whom all the prophets had promised, the One whom God would send, and through whom all the families of the earth were to be blessed. Few, even of Jesus' disciples, grasped this glorious truth concerning the true identity of the Master.

"Thou art Peter; and upon this rock I will build my church." Two Greek words are used in this statement, both meaning a rock. However, the one which is translated

"Peter" signifies a small stone, or a fragment of rock; while the one translated "rock" denotes a great boulder, or mass of rock. It seems reasonable to conclude that Jesus is contrasting the meaning of Peter's name with the great fact that the Christ, or the Messiah, was to be the foundation upon which the church would be built. Certainly Peter never claimed to be the foundation of the church of Christ.

"And the gates of hell shall not prevail against it." This assurance may well be related to the fact that soon after this Jesus was taken from his disciples and crucified. Until they learned the purpose of his death it must have seemed that "hades" had scored a victory over the divine purpose as centered in him. But the "gates of hell" were not powerful enough to hold the Head of the church in death. Divine power burst their bands asunder. He was raised from the dead, and all power was given to him, both in heaven and in earth.—Matt. 28:18

Nor could his body members be holden of death. True, they all "die like men," and "fall like one of the princes" (Ps. 82:6, 7); but in the divine purpose they are

brought forth in the "first resurrection" to live and reign with Christ a thousand years. (Rev. 20:6) Thus the "gates of hell" do not "prevail" against them.

Peter's confession was evidently near the close of the Master's earthly ministry, for we are informed that it was from this time forward that Jesus began to tell his disciples about his coming death and resurrection. Announcing his intention to go to Jerusalem where his enemies were waiting to kill him, Peter said to Jesus, "Be it far from thee, Lord." The Heavenly Father had given Peter sufficient spiritual vision to recognize that Jesus was the Christ; but as yet he did not discern that it was necessary for Christ to suffer and die as the Redeemer and Savior of the world.

Peter was not then able to understand how Jesus could become the ruler of the world if he were put to death. Evidently he had not clearly grasped the promise of a resurrection on the third day. He thought Jesus should at least make an effort to save his life instead of voluntarily putting himself in the path of danger. He knew that Jesus had done no wrong, so why should he be put to death?

With the coming of the Holy Spirit at Pentecost, Peter's vision was expanded to understand this also, not only as the principle of sacrifice involved related to Jesus, but he saw also that the church has the privilege of suffering and dying with him. He wrote, "If

## QUESTIONS

What were the people of Jesus' day unable to discern his true identity?

Explain what Jesus meant when he said to Peter, "Upon this rock I will build my church."

What did Jesus mean when he said that "the gates of hell" would not prevail against the church?

What great truth did Peter fail to understand prior to Pentecost?

when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps."—I Pet. 2:20, 21

Not many throughout the age have grasped this further truth concerning the sufferings of Christ, that is, that these sufferings were not finished on Calvary. Paul wrote that he rejoiced in the privilege he had of filling up that which was "behind" of the sufferings of Christ.—Col. 1:24

All true followers of Jesus have likewise been given the opportunity of suffering with Christ. Jesus himself made this one of the terms of discipleship—"If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24

The promise is that those who suffer with Christ shall also reign with him. But to attain to this position with Jesus in his kingdom it is essential to continue in the narrow way of sacrifice and suffering "even unto death."—Rev. 2:10

## Witnesses of His Glory

**GOLDEN TEXT:** "While he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye him."  
—Matthew 17:5

**MATTHEW 17:1-8, 14-18**

**T**HE Transfiguration Vision can best be understood in the light of a statement made by Jesus to his disciples only six days before—"There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." (ch. 16:28) This is the last verse of chapter 16, then begins our lesson with chapter 17, where we read, "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them."

It is clear that the Transfiguration Vision was a fulfilment of Jesus' promise that some of the disciples would not taste death until they saw him coming in his kingdom. They saw a vision of the kingdom. Peter refers to this in the opening chapter of his second epistle, saying, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty."—II Pet. 1:16

This vision did much to con-

firm the disciples' faith that Jesus was the Messiah, the One whom God had sent to fulfil all his wonderful promises pertaining to a divine kingdom of righteousness through which blessings of peace and life would flow to all the families of the earth. They heard the Heavenly Father's declaration that Jesus was his beloved Son, and that he was well pleased with him. And in the vision they also saw Moses and Elijah.

Moses, the great lawgiver of Israel, had prophesied that the Lord would raise up a Prophet "like unto" him, and that the people would have an opportunity to obey this Prophet and live. (Deut. 18:18) Peter quoted this prophecy in his sermon on "the times of restitution of all things," and shows that it was to be fulfilled during Christ's second presence, when he would be reigning in power and great glory. (Acts 3:19-23) Seeing Moses in a vision of the kingdom would assure the disciples that all the promises God made through him would be fulfilled by Jesus, that he was "that Prophet."

The disciples also knew that God had promised the coming of "Elijah the prophet." (Mal. 4:5, 6) His

was to be a work of reformation—“turning the hearts of the fathers to the children, and the hearts of the children to their fathers.” John the Baptist accomplished a work of repentance in the hearts of some in his day. But this was only a limited fulfilment of the prophecy.

The major work of reformation and repentance is to be accomplished during the thousand years of the messianic kingdom. Since the transfiguration scene was a vision of the kingdom, it was appropriate that the disciples should see in it that which would give assurance that the prophecy of the coming Elijah would be fulfilled through the kingdom of Christ.

What the disciples witnessed on the “holy mount” was indeed a “vision.” Neither Moses nor Elijah was actually there, for they were “sleeping” with their “fathers.” Jesus was “transfigured” before the disciples, and they were impressed with the fact of his kingdom glory and power.

In this reassuring vision the Heavenly Father affirmed the fact that Jesus was his beloved Son. This must have meant much to the Master himself, as well as to his disciples. At the beginning of the Master’s ministry he heard the voice of his Father saying, “This is my beloved Son.” And now, on the Mount of Transfiguration, Jesus was being reassured of this blessed relationship.

It was not long after this that Jesus stood before his enemies, and heard the high priest ask, “Art

## QUESTIONS

What did the disciples have demonstrated to them by the Transfiguration Vision?

What lesson did Peter get from this vision, and how did he later refer to it?

Why was it appropriate for Moses and Elijah to be shown in this vision of the kingdom? Were they actually there?

Was the miracle that followed the transfiguration in any way related to it?

thou then the Son of God?” (Luke 22:70) How the reassuring words of his Father which he heard such a short time before must have strengthened him for this test! Without hesitation he replied to the priest, “I am.”—Mark 14:62

As Jesus and the disciples came down from the mount, a grieved father approached the Master asking help on behalf of his son who was a “lunatick.” The disciples had been empowered by Jesus to heal the sick and to cast out devils, but they had been unable to give relief in this case. Perhaps it was overruled by the Lord that Jesus should have this opportunity to demonstrate further his kingdom power. On the “holy mount” the disciples had seen a miraculous display of kingdom glory in the shining countenance and white clothing of Jesus, and now, in the healing of this son whom they had failed to help, they were given a practical demonstration of what the power of the kingdom would accomplish on behalf of all who have suffered under the rulership of Satan.

## Jesus Teaches Humility and Forgiveness

GOLDEN TEXT: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

—Matthew 18:3

MATTHEW 18:1-4, 15-22

**T**O BE "converted" means to undergo a change of heart and outlook. The disciples asked Jesus who would be greatest in the kingdom of heaven. This displayed a wrong viewpoint on their part. More than once Jesus found his disciples in heated controversy over this question, and two of them on one occasion made a special request that one might have the honor of sitting on the Master's right hand and the other on his left hand in the kingdom.

Jesus replied to the disciples by telling them that unless they were "converted" from this spirit of ambition, and became as "little children," they would not have any part in the kingdom of heaven. This was a difficult lesson for the disciples to learn, but through experience, and the coming of the Holy Spirit upon them at Pentecost, they were finally "converted."

Later Peter wrote, "All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand

of God, that he may exalt you in due time."—I Pet. 5:5, 6

Humility is closely related to the spirit of forgiveness. One who is truly humble will not find it difficult to forgive those who trespass against him, for he will not be overly concerned about his "rights" or his feelings. The course of procedure outlined by Jesus for "gaining" a brother who has trespassed against us should be followed in the spirit of humility.

The first step is to go to him alone. How many heartaches would be avoided if this simple instruction were followed. Too often we go to almost everybody else and tell them what brother so and so has done to us. Those from whom we thus seek sympathy often tell still others, unwittingly distorting the facts more or less. Thus the situation gets almost completely out of hand, and the feelings of many are wounded.

The tongue cannot be tamed, James tells us. It is difficult to understand why those who are running for the prize of the high calling of God in Christ Jesus, and who are setting their affections on things above, should seemingly get so much pleasure out of re-

peating rumors about their brethren. Usually each time a rumor is repeated, something is added to it, until finally it sounds like this: "Did you hear that Brother White has gone out of the truth? Yes, that's right! Sister Jones told me, and she said that Sister Brown had told her, and that Sister Brown had heard it direct from another sister who occasionally visits the ecclesia in which Sister White used to be the secretary. Too bad, isn't it?"

The promiscuous circulating of rumors concerning our brethren is directly opposite in principle to Jesus' instruction to go to the offending one alone, and even this is limited to those who may be injured by another's wrongdoing. If seemingly a brother has said or done something which injures us, going directly to him in the spirit of love may result in the discovery that his wrongdoing was not intentional, or that perhaps he had been misunderstood. Thus the matter is straightened out to the joy of all concerned.

If the injury was intended, and the brother shows wilfulness when approached, the other steps outlined by Jesus can be taken. But even then, it should not be a subject of unwholesome gossip among the brethren. Discussing the imperfections of others does not edify us as new creatures in Christ Jesus. It is better to think and talk about the things which are pure and wholesome, and of good report.

## QUESTIONS

What did Jesus mean by being "converted" and becoming as "little children"?

What did Peter later write on the subject of humility?

In what way is humility related to the spirit of forgiveness?

Outline the proper procedure on the part of a brother who has been unjustly treated by another brother.

What did Jesus mean when he said, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven"?

Jesus indicates that the decision of the consecrated, when they meet together to hear the case of an offending brother, is recognized by God as binding. The reason for this is that when two or three, or more, gather in the Lord's name, he meets with them and either directs or overrules their deliberations. The important consideration in this is that they meet in his name, and humbly yield to the guiding influence of the Holy Spirit. The result would be different if we met together determined to have our own way, and to be guided by our own prejudices.

To meet in the Lord's name, implies that his spirit of love is ruling in the hearts of those who thus assemble. Love does not surmise evil. Love is kind, and does not seek her own. When these qualities abound differences are easily resolved.—I Cor. 13:4-7

## **Questions on the Bible**

**Answers will be found in the article beginning on the next page**

Into what four classifications is the general subject matter of the Bible divided, and how are these presented?

What is the one central theme of the Bible which is supported and clarified by its diversified subject matter?

Explain the structural make-up of the Bible, its format, and of how many individual books it is composed.

In what manner does the fact that the Bible was written by many authors prove its divine inspiration?

Who is believed to have written, or compiled, the first book of the Bible?

Is the first chapter of Genesis intended to be a detailed account of the creation of the universe? What is its purpose?

What is the relationship of the remainder of the Bible to the first chapter of Genesis?

What is implied by the first promise of God concerning the "seed" of the "woman," and what is the relationship of Abel's offering to that promise?

How do we know that the Genesis story of the Flood is true?

What, in a general way, is contained in the Book of Genesis from the 6th chapter to its conclusion?

How did Moses obtain the necessary historical data which enabled him to compile the Book of Genesis?

Explain briefly what is contained in the Book of Exodus.

What is the main purpose of the Book of Leviticus?

Why is the fourth book of Moses called "Numbers"? Quote a text from this book suggesting God's blessing upon his people.

What is the main subject matter of "Deuteronomy"?

**(To be continued)**

# The Bible

## "The World's Best Seller"

**T**HERE is no book in the world, the name of which is so well known as the Bible. It is not a new book. In fact, it is probably the oldest book in the world, some parts of it having been written more than three thousand years ago. It has been translated into all the principal languages of the earth, and its moral and ethical teachings have undoubtedly done more to influence men and women to live nobler lives than any other single book that has ever been written. Today, in a pleasure-loving, unbelieving, and crime-plagued world the Bible is quoted by politicians, philosophers, editorial writers, and authors more than any other single book.

No book has had so many enthusiastic supporters, or has been so misunderstood by its friends; no book ever published has had such bitter enemies and has so successfully withstood their attacks. Thousands of its friends have died defending the Bible, while other thousands who have tried to discredit its teachings and destroy its influence are sleeping in death; yet the Bible lives, and continues at the top of best seller lists throughout the world.

In the fear-filled world of today there are increasing numbers of Bible believers who are con-

vinced that this peer of all books contains the explanation and points out the solution of the continued world distress with which human wisdom seems to be so completely unable to cope. This solution, they claim, is not a mere theory presented by the Bible, but a plan designed by the Creator which, in his own time and way, is being carried out to its ultimate grand conclusion through the administration of a government backed by divine authority and power.

If this is true, no one can afford to be uninformed concerning it, nor unacquainted with all the details pertaining thereto. If such information is contained in the Bible we will not want to let it remain in our bookcase, or on the parlor table, but will diligently endeavor to become familiar with the message it has for us in this time of frustration and despair.

But with many, studying the Bible seems a difficult task; for strange though it may be, this best known of all books in the world is probably the least understood. Fifty years ago the general public had a fair knowledge of what the Bible contains, and the man on the street usually recognized a quotation from the Bible when he heard it. This is not so true today, especially of the younger genera-

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tion. Frequently when politicians or statesmen use biblical phrases in their speeches many fail to recognize their source.

True, such expressions as "Golden Rule," the "Sermon on the Mount," "beating swords into plowshares," and at the Christmas season, "peace on earth and good will toward men," are associated with the Bible in the minds of practically all; but if asked the circumstances under which they were used, and where they are found in the Bible, many would be at a loss to answer.

Too frequently the Bible is considered a book principally for the use of the clergy, a source of texts and sayings to suggest themes for their weekly sermons; and for use at weddings and funerals. Nearly all agree that it is a good book to have in the home, but for one reason or another it is being consistently read and studied by very few—although recent polls show an upsurge of interest in Bible reading.

Just what is the Bible? What is its structural make-up, and what is its central theme, or message?

There are still thousands in the world who will say that the Bible is the Word of God, and we are among those. It seems to us, however, that more needs to be said to acquaint others with the Bible than merely to claim that it is God's Word. It is necessary to get acquainted with the book as a book, its layout and sequence of contents.

Generally speaking, the subject matter of the Bible might be divided into four classifications—historical, inspirational, doctrinal, and prophetic.

