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Highlights of DAWN

The World on Fire

BACK in the early 1930's, when the radio as a means of communication was coming into its own, a famous preacher by the name of Samuel Parkes Cadman conducted a question meeting over the radio on Sunday evenings, where he was known as the Radio Voice of America. One of the questions asked him was, "Do you think that the end of the world is near?" This was in the dark days of the Great Depression, and the outlook for mankind was indeed quite gloomy. Reverend Cadman's reply to that question was, "Don't worry. The end of the world won't come for fifty million years yet."

By this reply the good preacher hoped to comfort those who were fearful of the end of the world. The answer reflects an erroneous viewpoint of the end of the world, a viewpoint which at that time was held by essentially all who had any thoughts on the subject, and it is still the same today. This traditional and erroneous view of the end of the world came down to us from the Dark Ages. The view is that at some time this earth upon which we live will take fire, be reduced to a cinder, and its wicked inhabitants transferred to a hell of torment, and its righteous inhabitants whisked off to heaven. This viewpoint was so unrealistic to human thought that millions of people gave no serious consideration to it, except to allow it to keep them away from the Bible and from the study of its prophecies. They reasoned, and properly so, that if human experience is all to end in this calamitous way, it is just as well not to know too much about it or to become too interested in when and how it will occur.

If the teachings of the creeds on this subject were true, the Reverend Cadman was quite correct in his approach by endeavoring to assure the people that they had nothing to fear, that they would be long gone from the earthly scene before the end of the world came.

The Earth Abides Forever

Before we examine what the Bible really does teach concerning the end of the world we would like to call attention to the scriptural testimony assuring us that so far as this planet Earth upon which we live is concerned, it will never come to an end. In Ecclesiastes 1:4 we read, "One generation passeth away, and another generation cometh: but the earth abideth forever." Isaiah 45:18 reads, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

Here we are given the assurance that the Lord did not create this earth in vain. He formed it to be inhabited by man. It is man's home, his eternal home, and while he forfeited temporarily the right to live here, the Scriptures assure us that God in his love provided redemption through Christ Jesus, and that the dying race will, in God's due time, be restored to life on this planet which God prepared for them.

Quoting further from this same chapter in the prophecy of Isaiah, we read, "Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Savior; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."—Isa. 45:21-23

In the New Testament the Apostle Paul quotes this prophecy and applies its fulfillment to Jesus. Writing concerning Jesus, who gave his life for the salvation of the world, Paul tells us that in his death he made himself of no reputation, having taken upon himself the form of a servant, and having been made in the likeness of men: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:7-11

In other words, what the great Jehovah of the Old Testament foretold he would do, the Apostle Paul explains, is actually accomplished by Jesus through his death, resurrection, and exaltation. And the purpose behind all this is that the whole world of mankind, instead of being annihilated by the burning up of the earth, will find, as the Prophet Isaiah foretold, that God created the earth not in vain, but formed it to be inhabited, and that through obedience to the laws of the kingdom of God they will have the opportunity to gain salvation and to live here as humans forever.

A Social Order

The word world in the Bible is often a translation of a Greek word which simply means social order and has no reference at all to the planet Earth upon which we live. This is the world, according to the Bible, which comes to an end. The Apostle John wrote, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God

abideth forever.” (I John 2:15-17) In other words, it is the world that is characterized by the lust of the flesh, the lust of the eyes, and the pride of life that is to pass away. When we think of these evil characteristics of what the Bible calls “this present evil world,” we cannot help being glad that it will pass away. Indeed, every true Christian who understands this point should pray for the end of the world.

In the prophecies of the Bible pertaining to the end of the world very vivid symbolic expressions are used, among them fire. But this does not mean that literal fire will one day devour this planet upon which we live. It simply means what the President of the United States said near the beginning of the First World War. His observation was, “The world is on fire,” meaning by this that the passions of men and of women were so stirred up that there was no controlling them any more, and that almost anything could happen—even the destruction of the present social order.

And indeed, the social order that existed just prior to that First World War has been almost completely destroyed—destroyed by the devastation of war and other social upheavals. The Apostle Peter wrote, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.” (I Pet. 4:12, 13) Here the trying experiences of the Christian in this world of sin are symbolized by fire. It is these fiery experiences that burn away the dross of Christian character and make the follower of Jesus worthy to share with him in his kingdom.

The Earth Devoured

One of the Old Testament prophecies concerning the end of the world is found in Zephaniah 3:8, which reads, “Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations,

that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.” A clearer translation here would be “the fire of my zeal.” (Young) Here the earth is used as a symbol of a selfish social order (the one in which we are living today), which is to be devoured by fire—not ordinary fire, but the fire of God’s zeal. This does not mean literal fire at all, for the Scriptures indicate that the earth is devoured in other ways than by fire.

In Daniel 7:23 we read of a great beast which is described as being symbolic of a kingdom—“the fourth kingdom upon earth.” Students of the Bible are quite in agreement that this beast represents the Roman Empire. Concerning this beast the prophecy states that it shall be “diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.” Here we have the earth devoured and broken to pieces by a beast. So far as the planet Earth is concerned we know that it is still here. What that symbolic beast did would not imply at all that the earth itself would be devoured. Try to imagine what sort of beast would be capable of devouring the literal earth!

Nor do Zephaniah’s prophecies mean that the earth is devoured by fire. The earth’s being devoured by a beast simply denotes that this selfish government, or kingdom, appropriated to itself all the resources of the people and used them for its own selfish purposes. Being devoured by fire denotes trouble that would destroy Satan’s social order. This trouble is described in Daniel’s prophecy as “a time of trouble such as never was since there was a nation.” We know that it does not involve the destruction of the planet Earth, because in the very next verse of Zephaniah’s prophecy we read, “For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.” Thus we see that after the “earth” is destroyed by the fire of God’s zeal the planet itself, which God created for man, is still here. People are living upon it, and they turn to the Lord to serve him “with one consent.”

A prophecy in the 46th Psalm concerning the end of the world furnishes an additional interesting illustration of God's use of symbolic or pictorial language. The first verse of this prophecy reads, "God is our refuge and strength, a very present help in trouble." The trouble here referred to seems clearly to be the great time of trouble foretold in the prophecy of Daniel, chapter 12—the trouble which, according to Jesus in his reference to it in the New Testament, will cause the hearts of the people to be filled with fear. But in the prophecy of the 46th Psalm the second verse reads, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." It is interesting to examine this language more in detail. The Lord's people do not fear, although the earth be removed, and though the mountains be carried into the midst of the sea. Obviously, if the literal earth was removed there would be no mountains left to be carried into the sea, and no sea left into which the mountains could be carried.

"Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Jesus said that one of the manifestations of this great time of trouble which would destroy the selfish social order would be that the sea and the waves would be roaring. Here we are reminded of this and still are not fearful even though this be true, even though the mountains—symbolic of the powerful kingdoms of the earth—shake with the swelling of the roaring waters.

An explanation of this symbolic language is contained in Isaiah 17:12,13: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." The thought here, obviously, is of the stirred-up,

chaotic state of men and nations which makes the time of trouble such as never was since there was a nation. When we get to the 6th verse of the prophecy in the 46th Psalm we find that it is not the literal mountains that are removed at all, nor the literal water that rages, for we read, "The heathen [Gentiles] raged, the kingdoms were moved [instead of mountains being removed, the kingdoms were removed]: he uttered his voice, the earth melted."

Going on to the 8th verse of this prophecy in the 46th Psalm we read, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." (vss. 8,9) Then in the 10th verse we read, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

In this total prophecy we have a remarkable sequence of thought. First we are told that the earth is removed, that the mountains are carried into the midst of the sea. We are told that God uttered his voice and the earth melted. But in the 10th verse we find that the earth—the literal earth, that is—is still here, and God's name is exalted in it. Thus, we see that it is not the literal earth that is moved and melted, but the symbolic earth, the social order which exists upon the planet Earth, and that the purpose of this trouble is to destroy sin and selfishness that God's name may be exalted on this planet which he created to be a home for man. This is why Isaiah could say with such assurance that God created the earth not in vain, but formed it to be inhabited.

In II Peter 3:3-6 there is introduced a very meaningful prophecy concerning the end of the world. First he mentions the fact that there would come in the last days "scoffers, walking after their own lusts," or desires. These scoffers say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the

beginning of the creation.' It is generally believed by students of the prophecies that the second coming of Christ and the end of the world are very closely related, and this is true. And Peter here mentions the promise of Christ's coming, or presence.

Peter adds that these scoffers are willingly ignorant of the fact that according to the Word of God "the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." This is in keeping with Jesus' own prophecy concerning what is described as the days of the Son of man, when he explained that one of the outstanding signs of this period would be a time of trouble such as never was since there was a nation. In this prophecy by Peter he uses the destructive power of the Flood in Noah's day as an illustration of this great time of trouble. Peter says that those who scoff are willingly ignorant—ignorant, that is, of the fact that Jesus himself likened the time of his second presence to Noah's day when that flood destroyed the world. Peter indicates that the world which was destroyed in Noah's day was made up of heavens and an earth. This also would have been symbolic, because the literal heavens were not destroyed in Noah's day.

What was destroyed in Noah's day was a social order having two cardinal aspects, a spiritual and an earthly—the heavens and the earth. Just as the literal earth is influenced by the movement of the various heavenly bodies, so man in his social order is under the control of certain religious or spiritual powers, which Peter designated the heavens and the earth.

Then Peter adds that "the heavens and the earth which are now"—that is, making up our present social order—are "reserved unto fire against the day of judgment and perdition of ungodly men." One of the characteristics of our present social order is that evil predominates. The Prophet Malachi wrote, "Now we call the proud happy; yea, they that

work wickedness are set up; yea, they that tempt God are even delivered." But this will not be true when the present social order has fully ended in the prophesied time of trouble such as never was since there was a nation. This selfish, sinful social order will continue until the day of judgment, which will be a day of perdition, or destruction, of ungodly men.

Verse 10 of this prophecy reads, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Notice that this prophecy states that in this ending of the world the heavens as well as the earth will be destroyed. If this were literal, it would imply the destruction of essentially the entire universe. Peter is informing us that just as there was a symbolic heavens and earth which ended at the Flood, so the present evil world that comes to an end is also composed of a symbolic heavens and earth, and that both of these are destroyed in what is called "the day of the Lord." This is a reference to many Old Testament prophecies which indicate that it is the great Jehovah of the Old Testament who is responsible for this time of trouble which, according to Jesus, ere it is over will threaten the destruction of the whole human race.

Verses 11 and 12 read, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? The Apostle Paul also speaks of the elements of this world, using the same Greek word as does Peter, saying that Christians should not become entangled with the weak and beggarly elements of this world. He does not mean by this that we should not become entangled by the rocks and trees and other elements making up the literal earth, but that we should remain free from the various elements of this sinful, selfish social order. We are to over-

come the world, not to succumb to its weak and beggarly elements.

To this the apostle adds, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Here the apostle mentions third heavens and a third earth which will succeed the heavens and the earth which are destroyed in the great time of trouble which brings the present social order to an end. In this new heaven and new earth righteousness will prevail. It will no longer be true that the proud will be called happy and that the wicked will be delivered. It will be a day of destruction for all those who persist in their ungodly ways. It will be the great judgment day of the Bible, when all mankind will be on probation and those who obey the Lord and his laws, accepting Christ as their Redeemer and Savior, will live forever.

In that new world Jesus and his true followers, exalted to the divine nature and reigning with him, will be the new heavens—the new spiritual ruling power. These will be represented in the earth by the ancient prophets and other faithful men and women of past ages, who will be restored to human perfection and will administer the laws of that glorious kingdom of God for which we pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Peter explains that we look for this new heaven and new earth according to the promise of God. And a wonderful promise of God concerning this new heaven and new earth is found in the 65th chapter of Isaiah where, beginning with the 17th verse, we read, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled

his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."—Isa. 65:17-22

One of the points emphasized in this wonderful promise of a new heaven and a new earth is the great longevity of the people then as compared to now. We should note, also, that there is a new Jerusalem created in connection with the promise of the new heavens and the new earth. This is enlarged upon in Revelation 21. The Apostle John, in his vision on the Isle of Patmos, saw in symbol the fulfillment of this wonderful promise. He says, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." The Greek word here translated "first" would be better translated "former" (TCNT), the former heaven and the former earth were passed away. John also sees this new heaven and new earth associated with the holy city, the new Jerusalem promised by Isaiah, coming down from God out of heaven, prepared as a bride adorned for her husband. This is the bride of Christ associated with him in the new heaven, those who live and reign with him a thousand years.