Its historical records cover a period of approximately four thousand years, beginning with the experiences of what the Bible declares to be the first man and woman, and ending some time about A. D. 96.

By "inspirational," we mean the promises of God to his people, and his exhortations to faithfulness in doing his will.

The "doctrinal" portions of the Bible outline the Creator's plan for the recovery of man from sin and death.

Its "prophecies" forecast the events of history down to our day, and for another thousand years yet to come.

These various subjects, with their ramifications, are not to be found separately in the Bible and under chapter headings. To a large extent, they are intermingled throughout the entire book. There are, of course, certain parts of the Bible which are more dominantly historical than others. This is true also of the other topics.

However, none of these principal topics of the Bible is to be considered as its one central theme. They are merely incidental to it, yet supporting and clarifying it. The central theme is the redemption and recovery of a sin-cursed and dying race. The need for this is revealed very early in the book,

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and its final accomplishment forecast at its close, by the reassuring statement that there shall be "no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4

The Bible is divided into two main sections, to which have been given the titles, "Old Testament" and "New Testament." The Old Testament historical records begin with the account of creation and terminate shortly before the birth of Jesus. Its prophecies forecast his birth and give assurance that the divine purpose of redemption to be accomplished by and through him would surely not fail.

The historical records of the New Testament begin with the birth of Jesus, testify to his unselfish devotion to the divine cause, even to the voluntary sacrifice of his life, and present indisputable evidence that he was raised from the dead in fulfilment of Old Testament prophecies.

The New Testament records also inform us concerning the experiences of the first disciples of Jesus, and the difficulties they encountered in the unbelieving world of that day. These thrilling narratives are found in the Book of The Acts of the Apostles.

Interwoven with New Testament history are frequent references to the promises and prophecies of the Old Testament, identifying their application to Christ and his followers, giving assurance that the fruition of the divine plan of redemption and recovery began with

him and will reach its glorious consummation at the close of the thousand years of his reign over the earth, which in the minds of so many millions of the human race is vaguely identified as "the Millennium."

### **The Book of "Books"**

Not only is the Bible divided into "Old" and "New" Testaments, but these are again divided into "books." There are, in all, sixty-six of these, thirty-nine of which are in the Old Testament, and twenty-seven in the New Testament. While we are confident that they were all written under divine inspiration, the Creator used human beings through which to speak.

In this very fact we have one of the strongest proofs that the Bible as a whole is the Word of God, for although its writers penned its messages under vastly different circumstances, covering a period of nearly two thousand years, they are eloquent in their harmony, and convincing in their consistent emphasis of the main theme song of God concerning the divine plan to rescue the dying race from sin and death during the Millennium, or thousand-year reign of Christ.

The first book of the Bible is called "Genesis," meaning, appropriately, the beginning. Moses is accredited as being its author, although his name appears nowhere in it. In fact, the Book of Genesis closes before Moses becomes a figure in Old Testament history. It is believed, however, that Moses, being learned in all

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the wisdom of the Egyptians (as we subsequently learn), compiled the Book of Genesis from information which was available to him, and which had been handed down from generation to generation from the time of creation.

The first chapter of Genesis contains an exceedingly brief account of God's creative work as it was concerned particularly with this planet Earth. It is not intended to be a full and scientific revelation of all the details involved in the work of creation. Nor is such a detailed record necessary to the purpose of the Bible, that purpose being to identify the origin of man, explain why he is now a dying creature, and to assure us that the Creator is carrying forward a glorious plan for man's recovery from sin and death, and to explain the details of that plan.

However, the brief account of creation as given us in Genesis is found to be fully in harmony with all scientific facts, when properly interpreted. Its "days" of creation, for example, are not periods of twenty-four hours, but long eras of time, each having an obscure beginning called "evening," and closing in a symbolic "morning" of completion.

In the "morning" stage of the sixth day "man" was created, "male and female." They were commanded to multiply and fill the earth, and subdue it. They were given dominion over the earth, and over all the lower forms of creation. So far as the earthly crea-

tion was concerned, man was the Creator's crowning work.

In the command given to our first parents to multiply and to fill the earth, and to subdue it, and in the promise that they were to have dominion over the earth, we have a brief statement of God's purpose in the creation of this first human pair. They are said to have been created in the divine image and likeness.

The record of the general work of creation contained in this first chapter of Genesis is merely in the nature of background material to help highlight the essential information concerning the creation of man, the account of which closes the chapter. The second chapter of Genesis, and of the Bible, then begins to present to us the details, not only of the creation of man, but also of the divine will for him, the fact of his disobedience to divine law, and his consequent condemnation to death.

From this point onward through its sixty-six books, the entire Bible continues to elaborate upon and emphasize the dire results of disobedience to divine law. But this is merely the background music in the great song of the Bible, for the melody notes of that song are concerned with the Creator's plan for the recovery of man from the result of his sin. If we fail to hear and to appreciate the heart-cheering strains of this divine theme song of love, it means that we have missed the real value and the essential purpose of the Bible.

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The first six chapters of Genesis present an exceedingly brief history of the antediluvian world, that is, from the creation of Adam to the Flood. It gives us a little information—although important—concerning two of Adam's children, Cain and Abel. It informs us that these two sons of Adam and Eve presented offerings to the Lord. Cain presented fruit of the field, and Abel presented a lamb. God accepted Abel's sacrifice, but did not accept Cain's. Cain then became jealous and murdered his brother.

Two important facts are brought to light by this brief narrative. One is the terrible result of allowing selfishness to rule the heart. The other is, that God, in accepting Abel's offering of a flesh and blood sacrifice, was beginning to unfold, by illustration, the fact that his plan of redemption and recovery of the human race from sin and death was to be based upon the shedding of blood.

At the time our first parents sinned against God and were sentenced to death and driven out of the Garden of Eden, God said that the "seed" of the "woman" would "bruise" the "serpent's head." Had God revealed his plan of redemption no further than this, no one could have known just what was meant by such a vague statement. However, as the story of the Bible unfolds, we discover that in reality it was the very first promise by God that he would send a Redeemer and a Savior into the world to rescue the human

family from death. Having made this promise, his acceptance of Abel's flesh and blood sacrifice shortly thereafter served to begin the disclosure of his plan of redemption.

According to the first six chapters of Genesis, the course of the world during that period was, as it has ever been, a downward one. It terminated in the Deluge of Noah's day. The story of the Flood is known to all. Some believe it, many do not. Archaeologists have confirmed the fact of a flood of waters in the Mesopotamian valley. It is claimed that proofs of such a flood exist in many other parts of the earth.

Not long after the Flood, a very important character in the story of the entire Bible appears on the scene. This is Abraham, originally called Abram. The remaining chapters of Genesis are concerned with the life of Abraham and his descendants down to the time when they were a nation of slaves in Egypt, and longing for deliverance.

In order to appreciate the Bible properly, it is necessary to recognize its divine inspiration. This means that apart from the fact that its various books were actually penned by human hands, the Creator, by his power, exercised a guiding control, and made sure that his plans and purposes were properly set forth.

It has long been supposed that Moses, in writing the Book of Genesis, obtained the essential facts from those to whom they had been handed down from genera-

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tion to generation. With divine supervision this would have been entirely possible, and by this method we could have been given a truly accurate record of what occurred from the time of creation down to the era when Moses was able to relate events—based upon his own personal observation and knowledge.

However, discoveries of archaeologists a few years ago tend to show that Moses had something more definite to guide him than oral reports based upon the memory of the ancients. Many clay tablets have been excavated which date back to the pre-Flood period. It has been discovered that a cuneiform style of writing was understood in those early days, and that clay tablets were used for the recording of family histories.

It seems that sometimes a whole series of tablets were employed to record the history of a single family, and that on the final tablet of the series the signature of the historian would be recorded. A noted student in England, who also was a firm believer in the Bible, discovered that the wording of these signatures was identical to a phrase which occurs several times in the Book of Genesis, the first, to which a name is attached, being found in chapter 5, verse 1, which reads, "This is the book of the generations of Adam, in the day that God created man."

It has been pointed out that the Hebrew word translated "generations" in this expression figura-

tively means "history," or historical record. It is not, therefore, the introduction to a narrative, but in all probability the closing of a record, and the signature of the one who wrote it. Freely translated it would mean, This is the historical record of Adam, beginning from the day when God created him.

In Genesis the 2nd chapter, verse 4, we read, "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." This is certainly a reference to what precedes, and the word in the Hebrew text would be much more properly translated "historical records," or "the account of."

The suggestion is that Adam inscribed these records on clay tablets, ending one narrative with Genesis 2:4 and beginning another shortly after the time of his creation, when he could write from personal experience and observation. Lending weight to this thought is the fact that throughout the account which precedes Adam's creation the expression frequently appears, "And God said," indicating that he had received this information direct from the Creator.

This would be before Adam transgressed God's law, and when he still enjoyed blessed fellowship and communion with his Creator. After Adam's creation the expression, "and God said," no longer appears. It would not need to, for if Adam wrote the history of his own family, he could do so upon

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the basis of his personal knowledge.

Later in the Book of Genesis, the expression "generations" is accredited to Noah, Shem, Terah, Ishmael, Isaac, Esau, and Jacob. It could well be that these actually recorded on tablets the information which, in each case, precedes this form of signature. If this be true, then all Moses needed to do was to compile this record into one complete "book." And in doing this, he properly gave credit to those who had first recorded its various sections.

Another internal evidence tending to substantiate this very reasonable theory is the manner in which, in a few instances, the name of a city is mentioned, and then an explanatory note giving the current name of that city. One of these instances occurs in Genesis 14:8, where the name "Bela" is mentioned, and then in parenthesis the explanation "(the same is Zoar)." This indicates clearly that Moses was copying a record written at a time when the name "Bela" was used, but for the benefit of clarity to his readers he inserted the information that "Bela" was now "Zoar."

Two facts stand out in this style. One is that Moses was merely following copy, and the other is his meticulous loyalty to the copy, a loyalty which caused him to record the original in its every detail, and then explain it when necessary, rather than to edit it without giving the reader the exact wording of the original. With such loyalty

displayed, it gives us confidence in the entire Book of Genesis, especially in view of the fact that it was also written under divine supervision.

### **Exodus, Leviticus, Numbers, Deuteronomy**

The next four "books" of the Bible were also written by Moses. These are, Exodus, Leviticus, Numbers, and Deuteronomy. The Book of Exodus, as its name implies, narrates the thrilling story of the deliverance of the children of Israel (descendants of Abraham) from their Egyptian taskmasters, and their exodus from Egypt. This involved many miraculous manifestations of God's loving care, such as bringing them through the Red Sea, and providing them with manna in the wilderness.

The Book of Exodus also narrates the miraculous manner in which, through Moses, God gave his Law to the Israelites. This Law is epitomized in the well-known Ten Commandments. The moral code represented in these commandments forms the basis of civilized laws in all the enlightened countries of the earth today. This attests their intrinsic worth, and a recognition by modern man that these laws given four thousand years ago cannot be improved upon. Should not this fact alone give us profound respect for the Book in which such laws were first recorded?

The name of the third book of the Bible, Leviticus, is derived from the name Levi, who was the head of one of the twelve tribes of

Israel. The tribe of Levi was the one selected by God to perform religious rites and services for the nation. This book presents in detail these various services, including the offering of many and varied sacrifices.

Later in our more detailed examination of the Bible, we will give further consideration to these services, and will note some of the wonderful lessons they contain. These lessons are intended to illuminate the divine plan of redemption for the human family, and to assure us of the restoration of the willing and obedient to everlasting life on the earth, as God originally purposed.

The Book of Numbers (the fourth in the Old Testament) probably gets its name from the opening chapter, in which the Lord gives instructions to Moses to "take the sum of all the congregation of Israel, and the number of their names." The entire book is largely a historical record of important events which occurred during the forty years when the nation of Israel wandered in the wilderness before they entered the Promised Land of Canaan.

Deuteronomy is the last of the five Mosaic books. As the name implies, this book consists largely of the repetition of important features of the Law previously given to Israel by God at the hand of Moses. This repetition appears chiefly as admonitions to faithfulness given by Moses in three discourses recorded in the book. This book also contains the recounting

of some of Israel's experiences during the forty years' wandering in the wilderness before entering the Promised Land of Canaan.

Deuteronomy also contains prophecy. One of these is recorded in chapter 18, verses 18 and 19. The prophecy reads, "I [the Lord] will raise them up a Prophet from among their brethren, like unto thee [Moses], and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

In the New Testament this prophecy is quoted by the Apostle Peter, and the explanation given that it will be fulfilled during what he describes as the "times of restitution of all things." "That Prophet" Peter indicates to be Christ Jesus, who will be "raised up" following his second coming. This will be during the Millennium.

The prophecy states of anyone who does not obey that Prophet that it will be "required of him." Peter interprets this to mean that such a one will be "destroyed from among the people." In this is seen a complete change from God's method of dealing with his people at the present time. It clearly indicates that the fulfilment of the prophecy is still future, and during the time when the righteous government of the Lord, described and promised throughout the Bible, will be exercising absolute control in the affairs of men.

## The Consecrated Life

**“Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”—Matthew 6:33**

**P**UTTING first things first is generally recognized as being a sound principle to follow. To be successful in business, it is essential that the primary needs of the business be given preference over personal likes and conveniences. The same is true in every walk of life—in the home, in social life, and in relationships between employer and employee. This is particularly true in the Christian life.

“Seeking” the kingdom of God is a full-time, all-absorbing occupation for every consecrated believer in Christ. It is not seeking the kingdom from the standpoint of endeavoring to be worthy of enjoying the blessings of the kingdom when those blessings begin to flow out to the people. It refers, rather, to a determined effort to be worthy of joint-heirship with Jesus, to reign with him as kings and priests in that promised “government.” Only a few will attain to such a high position. These are addressed by Jesus as a “little flock.”—Luke 12:32

This glorious “prize of the high calling of God” will be a “gift” in the sense that there is nothing any of us could do to really earn such

a royal position. On the other hand, the Lord does offer us the opportunity to demonstrate our love and loyalty to him through the faithful devotion of our all to his cause, even life itself. It seems like a simple test of worthiness, but when we endeavor actually to carry out these terms of discipleship they are found to be very exacting.

Probably the high cost of the consecrated life has had much to do with making the “little flock” so little.

### Counting the Cost

The Lord does not wish anyone to enter upon the consecrated life blindly, for he invites those who are considering it to sit down and “count the cost.” This appraisal is not made with the view of satisfying ourselves that what we will gain will be of far greater value than what we give up. Those who, through the influence of the truth, reach this point of decision in their lives, have already been convinced that the heavenly reward is of far greater value than the blessings of restitution. What they need to “count,” or to consider, is whether or not they will be able faithfully

to meet all the obligations which the terms of their consecration will place upon them.