Verse 3 reads, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."—vss. 3-5

This glorious consummation of the divine plan will be brought about through the thousand-year reign of Christ. It is during that reign that death will be destroyed—even those who have died being raised to life again. The Apostle Paul tells us about this in the 15th chapter of I Corinthians, where he, after promising the resurrection of the dead through Christ, says that Christ must reign until he has put all enemies under his feet, and that the last enemy to be destroyed is death. No wonder the Apostle Peter could say with such assurance that we look for a new heaven and a new earth wherein dwelleth righteousness!

One of the glorious promises of the blessings to be showered upon the people at that time is recorded in Isaiah 25, where God's kingdom of promise is likened to a mountain in which the Lord of hosts shall "make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord [Jehovah]; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:6-9

And all this will reach the people through the new heavens and the new earth, after the present selfish social order ruled by Satan, the Devil, shall have been destroyed in the great time of trouble with which this world, or social order, comes to an end.

How true, indeed, is the Apostle Peter's description of the new social order under Christ when he speaks of it as the new heavens and the new earth wherein dwelleth righteousness! One of the blessed promises of this new world is found in Psalm 72. Concerning earth's new and righteous King, we

read, "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor."—vs. 4

"He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust."—vss. 6-9

"Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight."—vss. 11-14

The psalm concludes, "His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen, and Amen."



Divine Healing

At the River Jordan there was a special manifestation of the Holy Spirit as Jesus was being baptized by John the Baptist. At Pentecost his disciples were given evidence of the Holy Spirit as they demonstrated gifts of the Spirit. Some spoke with tongues, some performed the miracle of healing, and later by the same power Peter and Paul raised the dead.

These gifts of apostolic days served a threefold purpose. It proved to the Early Church that our Lord had fulfilled his promise to them that he would send the Comforter; it proved to others that God in some special way was with the disciples of the One who had been taken from them by crucifixion; and it established the faith of the Early Church which had been badly shaken by the recent events.

They needed these special gifts then. The New Testament was not written; their access to the Old Testament was restricted. Later when the letters of the apostles were available for the edification of the Early Church, these manifestations of the Holy Spirit were no longer necessary, and as it is written, "They have vanished away"; they have served their purpose.

Perhaps there has never been a time when humanity had more desire for healing bodily ills than now. Nor can anyone be blamed for desiring relief from bodily pain, sickness or disability. All should know that much suffering can be relieved and many physical ills cured by suggestion, either through or without prayer. There are thousands wandering in the shadow of insanity today who might be healed by proper treatment and suggestion. But this is the field of a physician who has been trained in this activity. The work of a minister is to preach the Gospel of the kingdom and to encourage the ailing to accept the difficult providences of God as stepping stones to greater faith.

The occasions of healing were illustrations of the future great work of his millennial reign. Divine healing will then be the Lord's program for blessing all the families of the earth. And then the inhabitants of the earth will not say, "I am sick." All will know that Jesus healed the sick while on earth, "to show forth his coming glory." (John 2:11) In that kingdom all will be raised from death; all will be healed; all blind eyes opened; all deaf ears unstopped—not temporarily, but permanently. What a blessed day that will be!—Isa. 35

Bible Study

LESSON FOR JULY 6

Christian Growth in a Changing World

MEMORY VERSE: "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."—II Peter 3:18

I CORINTHIANS 3:1-9; II PETER 1:3-11

NO ONE can deny that the society in which we live is a rapidly changing one. Further, those who have set aside the aspirations of this present life, and instead have consecrated themselves to the doing of the Heavenly Father's will, must realize the great importance of keeping pace, so to speak, with the development of Christian growth in our fast-changing world.

The simple question arises, what is Christian growth? And, although different ones would undoubtedly stress various aspects of the development of a Christlike character, we will all perhaps agree that to grow in the likeness of our dear Lord and Savior is to grow in favor with him through an increasing personal acquaintance and fellowship with him. The true child

of God must first of all have a knowledge of his redemption which was made possible through the precious blood of Jesus. He must exercise faith in and dependence upon all of the promises of God which come to him as a result of that perfect sacrifice, including an understanding and appreciation of his justification which is necessary to cover his inherited weaknesses of the flesh. Then, through prayer, communion, and observation of God's will, he must seek to carry out to the best of his ability the divine will in his life.

If the consecrated child of God is of this attitude of heart and mind, he will realize a gradual change in his life—regardless of the changes in the world around him, whereas he is in the world

although no part of it—and there will be a ripening of the fruits of the spirit in his own character. Progress in this direction is pleasing and acceptable to God.

The Apostle Peter directs his message in his second epistle to those “that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ.” (1:1) He then speaks of the “exceeding great and precious promises” and reminds us that through these we might be “partakers of the divine nature.” (1:4) As a yardstick of our growth in Christlikeness he points out that we are to do certain things that will make us more pleasing to our Heavenly Father; that is, adding to our faith “virtue,” “knowledge,” “temperance,” “patience,” “godliness,” “brotherly kindness,” and “charity” [or love]. —1:5, 6, 7

The wise apostle, writing under the inspiration of the Holy Spirit, understood fully the necessity of Christian growth in a changing world and attempted to encourage the brethren to remember those things that would keep them from falling while in the narrow way. Note his admonition: “Therefore I will not neglect [footnote, be ready always] to remind you of

these things, although you know and are established in the present truth.”— II Pet. 1:12, Diaglott

Indeed, we have a warfare before us! Although we may be “established in the present truth” we must ever keep in mind that our election to the high position to which we have been called is not yet made sure. The race for the prize is still before us, and we must be diligent to continue fighting the good fight of faith if we hope ever to be with our dear Lord in his kingdom.

To have merely consecrated ourselves to the doing of the divine will and then to sit back without considering the dangers that surround the life of the new creature is to underestimate the warnings of the great Apostle Paul that “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [marginal translation, wicked spirits] in high places.” (Eph. 6:12) With these thoughts in mind let us not forget the precious truths which we have learned, but put them into practice in our daily lives, that one day we may hear those wonderful words, “Enter thou into the joy of thy Lord.”



What Is Christian Maturity?

MEMORY VERSE: "Speaking the truth in love, may grow up into him in all things, which is the head, even Christ."—Ephesians 4:15

EPHESIANS 4; PHILIPPIANS 3; I JOHN 3:1-3

GROWTH, progress, and development are characteristics of the "mature" Christian even as the Apostle Paul points out in his letter to the Ephesian brethren, where he emphasizes the importance of attaining the stature of the fullness of Christ, which is, essentially, the mark of a seasoned new creature in Christ Jesus.