Jesus' disciples believed that he had been sent by God to be the King and Christ of promise. They expected that he would set up a government in Judea that would extend its sphere of influence to the whole world. They were doubtless greatly inspired by all his wonderful teachings pertaining to the kingdom, although they failed to understand much that he said. However, they did grasp the idea, and rightly so, that he was offering them the opportunity to share the glory of his kingdom with him.

This is why they disputed among themselves as to which of them would be greatest in the kingdom. It was for this reason, also, that two of the disciples made the request to sit, one on Jesus' right hand and the other on his left hand in the kingdom. On no occasion did Jesus discourage his disciples from entertaining the hope of sharing in the glories of his kingdom. Rather, he encouraged them in this hope, assuring them that it was the "Father's good pleasure" that they should be joint-heirs with him.

But Jesus did explain to his disciples (and to us) that to secure such a high position of honor in the divine arrangement would be very costly. "Are ye able to drink of the cup that I shall drink of," he asked them, "and to be baptized with the baptism that I am baptized with?" (Matt. 20:22;

Mark 10:38) Those to whom this question was first asked replied, "We are able." Thousands since have given the same answer, and have undertaken to carry out the conditions, but many have fallen by the wayside, having become "weary in well-doing."—Gal. 6:9; II Thess. 3:13

Let us take a look at that "cup" of which the Master spoke. It is, of course, a symbolic cup, being suggestive of the sum total of his experiences in doing the Father's will. It was a "cup" which his Father had poured for him, a way of life from Jordan to the cross which was not planned by him, but by his Father.

And it was not an easy way. He had no freedom of choice. He could not choose his hours of labor, nor his times for rest. On one occasion when he sought rest, he did not find it, but was confronted with the fatiguing job of teaching and feeding the five thousand.—Matt. 14:13-23

Jesus had relatives and friends. He loved his parents and brethren. From the natural standpoint, he would have preferred a course in life which would have taken these into account and permitted him to enjoy their fellowship and friendship. But he could not follow his natural inclinations. He had come to do his Father's will, and to drink the "cup" which the Father had poured for him. To be faithful to this purpose resulted in the severance of many earthly ties, the giving up of the security of a home and family and becoming literally

a pilgrim and a stranger in the earth. "The foxes have holes, and the birds of the air have nests," the Master said, "but the Son of Man hath not where to lay his head."—Matt. 8:20; Luke 9:58

Had Jesus used his pleasing personality and the miracle-working power which had been given to him, merely to appeal to the public, he soon could have become the most popular person in all Israel. Influenced by these, many did follow him for a time. But Jesus also was given a message to proclaim. He exposed popular error, and was an unflinching advocate of unpopular truth. He was able to read the hearts of his enemies, and knew that they were hypocrites, and told them so.

This evoked their bitter animosity, and finally cost him his life. But it was all a part of the "cup" which the Father had poured for him; so he humbled himself, and became obedient unto death, even the death of the cross.

Are we able to drink of this cup?

We say so to God when we make our consecration, and we mean it, but how well are we doing with the undertaking? Perhaps we can measure the degree of our success by making a check as to whether or not, in keeping with our text, we are seeking "first" the kingdom of God. We cannot drink from the Master's cup and at the same time be sampling other cups. Doing the will of God was the first consideration of Jesus' life, and it must be first with us, or else we are not living up to the terms of

our consecration. Paul expressed the thought, saying, "This one thing I do."—Phil. 3:13

### "Give No Thought"

When we make a consecration to do the Lord's will, we begin to set our affections on things above, which means that earthly things should lose their attraction for us. (Col. 3:1-10) But herein lies the principal struggle of the entire Christian life. It is a struggle in which we come to grips with realities, and are called upon to deal with them upon the basis of faith and the true spirit of sacrifice. In this struggle we frequently are torn between the desire for material things, and the assurances given to us by the promises of God.

The strength which will overcome in this struggle is our faith.

Jesus brought this right down into a very practical area of understanding by admonishing us to "take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." (Matt. 6:25) This is what we are **not** to do. Instead, we are to "seek first the kingdom of God, and his righteousness; and all these things shall be added unto you."

It is all a matter of what we make the first consideration of life. In elaborating the lesson, Jesus said that the "Gentiles" seek after food, raiment, and other material things of life, meaning that the unconsecrated make these their first or primary consideration. This is natural and proper for

them. They want to feel secure for tomorrow, and if possible, for the day after tomorrow.

In these "last days" the problem of living has become so complex that in many countries the government has stepped into the picture, and through a co-operative arrangement provides for "social security," "unemployment insurance," and other measures calculated to give the "Gentiles" the assurance that they will continue to eat and to be clothed.

The consecrated benefit from these arrangements, even though food, clothing, and housing are to them merely secondary considerations. We realize that we need to eat, that our bodies have to be clothed and sheltered. These needs are very real, and affect us so vitally that it becomes a severe test of our faith to rise above them and to seek "first" the kingdom of God.

In our morning resolve we say, "My earliest thought I desire shall be, What shall I render unto the Lord for all his benefits?" This is the proper attitude for those who are seeking first the kingdom of God, but often we find that our earliest thoughts are concerned with the secondary matters of life, that we are "taking thought" for these just as the Gentiles do.

#### **"He Careth for You"**

When Jesus said that we should take no "thought" for our life, he used a Greek word which means "anxious thought," or, as we would say, to worry. It is essentially the same word as used by the Apostle

Peter, and translated, "care," when he wrote, "Casting all your care upon him; for he careth for you." (I Pet. 5:7) Paul used the same word when he wrote, "Be careful [anxious] for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6

A consecrated farmer must sow if he expects to reap. In all walks of life it is essential to give some consideration today to what our needs will be tomorrow. But it is not necessary to give anxious thought, to be worried, for we can cast all our care upon the Lord. Worry cripples the mind and paralyzes action. If we concern ourselves too much with what we shall eat and wherewithal we shall be clothed, our real objective in life will be set aside, made secondary, or perhaps neglected almost entirely.

Paul assures us that if we are "careful for nothing," and are thankful for the blessings provided by the Lord, then the "peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6, 7) With this peace of God ruling in our hearts we are in a position to concentrate our thoughts on the things pertaining to the kingdom. So, logically, Paul admonishes us to "think on these things."—Phil. 4:8

And there is no mistaking the end result in Christian thought and action of casting all our care upon the Lord, and therefore not

being worried about the material needs of life. Paul climaxed his admonition along this line by writing, "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."—Phil. 4:9

How plainly stated! If we want the "God of peace" to rule in our hearts, giving us the peace which passeth all human understanding, there are "things" for us to "do," the "things" which we have "learned," and "received," and "heard," and "seen" exemplified in the life of Paul.

This is merely another way of saying that we should follow the example of Christ. We have many noble examples of those who followed Christ, and Paul is one of them. He knew that according to the flesh it was not an easy way, but instead, a way of sacrifice, of weariness, of suffering. But Paul wanted to "know" Jesus in the sense of having a "fellowship" or partnership in his suffering. This was the "one thing" which dominated his thinking, his planning, and his action.

Not all in the Early Church were of this persuasion. There were nominal believers then, even as now. Paul tells us about them, saying, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example (for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose

God is their belly, and whose glory is in their shame, who mind earthly things)."—Phil. 3:17-19

We are not to suppose from this description that the ones Paul refers to were morally corrupt. It is just that he uses very strong language to emphasize that they were not walking in the way of sacrifice, that they were not seeking "first" the kingdom of God.

They were "minding earthly things," and to such an extent that what they ate had become as a god, demanding all their attention. They were giving too much thought to their material needs, so much that the "first" things of life had just about been crowded out entirely. They had forgotten that their "conversation" was supposed to be "in heaven," and that their main objective in life was to set their affections on things above.

In the case of those whom Paul thus describes, we may assume that they were failing entirely to "seek first the kingdom of God." They had become believers in name only. They may still have enjoyed the truth to some extent. If there was any time left after they had made adequate provision for their earthly needs, they would probably go occasionally to the meetings. They had not denied the Lord, although their course in life was in opposition to the principle of sacrifice represented in the "cross of Christ."

The danger to us is not so much that of going to this full extreme of giving anxious thought to the material needs of life, but of com-

promising between this extreme course of unfaithfulness and making our spiritual interests absolutely "first." Not to compromise is a costly procedure. That's why Jesus asked the disciples, "Are ye able?" Only by divine grace and strength are any of us able to walk in such a "narrow way."

Paul said that we should "do" what he had done, to follow his example. Let us notice what he actually did. When first he realized that Jesus was the Christ of promise, he inquired, "Lord, what wilt thou have me to do?" (Acts 9:6) Here is the true spirit of consecration. Obedience to this spirit led Paul to devote his entire life to the great mission of proclaiming the Gospel of Christ and serving the brethren of Christ; not merely under pleasant circumstances, nor when no inconvenience to the flesh was involved.

Paul's seeking "first" the kingdom of God took him among enemies in Jerusalem, where he was mobbed and almost killed. It took him on weary journeys by land and by sea. It led to bitter persecution, imprisonment, stripes, hunger, and other hardships. It finally resulted in his death in a Roman prison, just as Jesus' faithfulness led to his death on the cross.

Now we can understand what Paul meant when he wrote that we are to "do" what we "see" in him. It was surely true of Paul that he took no "thought" for his life. As Peter admonishes, Paul cast all his care upon the Lord. For this reason he was "careful for noth-

ing," but always thankful for whatever material things the Lord provided for him.

He did not, of course, expect that his food and clothing would drop down to him from the sky. On occasions he worked at his trade of tentmaking in order to secure his material needs. But ever and always he was seeking "first" those things which pertained to his spiritual life, and to the righteousness of the kingdom of God.

When Paul admonished, "Be careful for nothing," he did not imply that the Lord always makes abundant provision for our material needs, for later in the chapter he wrote concerning himself, "I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."—Phil. 4:12, 13

How often, perhaps, we have read these words, and have gotten from them merely the thought of Paul's own hardships, and his wonderful spirit of resignation to the Lord's will. But they should mean more to us than this, for they are related to his admonition to "do" what we "see" in him.

Let us remember that Paul did not at times go hungry because he was a poor manager of his material affairs, or because there was a depression in the land and he was among the unemployed and had no unemployment insurance. Rather, it was because he had followed the

leadings of the Lord in a course of sacrifice which relegated material needs into a position of such relative unimportance that at times he was temporarily without food.

Paul is not advocating the idea that in order to be a faithful Christian one must deliberately forsake all thought of providing the necessities of life with the certain knowledge that the result will be to suffer want and hunger. He said, "I am instructed both to be full and to be hungry." According to the Greek text, a better translation would be, "I am initiated into what it means to be full and to be hungry."

To Paul this was all in the Lord's providence, and he valued the lessons he had learned. He had plied his trade of tentmaking when opportunity offered. But when the call came to make another pilgrim journey, he accepted it as from the Lord and did not worry because he had no surplus funds laid aside for the proverbially rainy day.

It should be remembered, of course, that Paul, so far as we know, had no family obligations to consider. He needed only to think of himself so far as material needs were concerned. For this reason he was justified in giving even less consideration to food and raiment than those who have family responsibilities. It was pleasing to God for Paul to take a course which left him hungry on occasion, but none of us has the right to expect others to go hungry on account of our own lack of in-

terest in material things. This would be sacrificing them instead of ourselves.

Paul's reference to those "whose god is their belly," and his own course of faithfulness to the point where he did not always have ample food, highlight the two positions. Paul's position was, in principle, the ideal one. Seeking the kingdom actually was the first consideration of his life. Not many, perhaps, have been in a position to abandon their interest in material things so completely as Paul, but his example is the ideal to keep in mind.

Jesus said that no man can serve both God and Mammon. Those who consider what they eat and wear so important that they take first place in their lives are servants of Mammon. This is their first consideration. Our first consideration should be to do the will of God. He knows that we need food and clothing and shelter, and will provide these without the necessity of our taking them to heart so seriously that we will neglect the main objective of our consecrated life.

#### **Larger Barns**

Jesus' instruction to his disciples not to take anxious thought concerning tomorrow's needs is also recorded by Luke, chapter 12, beginning with the 22nd verse. This verse begins with the meaningful word, "Therefore." This indicates that the preceding thoughts have a close bearing on what follows. Looking back, we find that Jesus had just related the parable of the

man whose land yielded more bountifully than he had expected. His barns were filled. Thinking the matter over, he decided that he would tear down his barns and build larger ones. He concluded that in this way he could attain economic security and would not need to be at all concerned about his future needs. But just then he died—"This night thy soul shall be required of thee."

Then come the instructions "Therefore, . . . Take no thought for your life." In other words, do not take the sort of thought this man did, which was an anxious, selfish thought. It never occurred to him that the Lord had blessed his land in order that he might have a surplus which he could use for the benefit of others. Instead, he used this abundance as if the Lord had provided it solely for his own personal security. This was wrong.

The problems of the Lord's people today are not unlike they were at the beginning of the age. The vast majority of us are faced with the necessity of "making a living." Regardless of how we do this, proper attention must be given to it. If employed by another, whether an individual or a corporation, we should render faithful service. If we are conducting our own business, proper attention must be given to it in order that it might return to us that which we need.

Earning a living these days is not simple no matter how it is done, and it would be very easy to

give so much anxious thought to it that our main goal in life would be neglected. There is no set rule laid down in the Bible as to how much time or effort we should devote to material needs, and how much of our time and effort should be given directly to the Lord. This is a matter each consecrated follower of the Master must determine according to the circumstances.

Where our lesson does draw the line sharply is with respect to the manner in which we approach our necessary avocation and the need to keep it secondary, yes, even incidental, to seeking "first the kingdom of God." Even our work in the office, the factory, the home, or in our own business, should be done as unto the Lord. It is the Lord's will that we take care of our own, and we may properly consider whatever means of livelihood we have as being by his providence. The Lord has his own way of taking care of the sparrows, and so he has also of adding necessary material needs to those who "seek first the kingdom of God."

The consecrated life is a serious one, yet joyful, for we are not alone.

An Eye that never sleeps watches over us.

An Arm that is strong and tireless bears us up and gives us strength to continue. Let us, then, cast all our care upon Him, and press on in the way of sacrifice until we hear His, "Well done."

### God and the Logos

John 1:1-3 reads as follows: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." Please explain this text. Is the "Word" a person? Are God and the Word really one and the same person? Does the use of the singular pronoun in verse three prove that the Word and God both refer to the one Creator?

THIS beautiful text contains a great truth that has puzzled trinitarians, and also those who hold that our Lord Jesus never had an existence until he was born a babe in Bethlehem. To us it is a text which proves that our Lord Jesus had a prehuman existence and that he played an important part in the work of creation.

In order properly to understand this text, we must seek a more perfect translation of the original Greek wording than is found in the Authorized Version. The **Emphatic Diaglott** interlineary translation is more literally correct. It reads: "In the beginning was the Word [Greek, **Logos**], and the Word was with the God [**ton theon**] a god [**theos**] was the Word. This was in a beginning

with the God [**ton theon**]. All through it was done: and without it was done not even one that has been done."