To understand better the significance of this subject we had perhaps best consider the apostle's explanation of Christian maturity. He said we must "all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ."—Eph. 4:13-15, A.S.V.

Our attention is drawn to the unity of the faith; that is, one body, one spirit, one hope, one Lord, one faith, one baptism, one God; and provisions were made for the development of spiritual growth and Christian maturity by the supplying of apostles, prophets, evangelists, teachers, and others who would assume responsibility to see that all things would be done effectively and in the unity of the body.

All who are of this common spirit will readily acknowledge Jesus as their Lord and Master; they will be inspired by the one faith that has been made possible by him who loved them so as to give his very life for them; they will gladly accept the baptism which has been offered to them; and they will rejoice to be begotten of the Heavenly Father to newness of life, and to be filled with the same spirit that comes from above, discerning and striving to attain to the high calling, recognizing each other

as fellow members of the same body and fellow heirs of the exceeding great and precious promises.

To have this objective as the central theme of one's life is to grow in Christlikeness; and to attain more and more of the character of our Lord is to mature in the fullness of Christ. If, then, we are the consecrated children of God, we will become more and more enlightened and taught of him through his Word; and as we grow in grace we will desire, seek, and obtain not only the milk of the truth, as little children, but also the strong meat which the apostle states is for those who are more fully developed.

This thought is emphasized in Paul's letter to the Hebrews (5:13,14), where he says that "every one that useth milk is unskillful in the word of righteousness: for he is a babe; but strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." The thought seems to be that we should not abandon the foundation truths that were so essential in bringing us closer to our Lord in the earlier days of our Christian walk, but build on those things that will help us grow in a man-

ner which is pleasing to our Heavenly Father.

To mature in this manner it will be necessary to develop the fruits and graces of the Holy Spirit, which include faith, knowledge, self-control, patience, and love. It will be the responsibility of each one to examine himself to ascertain whether or not he has the proper heart condition, and to manifest the many fruits of the Holy Spirit which are enumerated in the Scriptures.

We should also bear in mind that growth in the fruits of the spirit will be dependent upon growth in knowledge; and that growth in knowledge is correspondingly dependent upon our growth in the fruits of the Holy Spirit. It is not possible to separate the growth in grace and knowledge, but each may promote the development of the other, that the child of God may make his calling and election sure.

"For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."—II Peter 1:8, 10 □

When the Going Is Hard

MEMORY VERSE: "I can do all things through Christ which strengtheneth me."—Philippians 4:13

ACTS 10; I CORINTHIANS 2:1-5; II CORINTHIANS 4:7-16

OBSTACLES, hindrances, handicaps, disappointments, rejection, illness, and other difficulties do not in themselves promote Christian development, and of course are not joyful experiences; however, what really matters is the manner in which these experiences are accepted, dealt with, and overcome. Those who accept them as being evidences of the Lord's dealings in their lives and overcome them in the proper spirit will gain the victory, for which purpose the difficulties were permitted.

The Apostle Paul, who tells us in our memory text that he could do all things through Christ from whom he received his abundant strength, is an outstanding example to us of overcoming difficulties and hardship in his consecrated walk. Regarding some of these experiences, he says (II Cor. 11:23-27) that he was "in labors more abundant, in stripes above measure, in prisons more fre-

quent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

And in addition to these experiences which the great apostle has enumerated for our consideration as sufferings for Christ, he also points out that "beside those things that are without, that which cometh upon me daily, the care of all the churches" (vs. 28), which suggests to us the far-reaching

sense of responsibility which he assumed for the truth and the brethren. Indeed Paul, perhaps as much as anyone else who has taken the name of the Lord, knew from firsthand experience what it meant to endure hardness and sufferings for Christ, yet he did not boast of these things, nor did he tell us about them to draw attention to himself.

He endured difficult experiences for a reason, and our Lord was surely preparing him for a very special position in his kingdom. And so with us: if we find that life's experiences are varied, we too may realize that our Lord sees that we need both the joyful and bitter things to help shape our characters for a position in that marvelous kingdom of the future. Let us, then, even as the apostle did, learn how to abound, not allowing the abundance of earthly good things to swerve us from our consecration vows; and let us learn also how to be in need, if the occasion so arises, and yet not want anything beyond what the Lord's wisdom and providence sees best to give.

We should learn to be satisfied with the Lord's overruling care in our lives, even as the apostle expresses it: "I know both how to be abased, and I know how to abound: every-

where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."—Phil. 4:12

The apostle's close relationship, intimate union, and complete reliance upon our Lord was the reason he could accept with faith the many difficulties that came into his life. He was abiding as a branch in the vine and was strengthened by the same spirit; he was enabled to do all things and to pass through hardships with thanksgiving and gratitude.

And should it not be so with us who have also accepted so much of the Lord's good pleasure in our lives? Can we not learn a valuable lesson from the great apostle who assured us that he could do those things because he trusted in God? If we can answer yes to these questions, then we too can press along life's journey even though the going may be hard from time to time; and we can learn to rejoice in the Lord's providences until the time that we may hear that wonderful invitation to enter into the everlasting joy of the Lord. "His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."—Matt. 25:23 □

The Holy Spirit in Christian Growth

MEMORY VERSE: "If we live in the spirit, let us walk in the spirit."—Galatians 5:25

JOHN 16:12-15; ROMANS 8:26, 27; GALATIANS 5:16-26

THIS week's lesson shows the importance of walking in the spirit that we might bring forth the fruits of the spirit, thereby avoiding the flesh and its death-dealing fruits. For, even as the apostle admonishes (Gal. 5:17), "the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other."

Both kinds of fruit, that is, the fruit of the flesh and the fruit of the spirit, are enumerated for our consideration in this fifth chapter to the Galatian brethren. The fleshly fruits include "fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties [margin, 'heresies'], envyings, drunkenness, revellings." The fruit of the Spirit, on the other hand, is "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control."—Gal. 5:19-21, 22-23, A.S.V.

It seems essential, then, that those who wish to grow as Christians give attention to the manifestations of Christlikeness and therefore put away those things which would injure them as new creatures; for the works of the condemned flesh can lead only to death, whereas the works of the spirit will lead to life, and that on the highest plane of existence, if we are faithful. There is no greater hope than the one which is before us at the present time of harvest in the closing years of the Gospel Age.