Thus we learn that the creative function was the responsibility of the Word. But who is the Word? In Revelation 3:14 we are told that our Lord Jesus, the "faithful and true witness" was "the beginning of the creation of God." In the text of our question, the expression, "In the beginning was the Word," definitely links our Lord Jesus with the Word, for as such he was known during his pre-human life.

That the Word is a person there can be no doubt, for in John 1:14 the Word is presented to us as the Lord Jesus: "The Word was made flesh, and dwelt among us." He came to be our Savior; thus the connection of our Lord with both our creation, as shown in verse three, and our redemption, is closer than is commonly appreciated.

The Word was God's representative in carrying out the divine will in the work of creating the universe. As the messenger of God, he revealed the divine plan of the ages. Thus it could be said of him, who was the beginning of the creation of God, that "all things were made by him; and without him was not anything made that was made."

Let us examine the three propositions that the Apostle John was

presenting in this text and which he emphasized throughout his Gospel:

First: "In the beginning was the Word." In verse 14 of the same chapter, John speaks of the Word as "the only begotten of the Father." This is in harmony with his later statement in Revelation that he was "the beginning of the creation of God."

Second: "And the Word was with the God [ton theon]." That is, as his created Son, the Word was with his eternal Father and in communion and harmony with him.

Third: "The Word was a god [theos]." That is, he was a mighty one, as indicated in his carrying out of the divine purpose in the work of creation.

Thus this text maintains the personal distinction between God and the Word; the definite article **ton** is used here by the apostle in the Greek text as shown in the **Emphatic Diaglott** in order to contrast "the God" who is our Heavenly Father with the Word whom, as his Son, he has used both in the work of creation and redemption.

## Satan and the Angels

**In a recent issue of The Dawn you discussed "Angels—Good and Bad." Your thoughts have helped me to understand who the angels are. May I ask where Satan fits into the picture?**

ORIGINALLY Satan was a perfect creature, possessing a spirit nature. Prior to his defiance of

the principles of righteousness, he is spoken of in the Scriptures as Lucifer, an intelligent spirit being of great influence. Concerning him Isaiah 14:12-14 reads: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High."

Instead of gratefully appreciating the favor of God, which brought him into existence, Lucifer cultivated the spirit of pride and ambition, until it resulted, not only in a desire to be exalted "above the stars of God," but to be chiefest of all others, even to be like the most High; that is, to rival God as ruler of the universe. His ambition resulted in his downfall, and now, as the adversary of God and of truth, he is referred to as "that old serpent, which is the Devil, and Satan" (Rev. 20:2); and in Matthew 12:24 he is given the name of "Beelzebub the prince of the devils."

His ambitious desire to have a kingdom of his own caused him to take action shortly after Adam was created in Eden. He thought he saw an opportunity through alienating the human race from God to achieve his ambitious purpose, and so he beguiled mother Eve and caused Adam to trans-

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gress the law of God. But God permits any attempt to thwart his purpose to go only so far, for nothing will stop the establishment of his kingdom. Therefore we read in Revelation 20:1, 2, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years."

Concerning the angels, Jude 6 says: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day," which seems to imply that some might repent of their evil, and turn away from the leadership of Satan and in the judgment of the great Day again seek God's favor.

A clear distinction however, should be borne in mind as between Satan and the angels who kept not their first estate. Satan sinned wilfully against great light, and has, because of jealousy, persisted in opposing God and his kingdom. As we have seen, he will first be bound for a thousand years, at the end of which time he will be "loosed out of his prison" and will then again attempt to deceive the nations. But, after a "little season," the power of God will be exercised against him, and his end will be destruction in the second death.—Rev. 20:1-3, 7-10

That our Lord will have a part in putting down this archenemy

of God is assured in Hebrews 2:14 where we read: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil."

### "Terror of the Lord"

**II Corinthians 5:11 reads: "Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences." In your radio program you said that the Apostle Paul never preached eternal torment; what is the terror of the Lord if it is not the eternal torment which is the terror of the unsaved?**

THE sincere Bible student, in his search for truth, must constantly seek to learn what was in the mind of those who wrote under the inspiration of the Holy Spirit. It is sometimes found that the translators, who were not inspired, have not properly expressed the thought of the original text, thus new translations are being made in an attempt to present the original text more correctly. In order to better understand the text of our question, we quote from the well authenticated translation of Ferrar Fenton, which reads as follows: "Consequently, knowing how to reverence the Lord we persuade men—that we may shine forth to God; and I hope we shine forth also to your consciences."

The apostle is here discussing

the necessity of each one to appear before the judgment seat of Christ. He had learned that reverence of the Lord was not a passive acquiescence to Christianity, but that true reverence calls for deeds, for active participation in the ministry; and because of the blessings which he had received from this genuine reverence, he was endeavoring to win over others of the brethren to active service, persuading them of their privileges. He knew that God recognized the pure motives which prompted him, and he hoped that in their hearts they also knew that his efforts to arouse them out of lethargy were not from selfish motives, but for their good.

Another text in which the Greek word "**phobos**" occurs—this is the word from which the word "reverence" is properly translated in our text—is I Peter 3:15, which reads: "But sanctify the Lord in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." The margin of the Authorized Version has the word "reverence" as an equivalent of the word "fear" (**phobos**). Again in II Corinthians 7:1 the word terror would be entirely out of place, while the word "reverence" (**phobos**, again) properly expresses the atmosphere in which holiness is made perfect.

We see, therefore, that the text of our question is not discussing that which is terrible in our Lord, but rather, the apostle's conscious knowledge of the importance of

true reverence in the service of God. The Psalmist says, "The fear [reverence] of the Lord is the beginning of wisdom."—Ps. 111:10

## A Spiritual Famine

**I often come away from church with a feeling of complete discouragement. I have learned nothing and my hunger for the Lord is unsatisfied. What can I do to remedy this tendency?**

SAD as it may be, it is nevertheless true, that the Word of God is not taught in all the pulpits of Christendom. Many religious teachers do not believe that the Bible is the inspired Word of God. Others believe and teach the theory of self-salvation, through the process of evolution, instead of the truth that Jesus Christ "by the grace of God," tasted death for every man, and that in him alone is the hope of salvation. (Heb. 2:9; Acts 4:10-12) And many others teach a God so terrible in his judgments that the normal mind is repelled instead of being drawn to him. No one hungry for truth can be satisfied with the husks of error and unbelief.

To all who are hungry for truth, we suggest the study of the Word of God by means of a real helping hand to Bible Study in the book entitled, "The Divine Plan of the Ages." We also suggest a careful study of the articles that appear in The Dawn magazine; and if there is a group of the friends of "Frank and Ernest" in your community, who, like you, are hungry for the truth of the Bible, we suggest that you meet and study with them.

# The Vineyard Work for 1952

**T**HE work of ministering the truth, and of building one another up in our most holy faith, is a co-operative one in which those rejoicing in the light of present truth the world over are interested because they all have a part in it. One of the most important ways in which all can participate in this united labor in the Lord's vineyard is through prayer.

As we look back over the year, and recall the rich manner in which the Lord blessed the feeble efforts of his devoted people, we are more than ever conscious of the important part prayer did play in our mutual efforts. We know that every day there were thousands who remembered before the throne of heavenly grace the general interests of the harvest work, and the dear co-laborers everywhere.

With world conditions such as they are, it is a marvelous overruling providence of the Lord that makes it possible to promulgate the truth at all. On the other hand, these same distressing conditions help to prepare the minds and hearts of some to receive the message. So we might say that it is the worst of times and the best of times to bear witness to the kingdom message. This is true at least

in most of the noncommunist countries of the earth.

Through the year, nominal churchianity made tremendous efforts to revive a measure of religious fervor in the hearts of the people, and not without some success. The great publicity given to new translations of the Bible has served to revive a measure of interest in the study of the Lord's Word. These factors have helped to some extent to prepare the way for the truth. Very few of those who, by means of high pressure advertising campaigns, are induced to read the Bible, are able to understand very much of what they read, and their interest lags unless they can be given help to grasp its meaning. The truth, over the radio, by means of the printed page, and through personal contact, is reaching some of these and furnishing the help they need.

The uncertainty of future world events continues to fill the hearts of the people with fear. Some are too distraught to be interested in anything except their immediate security and well-being. Others are led to doubt the very existence of God. But the "distress of nations with perplexity" is softening the hearts of some, and causing them to turn to the Lord and to his

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Word. These are the ones who are made to "mourn" in this "day of vengeance," and those, therefore, whom we have the privilege of comforting with the "glad tidings."

Reports from the field, based upon personal observations and experiences, vary considerably. Some say that there seems to be less interest in religious things than ever before, that the people just don't want to listen to the truth. Others report that they find nearly everybody they talk to is anxious to learn the prophetic meaning of world events, and what this prolonged period of world distress is leading to.

These conflicting reports are quite understandable. It is true that indifference toward religion and unbelief in the Bible have been on the increase. This is probably more true in some communities than in others. It is more likely to be true in districts which are largely dominated by non-Fundamentalist denominations, for under the influence of these churches the people are fast losing all genuine faith in the Bible as the inspired Word of God.

But other localities can be quite different, which explains the varying experiences of the brethren as they endeavor to let their light shine among their neighbors and friends. Blessed are they, however, who continue faithfully to lay down their lives in bearing witness to the truth, regardless of whether those to whom they speak the Word manifest interest in the message, or whether, as some did when

Paul preached to them, they turn away and say, "We will hear thee at another time."

The commission of the Holy Spirit to bear witness to the truth contains no provision which says that if we get only meagre results, or perhaps no results, we need not continue the work. The greatest result of our service is the enrichment of the Lord's grace in our own hearts and lives. He wants us to continue laying down our lives in his service regardless of how encouraging or discouraging the results of our efforts may be so far as others being brought to the Lord and to the truth are concerned.

We are not reminding the brethren of this because the outward results of our united labors in the Lord have not been as encouraging during the past year as formerly, because they have. Since we do not keep membership rolls, we have no way of determining how many accepted the truth during the year, and consecrated themselves to the Lord and to his service. Judging, however, from correspondence, the number of immersions at conventions, and by means of other contacts with the brethren, we believe the number was greater than in the year before.

This is not surprising, for the results of the radio witness, the monthly ministry of The Dawn, and continued reading of "Studies in the Scriptures" are cumulative. This highlights the importance of a constant ministry of the truth.

## TALKING THINGS OVER

A given individual might hear the kingdom message for a number of times before he begins to manifest any deep degree of interest. Promulgating the truth is in some respects an advertising project, and successful advertising calls for much repetition.

It is a cause for rejoicing that the brethren have been awake to their privilege of maintaining a continued ministry of the truth. We will never fully know this side of the veil what the effect of this has been, or to what extent it has helped to turn the minds of the people away from the hideous creeds of the Dark Ages, and toward the loving God of the Bible. One brother who passed beyond the veil during the year, when sending in his donation would almost always say that it was to help spread the "Gospel of love." How we have all rejoiced to co-operate in doing this!

We do not all enjoy the same privileges of service, but if we are doing the best we can in the use of whatever opportunities the Lord gives us, we are partners in the one great cause. And how real this should be to us as daily we meet at the throne of heavenly grace and thus make sure that the Lord is with us in this blessed fellowship of mutual service to one another, and of witnessing the glorious "Gospel of love" to the meek and mourning ones of earth.

### **The Pilgrim Ministry**

The Lord continued to bless the pilgrim work during the year. Brother S. E. Ranger completed his

long itinerary early in the fiscal year covered by this report. Others serving a month or more during the year were Brothers C. W. Zahnow (full time); J. Y. MacAulay (full time); J. A. Meggison; Everett Murray; Ernest G. Wylam; C. A. Sundbom; Edward E. Fay; G. Russell Pollock; G. P. Ostlander; Joseph H. Murray (England); Adolf Obenland; Ludlow Loomis; W. Norman Woodworth. These brethren visited the classes and served the public throughout the United States and Canada. Brothers Fay and Woodworth served also in the British Isles, and Brother Woodworth in several countries on the Continent.

In addition to these brethren, there were others who co-operated by visiting classes on week-ends, some spending a week or more of their vacation time in this service. Elders in almost all the larger classes found time to visit the smaller surrounding groups, much to the mutual blessing of all concerned. We do not have a list of these, but those for whom arrangements to serve were made through the pilgrim department of The Dawn were:

Brothers Henry E. Anderson; Julius Bednarz; Arthur H. Krumpolt; Raymond J. Krupa; Leon H. Norby; Fred Bright; Martin C. Mitchell; Roy E. Mitchell; Claude R. Weida; Orlando D. Deifer; Harry L. Young; Alfred L. Smith; G. M. Wilson; George O. Jeuck; Charles W. Janke; Levi Jacobs; Victor E. Samuels; Peter Kolliman; J. H. L. Trautfelter; W. N. Poe;

Felix S. Wassmann; David Dinwoodie; Frank E. French; D. J. Morehouse; Michael Stamulas; and Pantel Hatgis. And in Great Britain: Brothers William E. Pampling; C. A. Cornell; Leslie McKeown; P. Watts; and W. Clarke.

Total number of class meetings held by both the above groups of brethren: 1,655. Total attendance at these meetings 61,760.

Total number of public meetings served: 150. Total attendance: 12,773.

We think that this report is very encouraging. There is no way properly to evaluate the blessing imparted by these brethren as they served from place to place, but it is certain that thousands of hearts were encouraged and given a greater determination to continue on in the narrow way. Not only did they serve by their discourses, but in fellowshiping with the friends as well. This, indeed, is one of the most valuable features of the pilgrim service.

We would like to extend the pilgrim service to additional communities, if it be the Lord's will. There are many towns and cities throughout the United States and Canada where there are a number of Dawn subscribers, but so far as we are aware, no regular meetings are being held. We would like to hear from subscribers in as many of these places as possible. If you have never seen one of the traveling speakers listed to serve in your community, why not write to us about it? There is no charge for the pilgrim service.

Perhaps you would like to have a meeting in your home, or in a small hall which could be secured for such an occasion. Or perhaps you would like to have one of the speakers call to discuss the truth with you personally. In any case, write to us and let us know your wishes. Write to The Dawn, Pilgrim Department, East Rutherford, New Jersey.

In addition to the English language pilgrim work, Brothers E. G. Meylan and Paul Jerville served in the French language, in France, Belgium, and Switzerland; and Brother Herman Larsen served in the Danish language.

#### Free Literature

There were 5,352,220 tract pages of free literature distributed during the year, exclusive of booklets sent free in response to radio and other requests. This is represented mostly in the distribution of tracts and kingdom cards, although the total includes 130,000 consolation cards mailed to relatives of the deceased.