The development of a greater measure of love is the first fruit mentioned by the apostle in this passage, and it seems evident that its characteristic is the principal thing in the life of the new creature—the sum, so to speak, of all of the other fruits. This thought is suggested by Paul in his letter to the Corinthian brethren (I Cor. 13:1-13), where he points out the many

ingredients that are included in "love."

He says that love suffers long, which indicates patience, and that it is kind. He further states that love is not envious, but is generous toward the well-being of others; and that it is not puffed up, but manifests itself in the nature of humility. Love does not behave itself unseemly, but is always courteous in its conduct; neither does it seek its own in a selfish manner. It is not easily provoked to anger or fits of bad temper; and it does not display itself by thinking evil things about others. And, the apostle explains, love, which is the end product of all other graces of the Holy Spirit, is sincere, because it does not rejoice in iniquity but rejoices in the truth.

If we have given our hearts to the Lord in full consecration and are striving to the best of our ability to do his will and are living according to the spirit which comes from above, we should, according to the admonition of our memory text, "also walk in the spirit."

The use of the word walk in this passage is important, because it suggests activity or progress in the development of the new creature. It takes effort to walk, but we are promised that we will receive strength

throughout our Christian walk if we stay close to our dear Lord and Savior. Those who sit do so in darkness, and will, consequently, not be prepared for the glory, honor, and immortality that has been promised to those who will make satisfactory growth as new creatures in Christ Jesus.

As we become more and more filled with the Holy Spirit, however, we will realize a controlling influence in our lives. That influence is divine power, which will assist us in raising ourselves above the fallen state of darkness and inactivity to a new spiritual state on a much higher plane and service to our Lord. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."—Eph. 3:14-19 □

Christian Life and Doctrine

Our English Bible

TO CHRISTIANS the Bible is a divine revelation, written by men of old, who wrote as they were moved by the Spirit of God. (II Pet. 1:21) However, it was not originally given in the convenient form in which it is now possessed by millions throughout all parts of the earth. The first copies of the Bible were handwritten, and in manuscript form—the Old Testament in the ancient Hebrew and Chaldee language, and the New Testament in the Greek language. The purpose of this discussion is to examine briefly some of the historical facts relating to the manner in which our Common or Authorized King James version of the Bible has reached the English-speaking world.

Should we be able to visit one of the early churches, such as the church at Rome, or Corinth, or Ephesus, we would find that not all the individual members of these congregations possessed even manuscript copies of the Bible. It was not until about the year A.D. 120 that the books of the New Testament, as we know them, were complete and available for use.

The most favorable view possible as to the availability of the Bible to these early Christians is that the larger churches possessed, as property of the church, not of the individuals in the congregation: (1) Some manuscripts of the Hebrew Old Testament books; (2) Considerably more of the Old Testament books translated into Greek—such being generally

known as the Septuagint Version of the Old Testament; (3) Copies of the Gospels, the Acts of the Apostles, the various apostolic epistles, and the Book of Revelation—all in manuscript form.

From this stockpile of sacred writings came our present-day most used version of the English Bible—the King James or Authorized Version. It has reached us by a long and devious chain of circumstances, including the handcopying of manuscripts and translating. Both the copying and the translating were often done under most trying circumstances. The early translators were usually persecuted, sometimes even unto death, not by the worldly, but by their contemporary religionists, who often took the viewpoint—as one of the early translators expressed it—that “ignorance was holiness.”

One of the earliest translations of the Bible from the Hebrew and Greek manuscripts is known as the Latin Vulgate, translated by one of the early fathers, known as St. Jerome, in the latter part of the fourth or early fifth century of the Christian era. St. Jerome was born in 340 and died A.D. 420.

One of the earliest English versions of the Bible was translated by John Wycliffe about the year 1367, although no part of it was printed before the year 1731. England at that time was dominated by the Roman Catholic Church, and concerning the death of Wycliffe, one of the monkish writers of the time said,

“On the feast of the Passion of St. Thomas of Canterbury, John Wycliffe, the organ of the devil, the enemy of the church, the idol of heretics, the image of hypocrites, the restorer of schism, the storehouse of lies, the sink of flattery, being struck by the horrible judgment of God, was seized with palsy throughout his whole body.”

Archbishop Arundel, a zealous but not very learned prelate, complained to the pope of "that pestilent wretch, John Wycliffe, the son of the old serpent, the forerunner of anti-Christ, who had completed his iniquity by inventing a new translation of the Scriptures." Wycliffe himself was evidently keenly aware of the opposition that would be aroused by his translation of the Scriptures, and in the preface had the following inscribed:

"God grant us, to ken and to kepe well Holie Writ, and to suffer joiefulli some paine for it at the laste."

The First Printed Bible

Singularly the very first book to be printed was the Bible. It was published by the recognized inventor of movable type, Johann Gensfleisch, which name translated into English means John Gooseflesh. Later, Gensfleisch took the name of Gutenberg. Of Gutenberg's achievement the following excerpt is to the point: "At last, in 1455 or 1456, the complete Bible in the Latin tongue, bound in two volumes, was presented to the world." Then in 1526 came Tyndale's English Version of the Bible—the first English translation to be printed. It is claimed that the language of Tyndale's translation is essentially that which we find today in our Common, or King James Version.

Tyndale, even as former translators of the Bible, was persecuted by the orthodox church of his day. In order to complete his task he was forced to leave England and become an exile in Germany. But it was this, in the providence of God, that put him in touch with the printing press and resulted later in large quantities of his printed Bible being smuggled into England contrary to the decree of the church, and distributed among the common people.

It was in the year 1524 that he left his native land, never to see it again, and as the historian states, "At Hamburg, in

poverty and distress, and amid constant danger, the brave-hearted exile worked at his translation, and so diligently that the following year we find him at Cologne with the sheets of his quarto New Testament already in the printer's hands."

It was difficult enough to stop the circulation of Wycliffe's Bibles, a single copy of which took months to finish, but what could be done about Tyndale's translation? These books were pouring into the country in great numbers because they were coming off the printing press at the rate of hundreds per day, and at a price within the reach of all.

The Bishop of London hit upon what he thought was an excellent plan to put a stop to this plague. He contacted a man by the name of Augustine Pakington, a merchant trading between England and Antwerp, and asked what he thought of the possibility of buying up all of Tyndale's copies of the Bible, bringing them to England, and burning them. Pakington was a friend of Tyndale's, and sympathetic with what he was doing, so quickly agreed with the Bishop, saying,

"My lord, if it be your pleasure, I could do in this matter probably more than any merchant in England, so if it be your lordship's pleasure to pay for them—for I must disburse money for them—I will insure you to have every book that remains unsold."

The bishop agreed to this, thinking, as one humorous writer of the time said, that "he hadde God by the toe, whanne in truthe he hadde, as after he thought, the devyl by the fiste." What happened is this: Tyndale accepted the offer, charged a good price for the Bibles he had on hand, and with the money paid his debts and published a much larger and better edition of his Bible. Hence the bishop's plan acted as a boomerang, and Tyndale's Bibles continued to pour into England.

Poverty, distress, and misrepresentation were Tyndale's constant lot. Imprisonment and death were ever staring him in the face. Finally, in October 1536, he was strangled at the stake, and then burned to ashes, fervently praying with his last words, "Lord, open the King of England's eyes."

Three years after this, in 1539, in every parish church in England was found a copy of what was then known as the "Great Bible," which was the first English authorized version; that is, authorized by the church. However, this so-called "Great Bible" was virtually Tyndale's, being but slightly revised. The "Great Bible" so-called from its large size, was really a revised copy of the Matthew's Bible, which in turn was merely a copy of the Tyndale and Coverdale Bibles.

Some years later, still another English version of the Bible appeared. Reformers, who had fled from England to Geneva, returned bearing with them this new version of the Bible, the work of the best years of their exile. The dedication of the Book was accepted by Queen Elizabeth, and was known as the Geneva Bible. Afterward, it was dubbed the "Breeches Bible," from the rendering of Genesis 3:7, where Adam and Eve "sewed fig tree leaves together, and made themselves breeches." This version was published at Geneva in 1560 and Coverdale was among those who issued it.

This was the most popular Bible that had yet appeared in England, and for sixty years it held its own against all rivals. For a time it even contested the ground with what we now know as our own Authorized Version, when later it was published in 1611.

In 1568 the Bishops' Bible appeared, another English translation. And then, in January 1604, at a conference of bishops and clergymen held in the drawing rooms of Hampton Court Palace, the first suggestions were made

which led to the revision of versions then in use and resulted in our Authorized Version in 1611.

To prepare this translation, forty-seven learned men from Oxford, Cambridge, and London were selected as impartially as possible, from high churchmen and Puritans, as well as from those who represented scholarship totally unconnected with any party. The king (James I) authorized that the co-operation of every Biblical scholar of note in the entire kingdom should be secured. Excellent rules were adopted to govern the work of translating. Never before had such labor and care been expended on translating the English Bible.

The language of the King James Version follows closely the pattern of that used by Tyndale in his translation. Revised and improved by a committee of such excellent scholars, it has stood the test of more than four hundred years of popular use. While many English translations have been produced since, such as the Revised Version (in 1881 and 1885), the Emphatic Diaglott, etc., the King James Version is still the most popular of all in the entire English-speaking world.

From what we have seen, the whole history of the English Bible has been one of growth and improvement by means of repeated revisions. This was true previous to Tyndale's first New Testament (1525), which was revised by himself in 1534, and again in 1535. Coverdale's (1535) and Tyndale's translations appeared in Matthew's Bible (1537), having undergone a still further revision. Then came the Great Bible (1539), representing more changes and further improvement. Additional revisions were published in the Geneva Bible (1560), but this was not the end of revision, for the Bishops' Bible, published in 1568, contained more changes; and then the King James or Authorized Version in 1611.

Manuscripts

Probably the greatest weakness of the King James Version

is the fact that when it was translated only eight manuscripts were available from which the work could be done, the oldest one dating back only to the tenth century. Since then, many hundreds of manuscripts have come to light, some of them dating back as early as the fourth century.

It is well to note the difference between manuscripts and translations. In terms of bibliography, the word manuscript is used to describe copies of the original writings of the Scriptures in the same language as the original. The original writings of the Bible are all lost, hence manuscripts now available are merely copies—usually copies of copies, many times removed. The value of a manuscript for critical textual examination depends largely on its age. The oldest manuscripts are written in capital letters, in the style of the original writings of the Bible; namely, without punctuation, and with no division between words.

The Old Testament was divided into chapters as they now stand, by Cardinal Hugo, in the middle of the thirteenth century. These chapters were divided into verses, as we now have them, by Rabbi Nathan, and adopted by Robert Stephens, a French printer, in his edition of the Vulgate, in 1555. The chapter and verse division of the New Testament was done in 1551, likewise long centuries after the original manuscripts were written.

Punctuation was not used in the original writings of the Bible, nor does it appear in the oldest of the manuscripts, as punctuation was not generally used until the end of the fifteenth century. It is important to keep this fact in mind when we study any English translation of the Bible, and to remember that the punctuation is not a part of the inspired record. Generally speaking, the punctuation of all the English versions of the Bible is very helpful, but at times it has served to confuse the meaning of the text. The words of Jesus to the thief on the cross are an example.

When punctuation was introduced into this statement, the misplacement of the comma makes it appear that Jesus expected to be in paradise with the thief the very day he died. But by placing the comma where it should be, in harmony with what the Master really meant, Jesus' words simply emphasize that the promise he was making to the thief was made on a day when, from the human standpoint, it seemed impossible that it could be fulfilled: "Indeed I say to thee this day, thou shalt be with me in paradise."—Luke 23:43, Emphatic Diaglott

It is well, also, to remember that all the manuscript copies of the Bible were written by hand, and that each additional copy of these copies, when needed, also had to be written out, letter by letter, at a great expense of time and trouble, and very often, too, at some expense of the original correctness.

Careful though the scribe might be, it was well-nigh impossible to keep from making mistakes. One letter could be mistaken for another. If the manuscript were read to the scribe he might confound two words of similar sound. Remarks and explanations written in the margin might sometimes, in transcribing, be inserted in the text.

In these and various other ways errors might creep into the copy of a manuscript. Naturally these errors would be repeated by the copyist. To these, sometimes, would be added other errors of his own. It is evident, as copies increased, the errors would be likely to increase also. Therefore, as a general rule, the earlier the manuscript the more nearly correct it is likely to be.