This figure indicates that the brethren have been very zealous in the distribution of free literature, and there is much evidence to show that this is still an effective method of promulgating the "Gospel of love." The figures reveal that approximately half of this free literature was in the form of small tracts—four Dawn-size pages. In most cases these tracts carried an announcement of the "Frank and Ernest" programs heard in the territory where they were distributed; and frequently,

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also, an announcement of the local Sunday meetings.

Perhaps all do not know that these tracts are available, and that in lots of one thousand or more, *The Dawn* will be glad to print special editions carrying the announcement of the radio witness and the local Sunday meetings at which an effort is made to interest the public. Write for information concerning this service.

Card distribution has also been heavy during the year. In many instances these cards were printed specially to advertise public meetings. In other cases they were designed to announce the witness over the radio. Practically every piece of free literature distributed during the year called attention to the radio programs. Thus the message not only went out in printed form, but also tied in with the oral witness which could be heard each week.

All this literature is furnished free by *The Dawn*, and paid for from the Free Literature Fund. It is our hope that more and more of the brethren will secure supplies of tracts or cards, and distribute as many as possible during the current year. The brethren taking part in this service are described as those "who volunteer to scatter golden gems like morning dew." For samples, or additional information, write to *The Dawn*, Free Literature Department, East Rutherford, New Jersey.

### **The Radio Witness**

As the brethren all know, the radio witness continued through-

out the year over the Mutual Network, as well as other stations in Canada, the Canal Zone, over Radio Luxembourg, and in the Italian and French languages over Radio Monte Carlo. There was an average of more than three hundred stations each week, or a total of more than sixteen thousand individual broadcasts. It would be very conservative to say that each of these broadcasts was heard by far more people than we could ever hope to reach at a public meeting. There were 111,337 requests for free literature.

Even if the people could be induced to attend public lectures, to give the same wide witness by this means would have required several hundred speakers addressing public meetings every day in the week. It would also have required additional large numbers of brethren working full time to arrange for these meetings and distribute the advertising matter. The cost would have been many times as great.

The brethren all know this, of course. We are mentioning it here merely to emphasize how the Lord, in his wisdom, has made it possible for his people, relatively small in number, to proclaim the truth so widely. It is one of the miracles of this "day of the Lord" in which we are living. And what a joy it has been to have a share in this miracle! Surely, it should make us all feel both thankful and humble that the Lord has used us thus to hold forth the Word of life in this dark and fear-filled world.

## THE DAWN

And this is a work in which we can all have a share, for it is still continuing. Radio programs are in a more competitive position now than they have ever been before. It cannot be assumed that just because a program is on the air, thousands are listening to it. Advertising helps to increase an audience, and we can all help to advertise the "Frank and Ernest" broadcasts. Tell your friends and neighbors about them. Send to The Dawn and get a supply of cards for this purpose. They are free. It would be difficult to estimate the extent our radio audience could be increased if all those interested did everything possible to make them known.

### Free Subscriptions

Some have found service during the year in helping to provide free subscriptions to The Dawn Magazine. There are those who are rejoicing in the truth today whose attention was first called to the message by The Dawn. Its month by month visits serve to keep the interest alive, and in the great variety of subject matter in each issue there is almost sure to be something which will appeal to the newly interested.

It has been urged by some that in view of the increased cost of production the subscription price of The Dawn should be increased. Perhaps so, but we like to think that by keeping it at the low price of \$1.00 it can be enjoyed by a greater number. One reason for not increasing the price is to make

it easier for those who are following up the "Frank and Ernest" inquiries to obtain subscriptions. When The Divine Plan of the Ages and twelve issues of The Dawn can be placed in the hands of the interested, they are well equipped to make progress in the truth.

The number who take advantage of the provision of the Free Subscription Fund is relatively small, and this doubtless is because the price is so low. However, we would like to remind follow-up workers, and others, that there is such a fund, and that when they find worthy cases they should not hesitate to take advantage of it. During the year there were 610 free yearly subscriptions on our list.

### IN FOREIGN FIELDS

The cost of this work is provided for in the Overseas Fund. The character of work in foreign fields has changed considerably from what it was a few years ago. Then the greatest needs were along material lines, whereas now the brethren are looking to us to supply them with an increasing amount of truth literature.

Work previously started in Italy was, during the year, put in our hands to continue, and if possible to enlarge. Great sacrifices had been made to provide the First Volume in the Italian language, and also "God and Reason." A considerable quantity of other literature in mimeograph form had also been provided. Now an Italian edition of The Dawn is being pub-

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lished in Italy, and plans are being made for other printed literature, and if possible, for pilgrim service.

During the year the brethren in Germany have been provided with a number of additional publications, among them the hymn book and Tabernacle Shadows. Various of our booklets have also been translated and published in the German and French languages.

The work in the Scandinavian countries, and in Greece, Switzerland, and France, was also blessed by the Lord during the year. Following are brief reports from the brethren in some of these countries:

### From Denmark

"We are thankful to our Heavenly Father when we look back upon the year 1952. We wish we had been able to do much more in his blessed service, but we acknowledge to be unworthy servants and able to do but little.

"It has been a great joy to us every month being able to publish The Dawn in Danish, which easily can be read in Norway too. Since October 1929 we have published a monthly magazine which reminded the friends of the great truths which the Lord so clearly reveals in his Word through Brother Russell's blessed service.

"Five years ago, through the faithful guidance of our Lord, we got in touch with the American Dawn, and, understanding we were of the same spirit and faith, we immediately determined to cooperate with you brethren. And

what a blessing this co-operation has been to our hearts and minds! And how thankful we are for the valuable articles you forward for our Danish Dawn (Daggy), articles which clearly indicate the fulfillment of the prophecies and God's wonderful promises in Christ Jesus. Every month we are looking forward to these articles which confirm the truth of God's holy Word.

"We are also thankful that through The Dawn we are able to follow the services for the truth overseas and abroad, and to keep our friends here informed along this line. Thus our fellowship with the brethren is not limited to the comparatively few friends of this country.

"One Sunday in June the friends in Copenhagen had the great joy of welcoming Brother W. N. Woodworth. A small local convention was arranged. The friends present were richly blessed.

"In the beginning of August we had a four-day convention at Slusemollen, Fuen. About seventy friends attended. It was indeed a rich blessing being together, enjoying the fellowship in Christ Jesus, and feeling the Spirit of God dwelling among us. All the friends thought this convention to be the best one ever had. One Norwegian sister and brother travelled with pleasure the long and expensive journey in order to attend this convention. Eight friends from Sweden also joined the convention. Three dear sisters from Copenhagen symbolized their full

consecration to God, and to follow Christ Jesus.

"After the convention Brother Axel Christensen (the convention was held on his premises) and Brother Herman Larsen and his wife, visited most friends in Jutland to encourage them in the most holy faith, and we hope to be able to continue this pilgrim service. A lot of tracts and kingdom cards have been distributed during the year. Yours in Christ, Brother Herman Larsen."

#### **In the French Language**

"Another year has gone. It has been a prosperous and blessed year in the distribution of spiritual food and of presenting the light of the Word of God and his good purposes to all. We thank the Lord for the privilege of participating in this wonderful mission of witnessing for the truth and of co-operating with our brethren in the same faith.

"Our French Dawn, *Aurore*, has been published regularly, though the difficulties seem to increase. Nevertheless we continue to proclaim to distressed humanity that the time for restitution is near, that the manifestation of the kingdom of God will soon take place. Meanwhile we continue to encourage the people of God.

"Many booklets have been published, so the message of Christ and the instruction of the Holy Scriptures have been increased. This is one method of promulgating the truth and of liberating many persons from the traditions

and misconceptions of the Dark Ages.

"We have had the joy to see the realization of our radio programs, permitting us to present the truth in this way. The dialogs bring joy, edification, and encouragement. Many letters reached us, and they are a real testimony.

"We made many trips to classes and individuals. These trips have been a blessing. We had much fellowship, and we realized a unity and a collaboration in many places. There were trips to England, to France, Switzerland, and Italy.

"In Italy, for so long a time without the Bible, we obtained a perfect communion of spirit. The brethren accepted with joy the precious truths which they did not know till that moment. So we obtained a more perfect collaboration to accomplish the work of our divine Master. We see now a new activity in the publication of the message there.

"We had many consolations, and we thank all the brethren who helped the work by their prayers and material contributions, which were greatly appreciated. All has been done with only the desire to do the Lord's will. We are glad to see elsewhere the same love, the same faith, the same zeal to overcome the difficulties and to do our best in announcing the good tidings, and to give honor to God."

#### **From Germany**

"Dear Brethren: Warm, hearty greetings in our dear Redeemer's name! We have again come to the

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end of a year—the second of our activities in Germany—and we stand with thankful hearts before the Lord on the threshold of the new year. We thank the Lord that he has, in his long-suffering, brought us all thus far. We thank him that he has so wonderfully overruled the interests of his work all over the world, that he has moved your hearts to sacrifices of love for us, and that we still can fight the good fight of faith shoulder to shoulder with you dear brethren in America.

“We want to say to all the brethren in America who have assisted us in such an unselfish manner that your zeal and constant adherence to present truth was a great source of encouragement to us here in Germany. Through your support it was possible to bring about a union of many brethren in Germany who in recent years were still, for various reasons, separated.

“One of the main contributing factors was the German Dawn. We still are not able to defray this expense alone, and are therefore especially thankful to you that you made its continuous editing possible, and made it available to the brethren at a subscription price far below the cost of publishing it.

“Your unselfish readiness to help has in the hearts of all the faithful built an enduring memorial of thankfulness. You have supplied us with a good amount of truth literature which will in the new year help us to spread the glad tidings throughout Germany. The German brethren hail with great

joy this increased opportunity to spread the truth about the times of restitution and Christ's kingdom.

“With the Lord's assistance, we hope to build up the pilgrim service in Germany in the new year. An increasing desire is manifested, especially by brethren in small groups and by isolated ones, to contact others of like precious faith. We know how important this service is to the cultivation of spiritual interests of the consecrated in our country. A few qualified brethren have offered their services in this capacity and have already undertaken short trips in their own districts. We pray that the Lord may guide also in this matter. We know that our needs are known to him and he will show us his will and way in this.

“Dear brethren, we could tell you many of our joys and experiences in the German work, but above all we do not want to forget the most important: the brethren behind the Iron Curtain express their thankfulness for your sympathy which you have repeatedly expressed, and they assure you that they continue to feel the tie which binds them to you in the spirit of love and oneness in present truth. Of this we are assured again and again when these dear ones come to visit us in Berlin (which they do in spite of great obstacles) and often tell us that they remember you and your work in their prayers.

“We assure you again of our deep thankfulness for all your love and help and of our great joy to be

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able to work together with you to the glory of the name of our glorious God, which we will do as long as he grants us the opportunity. We believe we can say this also for many German brethren in Switzerland, in Austria, and in Alsace Lorraine.

"We will close with the words of Hebrews 13:13-15, which express our thoughts: 'Let us go forth . . . unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.' Yours in the Master's service, Brother Kurt Krecker."

### From Great Britain

"Dawns: Not only do our records show an increase in the number of subscribers, but letters continually reach us expressing appreciation of the spiritual help derived from the monthly visit of The Dawn, leading and keeping the dear Lord's people beside the still waters of truth.

"Pilgrim Service: This was augmented during the year by the visits of Brothers Fay and Woodworth, whose ministries served much to build up the brethren in their most holy faith. The two one-day conventions in London, both served by Brother Woodworth, the second also by Brother Bayings, proved to be mountain-top experiences to the many who attended.

"Frank and Ernest' Broadcasts: These come weekly from Radio

Luxembourg at the late hour of 11:15 p. m. on Mondays, yet the number of new enquiries reached 5,324—an average of more than 100 per week. Some of these listeners are now Dawn subscribers, so in addition to the fifteen minute talk on the truth each week they get the monthly service of the magazine. Reports also show that one here and there regularly attend local meetings. The recent broadcast on Monday, November 3 brought in 180 enquiries, so the circle of listeners continues to increase, for which we thank God and take courage.

"Truly we can and do praise God from whom all blessings flow.—The British Committee."

### From Sweden

"Dear Friends at The Dawn: The work in Sweden is very small, because we are very few—most of us very old, and we are scattered all over Sweden, one here and one there. Also, nearly all have very little of this world's goods. However, generally speaking, all the friends are in a good spiritual condition.

"We are so thankful for the wonderful articles in The Dawn that we are using in 'Dagningen' (Swedish Dawn). We are also happy over the fact that our Dawn, on the outside looks just like the English Dawn.

"Lately we have found several friends who have come back to the truth as Brother Russell gave it to us. These are also now getting 'Dagningen.' So we are happy for the little we can do and are look-

## TALKING THINGS OVER

ing forward to anything the Lord may see fit to use us for. We send you all at The Dawn our warmest Christian love.

"During the year, the Swedish brethren distributed 67,000 tracts and kingdom cards and 1,000 copies of 'God and Reason.' Yours in the service, Brother N. C. Larsen."

### From Greece

How precious to all students of the Bible are its records of Paul's visit to Athens and the wonderful sermon he delivered to the Athenians while standing on Mars' Hill. This is impressed upon us when we realize that in Athens now—nineteen centuries later—there are consecrated followers of the Master who are rejoicing in the great plan of God which Paul preached on that occasion. The following letter is from one of these, a brother who, when standing in the doorway of his home, can look across the city of Athens and see Mars' Hill on the other side:

"Beloved Brethren: Greetings in the name of our Lord Jesus! In the end of this present year, lovingly I commune especially with you. First I want to thank God for all the benefits he has given to us, the blessings of joy which have been ours throughout the year 1952. And now that we near the new year, 1953, I wish for you the rich blessings and protection from the highest God of glory.

"I am also writing to you about the Lord's work in Greece. Our great enemy, the devil, tries many

times to upset the peace and faith of the consecrated. At times he seemingly succeeds, but actually he has failed. He has had no success in fulfilling his mean plans and evil purposes.

"The brethren here are standing fast in the truth of the Lord, and they serve the cause of the Lord with all means at their disposal—distributing tracts, booklets, and Bibles. We work under difficult circumstances, and we all appreciate what you are doing to help us. We are not permitted to work freely. Even our meetings need to be held with much carefulness.

"Here in Athens, by the Lord's help, we have two meetings a week, and the presence of the Lord is among us. He is filling us with rich blessings and joys. We received additional courage by the presence of Brother Woodworth among us. This visit is standing unforgettable for 1952, and we will remember it always.

"The Dawn in Greek (and in English for those who can read it) is reaching us each month. The postmasters in some parts of Greece will not permit them to be delivered, but we receive a bulk shipment here in Athens, and I remail them to the brethren who cannot receive them direct. All of us are standing in the truth, and are by your side, and by the side of all who serve the Lord Jesus. Extending to you our best wishes for the year 1953, I am yours in faith and hope, Brother D. Kap-patos."

### **“Good Hopes” for the Current Year**

Many new readers will want to know what we mean by “Good Hopes.” This expression denotes what one reasonably expects to be able to contribute toward the work during the year. It is a great aid to those who plan the work to have this indication in advance, for thus they have a general idea of the amount of funds which will be available from month to month.

Recently two of our brethren visited the leader of rather a large congregation of church people in a nearby city, for the purpose of discussing the truth with him. One of the objections this gentleman raised was to our method of raising money—or we might better say, lack of method. This man explained that he found it necessary to resort to high pressure tactics of various kinds in order to secure the money needed to run his church, and he did not see how we could manage in any other way.

But how different it is with those whose hearts have been touched by the true “Gospel of love”! We do not ask, “Must I give?” but, “May I sacrifice?” Thus, we need only to determine how best, and where, to use that which the Lord has put into our hands as his stewards. Our very lives belong to him, and whether it be our time, our talent, our influence, our

strength, our means, or whatever the Lord has entrusted to us, we are happy only when considering how best to carry out the terms of our consecration.

In reading the report for 1952, you will have seen that the principal co-operative activities are the pilgrim service, distribution of free literature, the radio work, providing free subscriptions, and the overseas work. To cover these departments of the general work we have the following funds:

**General**—used to supplement other funds when and where necessary: **Radio; Free Literature; Overseas; Traveling Speakers; and Free Subscriptions.**

Many brethren have already expressed their “Good Hopes” concerning the Radio Fund. We are calling attention to these other funds in connection with our yearly report, in order that all may have a complete picture of the privileges which are before us.

**Returnable Funds:** From time to time we are asked if the Dawn Bible Students Association has a provision for accepting funds with the understanding that if needed and requested, the money will later be returned. Although it has never been widely publicized, we do have such an arrangement. Full information concerning it will gladly be furnished upon request.



# Statistical "Good Hopes" Report

October 1, 1951—September 30, 1952

	Received	Transferred	Expended
General Fund . . . . .	\$ 26,996.51	-\$26,996.51	
Radio Fund . . . . .	140,035.96	8,844.43	\$148,880.39
Traveling Speakers Fund . . . . .	2,049.30	2,962.63	5,011.93
Free Literature Fund . . . . .	1,044.45	12,354.17	13,398.62
Free Subscription Fund . . . . .	118.00	492.00	610.00
Overseas Fund . . . . .	916.99	5,936.21	6,853.20
Dawn Publications, Subscriptions, etc.	33,995.21	7,249.47	41,244.68
Total Receipts and Expenditures . . .	<u>\$205,156.42</u>		<u>\$215,998.82</u>

## Weekly Prayer Meeting Texts

**JANUARY 1**—"O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved."—Psalm 66:8, 9 (Z. '03-3; Z. '14-216. Hymn 11)

**JANUARY 8**—"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."—I Thess. 5:15 (Z. '91-297; Z. '15-73. Hymn 267)

**JANUARY 15**—"What doth the Lord require of thee, but to do justly, and

to love mercy, and to walk humbly with thy God?"—Micah 6:8 (Z. '02-172; Z. '14-59; Z. '13-275. Hymn 229)

**JANUARY 22**—"Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord."—Psalm 31:24 (Z. '01-79; Z. '13-309. Hymn 93)

**JANUARY 29**—"The fear [reverence] of the Lord is the beginning of wisdom."—Psalm 111:10 (Z. '96-155; Z. '10-345. Hymn 114)

Hundreds of groups of earnest Christians throughout the world meet on Wednesday evenings for prayer and testimony, using the above texts as a basis for their meditations. These are the texts which appear in the Daily Heavenly Manna book for Thursdays. The hymn numbers are from "Hymns of Dawn." The other references are to reprints of articles written by Pastor C. T. Russell.

# "Frank and Ernest"

## BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

### ALABAMA

Andalusia WCTA 1340 9:30 p.m.  
Anniston WSPC 1390 12:15 p.m.  
Birmingham WILD 1490 10:45 a.m.  
Brewton WEBJ 1240 10:30 a.m.  
Cullman WKUL 1340 10:00 a.m.  
Decatur WMSL 1400 10:00 a.m.  
Demopolis WXAL 1400 10:00 a.m.  
Eufaula WULA 1240 10:00 a.m.  
Gadsden WJBY 1270 10:00 a.m.  
Haleyville WJBB 1230 10:00 a.m.  
Huntsville WBHP 1230 10:00 a.m.  
Jackson WPBB 1290 10:00 a.m.  
Montgomery WJJJ 1170 12:15 p.m.  
Muscle Shoals WLAY 1450 10:00 a.m.  
Opelika WJHO 1400 10:00 a.m.  
Selma WHBB 1490 10:00 a.m.  
Sylacauga WFEB 1340 10:00 a.m.  
Talladega WHTB 1270 10:00 a.m.  
Troy WTBK 1490 10:00 a.m.

### ARIZONA

Bisbee KSUN 1230 12:30 p.m.  
Phoenix KOY 550 6:45 p.m.  
Tucson KTUC 1400 11:30 a.m.  
Yuma KYMA 1400 10:45 a.m.

### ARKANSAS

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

### CALIFORNIA

Bakersfield KAFY 1490 11:00 a.m.  
Chico KHSL 1290 11:00 a.m.  
Fresno KYNO 1300 11:00 a.m.  
Los Angeles KHJ 930 11:00 a.m.  
Marysville KMYC 1450 11:00 a.m.  
Merced KYOS 1480 11:00 a.m.  
Paso Robles KPRL 1230 12:30 p.m.  
Redding KVCV 600 11:00 a.m.  
Salinas-Monterey KSBW 1380 11:00 a.m.  
San Bernardino KFXM 590 11:00 a.m.

San Diego KGB 1360 11:00 a.m.  
San Francisco KFRC 610 4:30 p.m.  
San Luis Obispo KVEC 920 11:00 a.m.  
Stackton KXOB 1280 11:00 a.m.  
Tulare-Visali KCOK 1270 11:00 a.m.

### COLORADO

Denver KFEL 950 11:15 a.m.  
Grand Junction KFXJ 920 10:45 a.m.  
La Junta KBNZ 1400 10:00 a.m.  
Trinidad KCRT 1240 9:00 a.m.

### CONNECTICUT

Hartford WONS 1410 1:00 p.m.

### DISTRICT OF COLUMBIA

Washington WEAM 1390 12:45 p.m.

### FLORIDA

Jacksonville WJHP 1320 12:45 p.m.  
Key West WKWF 1600 11:00 a.m.  
Lakeland Wonn 1230 12:45 p.m.  
Melbourne WMMB 1240 12:45 p.m.  
Miami Beach WKAT 1360 12:45 p.m.  
Orlando WLOF 950 9:30 a.m.  
St. Petersburg WTSP 1380 12:45 p.m.  
Winter Haven WSIR 1490 2:15 p.m.

### GEORGIA

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

### IDAHO

Boise KFXD 580 10:45 a.m.  
Coeur D'Alene KVENI 1240 11:00 a.m.  
Idaho Falls KIFI 1400 9:00 a.m.  
Lewiston KRLC 1350 11:00 a.m.  
Wallace KWAL 620 11:00 a.m.

### ILLINOIS

Cairo WKRO 1490 10:00 a.m.  
Chicago WGN 720 10:00 a.m.  
Herrin WJPF 1340 10:00 a.m.

## BROADCAST SCHEDULE

### INDIANA

Bedford WBIW 1340 10:00 a.m.  
 Fort Wayne WKJG 1380 10:00 a.m.  
 Lafayette WASK 1450 10:00 a.m.  
 Vincennes WAOV 1450 10:00 a.m.

### IOWA

Clinton KROS 1340 7:15 p.m.  
 Davenport KSTT 1170 10:00 a.m.  
 Des Moines KIOA 940 11:00 a.m.  
 Dubuque WDBQ 1490 10:00 a.m.  
 Shenandoah KFNF 920 10:00 a.m.  
 Sioux City KTRI 1470 10:00 a.m.

### KANSAS

Emporia KTSW 1400 12:00 noon  
 Topeka KTOP 1490 10:00 a.m.  
 Wichita KAKE 1240 10:45 a.m.

### KENTUCKY

Bawling Green WLBj 1410 10:00 a.m.  
 Cumberland WCPM 1490 10:00 a.m.  
 Frankfort WFKY 1490 10:00 a.m.  
 Harlan WHLN 1230 11:00 a.m.  
 Hazard WKIC 1340 10:00 a.m.  
 Louisville WGRC 790 12:15 p.m.  
 Maysville WFTM 1240 12:30 p.m.  
 Paintsville WSP1 1490 11:00 a.m.  
 Pikeville WPKE 1240 11:00 a.m.  
 Princeton WPKY 1580 10:00 a.m.  
 Somerset WSFC 1240 11:00 a.m.

### LOUISIANA

Lafayette KLFY 1420 10:00 a.m.  
 Lake Charles KAOK 1400 10:00 a.m.  
 Monroe KLIC 1230 10:00 a.m.  
 New Iberia KANE 1240 10:00 a.m.  
 New Orleans WNOE 1060 12:15 p.m.  
 Opelousas KSLO 1230 10:00 a.m.  
 Ruston KRUS 1490 10:00 a.m.  
 Shreveport KENT 1550 12:15 p.m.

### MAINE

Augusta WFAU 1340 11:00 a.m.  
 Lewiston WCOU 1240 11:00 a.m.  
 Portland WPOP 1450 11:00 a.m.

### MARYLAND

Baltimore WCBM 680 12:45 p.m.  
 Cambridge WCEN 1240 12:45 p.m.  
 Cumberland WDKY 1230 11:00 a.m.  
 Salisbury WBOC 960 1:15 p.m.

### MASSACHUSETTS

Boston WNAC 1260 12:45 p.m.  
 W. Yarmouth WOCB 1240 11:00 a.m.

### MICHIGAN

Alpena WATZ 1450 12:45 p.m.  
 Cadillac WATT 1240 12:45 p.m.  
 Detroit CKLW 800 9:30 a.m.  
 Iron River WIKB 1230 10:00 a.m.  
 Ironwood WJMS 630 10:00 a.m.  
 Jackson WKHM 970 11:00 a.m.  
 Muskegon WKNK 1600 12:45 p.m.  
 Petoskey WMBN 1340 12:45 p.m.

Port Huron  
 Saginaw  
 Traverse City

### MINNESOTA

Austin KAUS 1480 10:00 a.m.  
 Bemidji KBUN 1450 10:00 a.m.  
 Brainerd KLIZ 1400 10:00 a.m.  
 Duluth WREX 1080 10:45 a.m.  
 Marshall KMHL 1400 10:00 a.m.  
 Minneapolis WLOL 1330 8:15 a.m.  
 Wadena KWAD 920 11:45 a.m.

### MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.  
 Brookhaven WJMB 1340 10:00 a.m.  
 Columbia WCJU 1450 10:00 a.m.  
 Corinth WCMA 1230 10:00 a.m.  
 Greenville WJPR 1330 10:00 a.m.  
 Grenada WNAG 1400 10:00 a.m.  
 Jackson WRBC 620 10:00 a.m.  
 Tupelo WELO 1490 10:00 a.m.  
 Vicksburg WQBC 1420 10:00 a.m.  
 West Point WRQB 1450 10:00 a.m.  
 Yazoo City WAZF 1230 10:00 a.m.

### MISSOURI

Flat River KFMO 1240 10:00 a.m.  
 Hannibal KHMO 1070 12:15 p.m.  
 Jefferson City KWOS 1240 10:00 a.m.  
 Joplin WMBH 1450 10:00 a.m.  
 Kansas City KCMO 810 10:15 a.m.  
 Lebanon KLWT 1230 12:00 noon  
 Mexico KXEO 1340 10:45 a.m.  
 St. Joseph KFEQ 680 10:00 a.m.  
 St. Louis KXOK 630 11:45 a.m.  
 Sedalia KDRO 1490 10:00 a.m.  
 Springfield KICK 1340 10:00 a.m.

### MONTANA

Billings KBMY 1240 9:00 a.m.  
 Great Falls KMON 560 11:00 a.m.  
 Havre KOJM 610 9:00 a.m.  
 Helena KCAP 1340 9:00 a.m.  
 Lewistown KXLO 1230 9:00 a.m.  
 Miles City KRJF 1340 9:00 a.m.  
 Shelby KIYI 1230 9:00 a.m.

### NEBRASKA

Beatrice WKBE 1450 10:15 a.m.  
 Fremont KFGT 1340 10:00 a.m.  
 Hastings KHAS 1230 10:00 a.m.  
 Kearney KGFV 1340 10:00 a.m.  
 McCook KBRL 1450 10:00 a.m.  
 Omaha KBON 1490 10:30 a.m.  
 Scottsbluff KNEB 960 9:00 a.m.

### NEVADA

Elko KELK 1240 8:00 a.m.  
 Las Vegas KRAM 920 8:00 a.m.  
 Reno KATO 1340 11:00 a.m.

### NEW HAMPSHIRE

Manchester WMUR 610 10:45 a.m.

## THE DAWN

### NEW JERSEY

Atlantic City WMID 1340 11:00 a.m.

### NEW MEXICO

Alamogorda KAGL 1230 9:00 a.m.  
 Albuquerque KVER 1340 9:00 a.m.  
 Artesia KSVP 1450 9:00 a.m.  
 Clovis KICA 1240 9:45 a.m.  
 Hobbs KWEW 1490 9:00 a.m.  
 Las Cruces KOBE 1450 9:00 a.m.  
 Las Vegas KFUN 1230 9:00 a.m.  
 Raton KRTN 1490 9:00 a.m.  
 Roswell KGFL 1400 10:45 a.m.

### NEW YORK

Albany WROW 590 12:00 noon  
 Hornell WLEA 1480 11:00 a.m.  
 Malone WICY 1490 11:00 a.m.  
 New York WOR 710 8:45 a.m.  
 Ogdensburg WSLB 1400 12:15 p.m.  
 Oneonta WDOS 1400 11:00 a.m.  
 Plattsburg WIRY 1340 11:00 a.m.  
 Syracuse WNDR 1260 11:00 a.m.

### NORTH CAROLINA

Boone WATA 1450 1:45 p.m.  
 Brevard WPNF 1240 12:45 p.m.  
 Charlotte WIST 930 12:15 p.m.  
 Elkin WIFM 1540 11:00 a.m.  
 Greensboro WGBG 980 12:45 p.m.  
 Leaksville WLOE 1490 12:00 noon  
 Lumberton WTSB 1340 12:00 noon  
 Morgantown WMNC 1490 2:45 p.m.  
 Mt. Airy WSYD 1240 2:45 p.m.  
 Raleigh WRAL 1240 1:00 p.m.  
 Roanoke Rapids WCBT 1230 12:15 p.m.  
 Waynesville WHCC 1400 1:15 p.m.