Even in the case of printed Bibles errors are likely to occur, as all who are acquainted with the publishing business are painfully aware, and this despite every precaution and care in the preparation of copy by editors and proofreaders with

(Continued on page 38)

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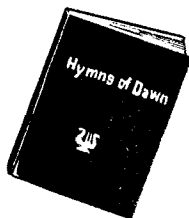
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 Lufkin KTRE
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 Port Arthur CATV
 Pampa CATV
 Pharr CATV
 Corpus Christi-Athens
 CATV & KEDT & KIII

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 Del Rio CATV
 Dallas KXTX

UTAH

Salt Lake City KUTV

WASHINGTON

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WASHINGTON DC WHFV**WEST VIRGINIA**

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 Charleston WCHS
 Huntington WMUL & WCHS

6:30 a.m. Weekdays
 Oak Hill WOAY-TV Channel 4
 Wednesdays, 9:30 a.m.

Wheeling WSTV
 8:30 a.m.

WISCONSIN

Eau Claire WEAU-TV Channel 13
 Fridays 6:30 a.m.

Rhinelanders WAEO
 Janesville CATV

CANADA

Sault Ste. Marie, Ont. CATV
 Toronto, Ont. Cable

WEST INDIES

St. Kitts ZIZ-TV Channel 5

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Mobile WMOO
Sheffield WSHF 1290 1:30 p.m.

CALIFORNIA

Bakersfield KIFM
El Centro KICO 1490 10:30 a.m.
Los Angeles KBRT 740 9:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Francisco KNEW 910 8:00 a.m.
Long Beach KFOX

COLORADO

Montrose KUBC 580 8:15 a.m.
Englewood KQXI 3:15 p.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d'Alene KVINI 1240 9:15 a.m.
Lewiston KRLC 1350 9:35 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEFM
Evansville WJHI-FM
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Indianapolis WIBC 1070 8:00 a.m.
Muncie WLBC 1340 7:00 a.m.

Gary-Hammond WJOB 1230 8:30 a.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBj 1410 8:00 a.m.
Louisville WAVE 970 8:15 a.m.
Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 8:45 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
St. Louis WGNU 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
Miles City KATL 1340 10:15 a.m.
Kalispell KGEZ 9:30 p.m.

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLd 1270 12:00 noon
Patchogue WSUF 1580 9:45 a.m.
Rochester WBBF 950 9:00 a.m.
Mineola WTHE Sat.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

SPANISH RADIO BROADCASTS

TEXAS

San Antonio KUKA 1250

ARIZONA

Tucson KXEW 1600 kc. 8:30 a.m.

URUGUAY

Montevideo Radio El Espectador
810 k.c. Saturdays, 1:30 p.m.

Radio Broadcast Schedule

OREGON

Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Pittsburgh WARO 540 12:00 noon

Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

SOUTH CAROLINA

Hemingway WKYB

TEXAS

Hamilton KCLW 10:00 a.m.

Lubbock KDAV 580 9:45 a.m.

Pleasanton KBOP 1380 7:30 a.m.

Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 8:45 a.m.

VIRGINIA

Richmond WIKI 7:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.

Seattle KAYO 1150 7:15 a.m.

Spokane KUDY 1280 9:30 a.m.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 7:15 a.m.

WISCONSIN

Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Camrose, Alta. CFCW

Vancouver, B.C. CJVB 1470 9:45 a.m.

Winnipeg, Man. CKJS 9:00 a.m.
Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Port au Choix, Nfld. CFNW 10:30 a.m.

Port aux Basques, Nfld.

CFLW 1230 10:30 a.m.

Stephenville, Nfld.

CFGN 910 10:30 a.m.

Oshawa, Ont. CKLB 1350 9:45 a.m.

St. Thomas, Ont.

CHLO 1570 10:45 a.m.

Prince Albert, Sask.

CKBI 900 10:30 a.m.

Regina, Sask. CKRM 7:45 a.m.

Yorkton, Sask. CJGX 940 10:00 a.m.

VIRGIN ISLANDS

St. Croix (Sun.) WSTX 970 9:00 p.m.

MALDIVES ISLANDS

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

PANAMA

Panama City HOQ 1250 10:30 a.m.

SOUTH AFRICA

Johannesburg SWAZI

LUXEMBOURG

Luxembourg Wed. 10:30 a.m.

NIGERIA

Ibadan WNBS Wed. 10:45 p.m.

CEYLON

Radio Sri Lanka Sat. 9:45 p.m.

URUGUAY

Montevideo Radio El Espectador

MEXICO

Mazatlan XEACE 9:00 a.m.

RADIO TOPICS FOR JULY

6—"Paradise Without Pollution" 20—"The Sheep and Goats Parable"

13—"Our Bible Translated"

27—"No More Death"

(Continued from page 31)

years of training and experience. For example, in an edition of the Bible published in 1653, I Corinthians 6:9 reads, "Know ye not that the unrighteous shall inherit the kingdom of God?" In an old version known as the "Printer's Bible," Psalm 119:161 reads, "Printers have persecuted me without a cause."

Three Oldest Manuscripts

The three oldest known manuscripts available for use today are those known as the Sinaitic, the Vatican, and the Alexandrian. The Sinaitic and the Vatican are probably the oldest, having been written about the same time. The Sinaitic, however, is the more valuable of these two, being the more complete. The Vatican had a number of omissions, including the entire Book of Revelation.

The Sinaitic manuscript, about as old as the Vatican, is the most complete in this prized group of three. It is called the Sinaitic manuscript from the place where it was found—in a convent at the foot of Mt. Sinai, by the great German scholar, Dr. Tischendorf, in 1859.

The Alexandrian manuscript is the latest of the three, and is also incomplete. The original of this manuscript can be seen at the British Museum, but copies which exactly represent it are kept in many of the principal public libraries. The Arabic inscription on the first sheet states that it was written "by the hand of Thekla the Martyr."

Changed Meaning of Words

Publishers of the new Revised Standard Version of the Bible have called special attention to the changed meaning of many English words since the King James Version was first published. This is true, and the use of modern English in the new version helps to clarify some texts. For example, the King

James Version translates Psalm 119:147, "I prevented the dawning of the morning, and cried: I hoped in thy Word." The Revised Standard Version of this text reads, "I rise before dawn and cry for help; I hope in thy words." Obviously this is more correct, for David could not very well "prevent" the "dawning of the morning." In Old English the word "prevent" meant to precede, so it was a correct translation when first used.