### NORTH DAKOTA

Bismarck-Mandan KGCU 1270 10:00 a.m.  
 Devils Lake KDLR 1240 10:00 a.m.  
 Fargo-Moorhead KVOX 1340 10:00 a.m.  
 Grand Forks KNOX 1400 10:30 p.m.  
 Minot KLPM 1390 10:00 a.m.  
 Valley City KOVC 1490 10:00 a.m.

### OHIO

Ashland WATG 1340 11:30 a.m.  
 Belleaire WTRF 1290 11:00 a.m.  
 Cincinnati WCPO 1230 11:00 a.m.  
 Cleveland WHK 1420 10:30 a.m.  
 Columbus WHKC 610 12:45 p.m.  
 Dayton WONE 980 11:45 a.m.  
 Ironton WIRO 1230 11:00 a.m.  
 Marietta WMOA 1490 11:00 a.m.

### OKLAHOMA

Altus KHHW 1450 10:00 a.m.  
 Bartlesville KWON 1400 10:00 a.m.  
 Chickasha KWCO 1560 10:00 a.m.  
 Duncan KRHD 1350 10:00 a.m.  
 Elk City KASA 1240 10:00 a.m.

Oklahoma City KOCY 1340 10:00 a.m.  
 Okmulgee KHBG 1240 10:00 a.m.  
 Ponca City WBBZ 1230 10:00 a.m.  
 Stillwater KSPI 780 10:00 a.m.  
 Tulsa KAKC 970 10:00 a.m.  
 Woodward KSIW 1450 10:00 a.m.

### OREGON

Astoria KAST 1280 11:00 a.m.  
 Coos Bay KOOS 1280 11:00 a.m.  
 Eugene KORE 1450 11:00 a.m.  
 Klamath Falls KFJL 1240 11:00 a.m.  
 Portland KPOJ 1330 11:00 a.m.  
 Roseburg KRNR 1490 11:00 a.m.  
 Salem KSLM 1390 11:00 a.m.  
 The Dalles KODL 1230 9:15 a.m.

### PENNSYLVANIA

Altoona WRTA 1240 12:00 noon  
 Huntingdon WHUN 1400 11:00 a.m.  
 Lock Haven WBPZ 1230 11:00 a.m.  
 Oil City WKRZ 1240 12:45 a.m.  
 Philadelphia WIBG 990 6:15 p.m.  
 Pittsburgh KQV 1410 1:30 p.m.  
 Shamokin WISL 1480 11:00 a.m.  
 St. Mary's WKBI 1400 11:00 a.m.  
 Washington WJPA 1450 11:00 a.m.  
 Wilkes-Barre WBAX 1240 11:45 a.m.

### RHODE ISLAND

Providence WEAN 790 12:45 p.m.  
 Woonsocket WWON 1240 11:00 a.m.

### SOUTH CAROLINA

Anderson WANS 1280 11:00 a.m.  
 Bennettsville WBSC 1550 11:00 a.m.  
 Charleston WUSN 1450 11:00 a.m.  
 Columbia WNOK 1230 11:00 a.m.  
 Conway WLAT 1490 11:00 a.m.  
 Georgetown WGTN 1400 11:00 a.m.  
 Hartsville WHSC 1450 11:00 a.m.  
 Newberry WKDK 1240 11:00 a.m.  
 Orangeburg WRNO 1450 11:00 a.m.  
 Rock Hill WRHI 1340 3:15 p.m.  
 Walterboro WALD 1490 11:00 a.m.

### SOUTH DAKOTA

Deadwood KDSJ 980 9:00 a.m.  
 Sioux Falls KIHQ 1270 10:00 a.m.  
 Watertown KWAT 950 10:15 a.m.

### TENNESSEE

Athens WLAR 1450 11:00 a.m.  
 Clarksville WJZM 1400 10:00 a.m.  
 Columbia WKRM 1340 10:00 a.m.  
 Dyersburg WDSG 1450 10:00 a.m.  
 Fayetteville WEKR 1240 10:00 a.m.  
 Greeneville WGRV 1340 11:45 a.m.  
 Harriman WHBT 1230 1:00 p.m.  
 Lawrenceburg WDXE 1370 10:00 a.m.  
 Lewisburg WJJM 1490 10:00 a.m.  
 McMinnville WMMT 1230 10:00 a.m.

## BROADCAST SCHEDULE

Memphis	WHBQ	560	10:00	a.m.	Roanoke	WROV	1240	1:15	p.m.
Morristown	WCRK	1450	11:00	a.m.	Waynesboro	WAYB	1490	12:45	p.m.
Nashville	WMAK	1300	10:00	a.m.	Wytheville	WYVE	1280	12:45	p.m.
Oak Ridge	WATO	1490	11:00	a.m.	<b>WASHINGTON</b>				
Shelbyville	WHAL	1400	10:00	a.m.	Centralia	KELA	1470	11:00	a.m.
Union City	WENK	1240	10:00	a.m.	Olympia	KGY	1240	11:00	a.m.
Winchester	WCDT	1340	10:00	a.m.	Seattle	KVI	570	11:00	a.m.
<b>TEXAS</b>					Spokane	KNEW	790	10:15	p.m.
Abilene	KWKC	1340	10:00	a.m.	Walla Walla	KUJ	1420	11:00	a.m.
Alpine	KVLF	1240	10:00	a.m.	Wenatchee	KWNW	1340	11:00	a.m.
Bay City	KIOX	1270	10:00	a.m.	Yakima	KYAK	1400	12:45	p.m.
Borger	KHUZ	1490	10:00	a.m.	<b>WEST VIRGINIA</b>				
Bryan	KORA	1240	10:30	a.m.	Bluefield	WKOY	1240	12:45	p.m.
Childress	KCTX	1510	12:45	p.m.	Elkins	WDNE	1240	11:00	a.m.
Corpus Christi	KUNO	1400	11:00	a.m.	Fairmont	WVVW	1490	11:00	a.m.
Dallas	WRR	1310	10:00	a.m.	Logan	WLOG	1230	12:45	p.m.
El Paso	KSET	1340	9:00	a.m.	Martinsburg	WPEM	1340	11:00	a.m.
Fredericksburg	KNAF	1340	10:00	a.m.	Morgantown	WAJR	1230	11:00	a.m.
Harlingen	KSOX	1530	10:30	a.m.	Weston	WHAW	1450	11:00	a.m.
Huntsville	KSAM	1490	12:15	p.m.	Wheeling	WTRF	1290	11:00	a.m.
Laredo	KVOZ	1490	10:00	a.m.	Williamson	WBTH	1400	11:00	a.m.
Lubbock	KCBD	1590	10:00	a.m.	<b>WISCONSIN</b>				
Lufkin	KTRE	1420	10:00	a.m.	Appleton	WHBY	1230	11:45	a.m.
Marshall	KMHT	1450	10:00	a.m.	Ashland	WATW	1400	10:00	a.m.
Monahans	KVKM	1340	10:00	a.m.	Beloit	WGEZ	1490	11:00	a.m.
Odessa	KRIG	1410	10:00	a.m.	Eau Claire	WBIZ	1400	10:00	a.m.
Pampa	KPDN	1340	10:00	a.m.	Fond du Lac	KFIZ	1450	10:00	a.m.
Pecos	KIUN	1400	10:00	a.m.	Janesville	WCLO	1230	10:00	a.m.
Perryton	KEYE	1400	10:00	a.m.	La Crosse	WLCX	1490	10:00	a.m.
Port Arthur	KPAC	1250	10:00	a.m.	Madison	WISC	1480	10:00	a.m.
San Angelo	KTXL	1340	10:00	a.m.	Manitowoc	WOMT	1240	1:45	p.m.
San Antonio	KMAC	630	11:00	a.m.	Okmulgee	KHBG	1240	10:00	a.m.
Sherman-Dennison	KRRV	910	10:00	a.m.	Rhinelanders	WOBT	1240	10:00	a.m.
Stamford	KDWT	1400	10:00	a.m.	Rice Lake	WJMC	1240	10:00	a.m.
Sweetwater	KXOX	1240	10:00	a.m.	<b>WYOMING</b>				
Tyler	KGKB	1490	10:00	a.m.	Casper	KSPR	1470	9:30	p.m.
Uvalde	KVOU	1450	10:00	a.m.	Lander	KOVE	1230	9:00	a.m.
Vernon	KVWC	1490	10:00	a.m.	Powell	KPOW	1260	9:00	a.m.
Victoria	KVIC	1340	7:45	p.m.	Rock Springs	KVRS	1360	9:00	a.m.
Waca	KWTX	1230	10:00	a.m.	<b>CANADA</b>				
<b>UTAH</b>					Colgary	CKXL	1140	10:05	a.m.
Logan	KVNU	610	9:00	a.m.	Halifax	CJCH	920	10:00	a.m.
Ogden	KLO	1430	9:00	a.m.	Hamilton	CHML	900	9:45	a.m.
Price	KOAL	1230	9:00	a.m.	Orillia	CFOR	1570	9:45	a.m.
Provo	KOVO	960	10:45	a.m.	Ottawa	CFRA	560	8:05	a.m.
Salt Lake City	KALL	610	10:00	a.m.	Peterborough	CHEX	1430	10:30	a.m.
<b>VERMONT</b>					Prince Albert	CKBI	900	10:30	a.m.
Rutland	WSYB	1380	11:00	a.m.	Sarnia	CHOK	1070	9:45	a.m.
<b>VIRGINIA</b>					Vancouver	CJOR	600	10:45	a.m.
Blackstone	WKLV	1490	11:00	a.m.	Winnipeg	CKY	580	10:15	a.m.
Culpepper	WCVA	1490	1:00	p.m.	<b>PANAMA</b>				
Front Royal	WFTR	1450	12:15	p.m.	Panama City	HPM21	1060	6:15	p.m.
Galax	WBOB	1400	12:15	p.m.		HP5J	1380	6:15	p.m.
Lynchburg	WWOD	1390	12:45	p.m.		HP6J	9790	6:15	p.m.
Norton	WNVA	1450	11:00	a.m.	<hr/>				
Orange	WJMA	1340	11:00	a.m.	(For foreign broadcasts see page 1)				

## THE BRITISH SECTION

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### Testimonies

AS EACH of the Lord's consecrated children testifies, either privately in conversation, or publicly, they do so in the spirit of gratitude, praise, and worship to the Heavenly Father, confident that this thanksgiving will be acceptable, and desirous that God's great and holy name will be the more honoured and glorified. Testimonies of this kind are indeed fraught with much joy and blessing.

John wrote, "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth."—III John 3, 4

Paul wrote, "But just now, Timothy having come to us from you, and having brought us glad tidings of your faith and love, and that you have always a kind remembrance of us, longing to see us, even as we also you; on this account, brethren, we were comforted over you, in all our distress and affliction, by means of your faith. . . . For what gratitude can we return to God concerning you, for all the joy with which we rejoice on your account in the presence of our God."—I Thess. 3:6, 7, 9, **Diaglott**

The Scriptures abound with beautiful and stimulating testimonies which have been given by the Lord's faithful ones of Old, and how strengthening and encouraging for us, as God's children, to read and reread them. Take, for example, such testimonies as those by the Apostle Paul when in Jerusalem, as recorded in Acts 22:1-23; also when in Caesarea before King Agrippa, described in Acts 26:1-23.

In both these stirring testimonies, the apostle referred to the wonderful experience he had when on the way to Damascus. It was that outstanding occasion when Christ Jesus "laid hold on," or "apprehended," him for a very special purpose. And this extremely precious favour, at the very threshold of Paul's Christian life and work, seemed to have been vividly pictured in his mind when, later, he quoted the words recorded in Philippians 3:12 (**Diaglott**): "I pursue, if indeed I may lay hold on that for which also I was laid hold on by Christ."

The fully consecrated followers of Jesus today, find much joy in recalling and relating how and when they were "laid hold on" by Christ, and looking back to that very happy and wonderful introduction to Christ Jesus, and their acceptance of him as their personal Lord and Saviour—also very gratefully calling to mind the

## THE BRITISH SECTION

amazing way in which glorious truths in God's Word were revealed to them—they rejoice to testify how the Lord so very richly lavished his grace upon them.

In this connection a brother living in England has sent us the following testimony concerning his early Christian experiences:

“Throughout my experiences midst the awfulness of the battlefield, with all its torture and bloodshed in France during the First World War, a question frequently and forcibly entered my mind—‘Was all this Christianity?’

“Although brought up from childhood in one of the denominational systems of religion, regularly attending Sunday School and church services, I had no fixed opinion as to whether my military service was right or wrong, according to the Scriptures. The words of a clergyman who lived in my home town would ring in my ears—‘I am proud of my young men who have joined the army.’ But I did not use this point of view as a guide to my answering the question which pressed persistently upon my mind, ‘Was all this Christianity?’

“To me, modern warfare was very terrible to behold, and while in the battle area a copy of Tennyson's ‘In Memoriam’ came into my hands; three of its verses I now quote:

Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease,  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.  
Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

“These words thrilled me, and I wanted my colleagues in the army position to experience a similar thrill. But when reading and discussing these verses with them, they showed no interest. Within a few days the Armistice was signed (November 11, 1918). Seven weeks later I was home on leave, and my discharge from military service soon followed.

“My heart and mind, completely dissatisfied with warlike methods, and man's inhumanity to man, which makes countless thousands mourn, still sadly wanted right direction and instruction in life. Personally, I not only hated war, I abhorred it, and I was indeed ready for light and truth.

“Upon reaching home, wonder of wonders, I found that two of my relatives were attending a Sunday Bible study class which had been formed as the result of a series of public lectures near my home by some earnest and energetic Associated Bible Students from another district. It was a small assembly which had been formed, and I now gladly attended. As a key to the understanding and the study of the Scriptures, I found that use was being made of a little volume, ‘The Divine Plan of the Ages,’ nowadays so well-known

and highly valued by untold numbers of devout brethren.

"Soon I could see quite clearly that the Lord had, for some time past, been graciously drawing me to himself, also preparing my heart and mind to receive his precious truth, and was now wonderfully revealing the true Gospel of the kingdom to me. Although I was unaware, at the time, of the early divine drawing and guidance, and hence was neither appreciative nor thankful for such outstanding favours, the Lord's tender mercies continued on my behalf.

"But, studying 'The Divine Plan of the Ages,' with the inspired Word in hand, I soon became exceedingly thankful, because in the Scriptures, now becoming one harmonious whole, the Lord was revealing to me, not only himself, but also glorious truths concerning his great eternal purpose in Christ Jesus. He was not only answering my pressing question as to whether modern warfare with all its horrors was Christianity, but also many other urgent queries.

"And I shall ever be deeply grateful for the witness work done in my home town by those zealous brethren, whom I later learned to know and love, because their public Bible lectures resulted, by the Lord's grace, in the class being formed, through which the Heavenly Father very richly blessed me with the truth.

"During more recent years, rich spiritual blessings resulting from your untiring labours (of the Dawn Bible Students Association)

have been graciously directed my way. I continually rejoice in the wonderful 'Frank and Ernest' radio work, and indeed all your loving services, including all your most helpful publications. You so loyally and zealously proclaim the truth, and in a manner which I appreciate most highly, in the right spirit, even our Master's spirit.

"There were, for me, various physical deliverances on the battlefield, wherein my life was preserved, and for these I continue to be very grateful; but the most wonderful of all my experiences is that our Father in heaven should ever draw me to himself and his glorious truth, through his dear Son. Promptly offering myself in full consecration, there followed the heart realization of I John 3:1, 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' And, through an increasing measure of the Holy Spirit received, the inspired Word of God became to me, and still increasingly becomes, more and more precious.

"Words cannot adequately express all I feel, and owe, to our Father for calling me out of darkness into his marvelous light; and as I, in the words of the Apostle Paul, 'press along the line, toward the prize of the high calling of God in Christ Jesus,' and gladly assist others to do the same, I rejoice in my great privilege—by the Lord's continued help and blessing—to shine as a 'light' in the world, holding forth the Word of life."

### **The Importance and Value Of Testimony Meetings**

It is indeed good to testify to the Lord's overruling providences in our lives, not only in our earliest experiences in the Christian way, but also in the quite recent week-by-week evidences of God's leadings and blessings; and these testimonies should, at opportune times, be given in conversation, also in assemblies arranged for that purpose.

Such weekly meetings help to make all who attend more attentive to note the providences of God and the lessons of life, daily and hourly. Thus more valuable experience is gained daily, than when such events are passed by with little or no attention.

With many people, life is a business routine, or a dream. But as new creatures in Christ Jesus, we desire to have every day full of Christian experiences and intelligent thought, directed and moulded by the divine Word. Bible reading and meditation are vital, but our growth in grace depends not only upon what we read, but also upon the exercise of our mind, heart, and will, in connection with what we daily learn of God's Word.

Testimony meetings at which each child of God present, in simplicity and godly sincerity, recalls the Father's care and love and discipline for the week or so preceding, are surely very profitable. If each is careful to relate such features of his experience, his trials or triumphs, as will be helpful to others, all will be edified.

In Volume VI of "Studies in the Scriptures," pages 310 to 322, the question of testimony meetings is dealt with fully and very helpfully. It is there pointed out that growth in knowledge is very liable to detract from devotion—strange as it may appear that it should be so. We find our capacities so small, and our time for religious matters so limited, that if attention be energetically directed in one channel it is apt to lead to dwarfing in other directions.

The Christian is not to be all head and no heart, nor all heart and no head. The "spirit of a sound mind" directs us to cultivate all the fruits and graces which go to round out and complete a perfect character. The new creature must "make straight paths for his feet," lest, while cultivating one element of grace, he falls into danger through the lack of the proper exercise of another God-given faculty or privilege.

The qualities of devotion are found in all mankind in a greater or lesser degree of development. These mental qualities are called veneration and spirituality, and they summon to their aid the organs of conscience, hope, etc. If these be neglected, the result will be that interest in, and love for, the truth will degenerate; so that instead of our hearts being led to the Lord with greater appreciation of his love, and with greater desire to please, honour, and serve him, we will find the lower organs joining more in the controversy, taking the place of the higher ones,

## THE DAWN

and the investigations will come to be more in the light of mental philosophies, into which will enter combativeness and destructiveness, ambition, strife, and vainglory.

The new creature needs therefore, not only to unite devotional services, prayer, and praise, as a part of every meeting, but, we believe, needs in addition a special meeting of a devotional kind once a week, joined with which should be opportunities for testimony respecting Christian experiences; not, in the local weekly class, to repeatedly go back from one to twenty years, or more, to tell about one's conversion, etc., but an up-to-date testimony, referring specifically to the condition of the heart at the moment, and during the week intervening since the last meeting of a similar kind.

Such up-to-date testimonies prove helpful to those who hear; sometimes encouraging them by the rehearsal of favourable experiences, and sometimes comforting them by the narration of trials, difficulties, perplexities, etc., because they thus discern that they are not alone in having trying experiences, and sometimes failure.

Thus all may learn more fully the meaning of the words of the apostle, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (I Peter 4:12) They find that all who are the Lord's people have trials and difficulties, and each learns thus to sympathize with the other; and as the bond of sympathy

grows, the spirit of helpfulness grows, and the spirit of love—the Holy Spirit.

Undoubtedly every Christian has an abundance of opportunities for noting the lessons and experiences of life along various lines every week; but the majority, not thinking, not noticing, permit these valuable lessons to flow past them unrecognized, and learn chiefly from the larger and more bitter experiences of life what they might better have learned by taking heed to the Lord's daily dealings with them through his providences.

These experiences, and the lessons drawn from them, told by those at the meetings, should tend to broaden the sympathies of those present, leading them more and more to discern the beauties of peace, in contrast with strife—the blessing of the peace of God in the heart; and how it is possible to have this peace even when surrounded by turmoil and confusion, or distressing conditions over which we have no control.

The devotional features of these meetings will add to their profit. He who realizes most keenly his own defects, and who is most earnestly striving to grow in the graces of the Spirit, will be the most earnest in his devotion to the Lord, and in his desires to please him, and to partake more and more of his Holy Spirit.

"O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him:

talk ye of all his wondrous works.”  
—Ps. 105:1, 2



## Oxford Convention

THE annual one-day Convention held in Oxford proved to be a happy and helpful occasion. There was throughout the day, an enriching atmosphere of rejoicing. A goodly number of brethren assembled, and hearts were aglow with appreciation of the truth.

The morning address was given by Brother Pampling, the title being, “No Want to Them,” based upon Psalm 34:9. It was pointed out that the Hebrew word “*yare*” used twice in this text meant reverence and is so translated in Leviticus 19:30. There is no want to them who reverence Jehovah, those who walk uprightly before him. Whatever is for our good will not be withheld. (Psalm 84:11) Like David in the 23rd Psalm we can say, “Jehovah is my Shepherd; I shall not want.” We shall not want for anything during our earthly pilgrimage, for God’s goodness and mercy follow us (Hebrew, pursues us), and we shall eventually share in the resurrection inheritance, and dwell in the house of the Lord forever.

During the lunch interval, a meditation on the manna text for the day (Ps. 23:4) was led by Brother Clarke of Ipswich, which was most encouraging. In the afternoon, the praise and testimony

meeting was led by Brother Watts, which was followed by an address by Brother W. R. Chandler who based his remarks on Psalm 27, especially verse 4. We were reminded how desirable a thing it was, something that we should continually seek after, to be counted worthy by the Lord to dwell in his house; to behold the beauty of him who is the altogether lovely One, our perfect pattern; to enquire in his temple, studying to show ourselves approved unto God. Also in the words of the last verse in the psalm to wait on the Lord, to be of good courage.

The closing address was given by Brother Watts of Oxford, who spoke on “The Kingdom of God.” It was a refreshing and stimulating talk dealing with the two phases of the kingdom—spiritual and human. During this “Gospel age,” God has been calling out a people for his name. This called out class will eventually be joined to their Lord and constitute the heavenly phase. Then will come the earthly phase, those times of restitution spoken about by all of God’s holy prophets since the world began. Very fittingly the brother closed his talk by giving us a picture of the resurrection work completed.

The whole convention was a refreshing, encouraging, and stimulating experience. It was a season of spiritual uplift and rich blessings, and all too soon the delightful and profitable day come to a close with the singing of “God be with you till we meet again.”

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**SPEAKERS' APPOINTMENTS**

**W. CLARKE**  
 Ipswich ..... January 25

**C. A. CORNELL**  
 Welling ..... January 18  
 Oxford ..... 25  
 Anerley ..... February 22

**J. E. HUMPHREY**  
 Guildford ..... January 11  
 Eastleigh ..... February 15

**J. LESLIE MC KEOWN**  
 Belfast ..... January 25

**J. H. MURRAY**

Leigh (Afternoon) ..... January 11  
 Latchford (Evening) ..... 11  
 Swansea and Llanelly ..... 25  
 Doncaster ..... February 6  
 Dewsbury ..... 8

**W. E. PAMPLING**

Anerley ..... January 25  
 Luton ..... February 22

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**THE DAWN**

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# SPEAKERS' APPOINTMENTS

## Ministering the Glorious Gospel of Christ

<b>HENRY E. ANDERSON</b>			
Paterson, N. J. ....	January	18	
<b>WILLIAM A. BAKER</b>			
Yuma, Ariz. ....	Dec. 28, January	6	
Tucson, Ariz. ....		29, 30	
Phoenix, Ariz. ....	January	1-4	
San Diego, Calif. ....		7, 8	
Los Angeles, Calif. area ....		9-12	
San Luis Obispo, Calif. ....		13	
<b>JULIUS BEDNARZ</b>			
Philadelphia, Pa. ....	January	10, 11	
Pottstown, Pa. ....		25	
<b>EUGENE BURNS</b>			
Wallingford, Conn. ....	January	18	
<b>SHIRLEY C. DE GROOT</b>			
Phoenix, Ariz. ....	January	1-4	
<b>ORLANDO D. DEIFER</b>			
Philadelphia, Pa. ....	January	10, 11	
Wilkes-Barre, Pa. ....		25	
<b>EDWARD FAY</b>			
San Diego, Calif. ....	January	11	
<b>THOMAS FAY</b>			
Riverside, Calif. (Morning)	January	18	
Pomona, Calif. (Afternoon)		18	
<b>IRVING FOSS</b>			
Santa Ana, Calif. ....	January	25	
<b>TED HACK</b>			
Milwaukee, Wis. ....	January	11	
<b>WILLIAM J. HOLLISTER</b>			
Philadelphia, Pa. ....	January	10, 11	
<b>GEORGE O. JEUCK</b>			
St. Petersburg, Fla. ....	January	25	
		<b>PETER KOLLIMAN</b>	
Lancaster, Pa. ....	January	4	
Philadelphia, Pa. ....		10, 11	
		<b>ARTHUR H. KRUMPOLT</b>	
Groton, Conn. ....	January	17	
New London, Conn. ....		18	
Allentown, Pa. ....		25	
		<b>RAYMOND J. KRUPA</b>	
Philadelphia, Pa. ....	January	10, 11	
Washington, D. C. ....		25	
		<b>LUDLOW P. LOOMIS</b>	
Philadelphia, Pa. ....	January	10, 11	
New Haven, Conn. (Morning)		18	
Waterbury, Conn. (Afternoon)		18	
		<b>J. Y. MAC AULAY</b>	
Phoenix, Ariz. ....	January	1-4	
		<b>MARTIN C. MITCHELL</b>	
Philadelphia, Pa. ....	January	10, 11	
		<b>ROY E. MITCHELL</b>	
Paterson, N. J. ....	January	4	
		<b>EVERETT MURRAY</b>	
Chicago, Ill. ....	January	1	
		<b>N. MOLENAAR</b>	
Whittier, Calif. ....	January	18	
		<b>LEON H. NORBY</b>	
Philadelphia, Pa. ....	January	10, 11	
		<b>HARRY PASSIOS</b>	
Washington, Pa. ....	January	18	
		<b>LEO POST</b>	
Gary, Ind. ....	January	18	
		<b>KENNETH RAWSON</b>	
Easton, Pa. ....	January	25	
		<b>ALBERT SHEPPELBAUM</b>	
Kenosha, Wis. ....	January	18	

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<b>ALFRED L. SMITH</b>		Los Angeles, Calif. ....	11
Wilmington, Del. ....	January 4	San Luis Obispo, Calif. ....	12
		San Francisco, Calif. ....	13
<b>GEORGE P RIPPER</b>		Stockton, Calif. ....	14
Sacramento, Calif. ....	January 11	Sacramento, Calif. ....	15
		Chicago, Ill. ....	18
<b>ERNEST G. WYLAM</b>			
<b>J. I. VAN HORNE</b>		New Albany, Ind. ....	1, 2
East Liverpool, Ohio ....	January 11	Cincinnati, Ohio ....	3, 4
		Richmond, Ind. ....	5
<b>FELIX S. WASSMANN</b>		Muncie, Ind. ....	6
Philadelphia, Pa. ....	January 10, 11	Kenosha, Wis. ....	18
		New Brunswick, N. J. ....	18
<b>CHRISTIAN W. ZAHNOW</b>			
<b>CLAUDE R. WEIDA</b>		Kent, Ohio ....	Dec. 20-January 3
Philadelphia, Pa. ....	January 10, 11	Columbus, Ohio ....	4
		Dayton, Ohio ....	6
Reading, Pa. ....	18	Cincinnati, Ohio ....	7, 8
		New Albany, Ind. ....	9, 11
<b>GEORGE M. WILSON</b>		Madisonville, Ky. ....	12, 13
Duquesne, Pa. ....	January 4	Cape Girardeau, Mo. ....	14
		Paragould, Ark. ....	15
Philadelphia, Pa. ....	10, 11	Jonesboro, Ark. ....	16, 18
		Memphis, Tenn. ....	19-22
Monessen, Pa. ....	25	Little Rock, Ark. ....	23-25
		Stigler, Okla. ....	26, 27
<b>W. NORMAN WOODWORTH</b>		Oklahoma City, Okla. ....	28
Phoenix, Ariz. ....	January 3, 4	Ada, Okla. ....	29
		Bowie, Texas ....	February 1
Son Diego, Calif. ....	5	Ft. Worth, Texas ....	3, 4

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# CONVENTIONS

**CHICAGO, ILLINOIS, January 1**—All day New Year's Convention in the Masonic Temple, 912 North LaSalle Street.

**PHOENIX, ARIZONA, January 1-4**—Convention will be held at Osborn School, 3415 Central Avenue. For reservations and other information write class secretary, Mr. Stuart Sowers, 1730 East Roma Avenue.

**PHILADELPHIA, PA., January 10, 11**—Y. W. C. A. Building, 2027 Chestnut Street. It will be very much appreciated if those desiring reservations will write to the class secretary, Miss Alice K. Siddans, 1648 Dyre Street, Philadelphia 24, Pa., as far in advance of the convention as possible.

**BOWIE, TEXAS, January 18**—Regular third Sunday convention. For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

**CLEVELAND, OHIO, January 18**—Opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

**SALEM, OREGON, January 18**—Home gathering, 2339 State Street.

**CHICAGO, ILLINOIS, January 25**—912 North LaSalle Street.

**DETROIT, MICH., January 25**—Maccabees Building, Woodward Avenue at Putnam.

**ORLANDO, FLA., February 28-March 1.**

**MIAMI, FLA., March 6-8.**

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

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

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

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

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