Another English word used in the King James Version of the Bible, the meaning of which has changed through the centuries is "suffer." For example, Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven." (Matt. 19:14) The word in the Greek would be much better translated permit or allow, according to the present meaning of the English.

Another English word which has greatly changed in meaning is "hell." Originally it meant to cover, or conceal. Thus in Scotland burying potatoes in the ground for the winter was referred to as "helling" the potatoes. Putting a thatched roof on a cottage was "helling" the cottage. Now, through misuse, hell usually suggests fire and torment. In the new translation this word is not used to translate **sheol** of the Old Testament, and **hades** of the New Testament. Instead these words are usually left untranslated. This is a step in the right direction, but the student of the Bible would have been much better informed on the state of the dead had **sheol** and **hades** in every instance been properly and uniformly translated.

In Matthew 16:18 the King James Version translates **hades** by the English word hell, in the expression "the gates of hell." Here the Revised Standard Version translates **hades** by the word "death," the expression reading, "the powers of death." This is better than the word hell with its modern meaning, but it still leaves the student to determine what death might be. Probably the best translation of **sheol** and

hades would have been “oblivion.” This, indeed, is the Bible’s own definition of **sheol** as given in Ecclesiastes 9:10.

In the King James Version, Matthew 6:34 reads, “Take therefore no thought for the morrow.” The Revised Standard Version gives a more correct thought. It reads, “Therefore do not be anxious about tomorrow.”

In some texts which deal with God’s great plan of redemption and restoration, the Revised Standard Version is not as accurate as the King James Version. Acts 3:21 is an example. Here the King James Version uses the word “restitution,” which is the exact equivalent of the Greek word which it translates. The text is part of the Apostle Peter’s sermon in which he explains that following the second coming of Christ there would be “times of restitution of all things.”

The Revised Standard Version uses the word “establishing” instead of restitution, omitting the prefix “re” which is definitely contained in the Greek text. By this omission the reader is not made to realize that what is to be established as a result of Christ’s return had previously existed, particularly life and man’s lost dominion over the earth.—Matt. 25:34

Concluding Thoughts

When we realize the devious ways by which our English Bibles have reached us, we become aware of the obvious fact that the best we have of the true Word of God is more or less tintured by the opinions of men. On the whole, however, the Lord’s people through these translations are furnished with what is substantially the Word of God. And how wonderful it is to realize when we open the Bible and begin reading its wonderful promises and prophecies, that the Lord is thereby revealing to us his mind—that he is talking to us.

How important it is, then, that our use of the Word of God is

in all sincerity and humility. We are confident, if we study the Bible with a sincere desire to know the Word of God, and with a determination to do His will regardless of what the cost might be, that he will overrule any slight errors that may appear in the man-made translations. Only those who read the Bible with a desire to be enlightened as to the will of God will have that will revealed to them. May this be the desire of our hearts as day by day we walk in the narrow way of sacrifice, seeking the Lord's directions through his Holy Word and through our fellowship with his people.



"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."—Isaiah 40:4,5

**"THE SHEEP AND
GOATS PARABLE"**

To be discussed by

'FRANK and ERNEST'

CJGX—940—10:00 a.m.
SUNDAY, JULY 20

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Vineyard Echoes

VINEYARD ECHOES OF THE PAST—Part III

The Colporteur Work

WHAT was and is known as the colporteur work is the selling of truth literature on a door-to-door basis. Brother W. H. Deming, of Ohio, was the first one to engage in this work. In a General Convention at Chautauqua, Ohio, Brother Deming told of some of his experiences in the colporteur work and also told of a public meeting for which he arranged while in this work. He chose as his subject for the meeting, "The United States to Have a King." He told the brethren that the auditorium was crowded.

From the time I made up my mind that I would enter this phase of service I began to be fearful of how well I could do it. I am not what one would call an "outgoing" person by nature, and it is very difficult for me to converse with strangers, especially if I have to lead in the conversation and keep it moving. So I wondered how a person like this would really make out in the colporteur work.

It was a few weeks after reaching the decision to enter this service before I actually got started, and I never will forget my experience in making my first call. A lady met me at the door and invited me into her home. But I soon came out, and I came out utterly amazed, for, believe it or not, I sold a book! I do not know how it happened. All I know is that it gave me the courage to continue on.

This particular colporteur trip was not to be a long one. I soon found that I needed some funds on hand to carry on this work as it was conducted in those days. We took orders for the books and delivered them usually the following Monday, and one had to have sufficient funds to pay for a room and food during the week. And sometimes the collections on the delivery of books on Monday were not sufficient to carry one through the remainder of the week, so I decided to return home, which was nearby, and work in my father's sawmill until spring. I knew that there I could earn a dollar a day, and I figured that by working through the winter at this scale I would have enough funds to carry me through the following summer, which I did.

Brother Arthur Marchant—a colporteur who introduced the truth to my father—went with me on this short trip and, through a sister who lived on a farm nearby, arranged for a public meeting to be held on the following Sunday evening. We drove to the schoolhouse in which the meeting was to be held, with a horse and buggy loaned to us by a relative. As we came within about fifteen minutes of the schoolhouse, Brother Marchant made the startling announcement that I was to give the lecture that night.

I had never given a lecture and I decided that Brother Marchant was overdoing things just a little. But he insisted, and when the meeting started there I was on the platform. I had learned, through correspondence, that there was a very young brother at Bethel at that time, (W. F. Hudgings) who was giving public lectures and being billed as “the boy preacher.” And though I knew that I was more of a boy than he could possibly be, this gave me a little courage, and while waiting for the opening hymn to be sung I began to think about my subject.

No formal topic had been announced, so I decided to speak on the subject of restitution, using Acts 3:19-21 as my text. From the time that I began my real interest in the truth I made it a point to memorize as many scriptures as I could,

and fortunately I had memorized many from the Old Testament, which gave me a background for what I wanted to present to the audience—and we had a good audience; the schoolhouse was filled. The only way I have of knowing how that discourse was received was by the fact that nobody left the auditorium until I was through.

However, my aunt—father's sister—criticized me very severely for even undertaking it, and I knew from her attitude that she felt that it was not right for one so young to be participating in this type of service. And she was probably right, from the standpoint that it might go to my head, so to speak; and I prayed earnestly that this might not be the case. Anyway, it was many months before I had another such opportunity.

The Winter Passed

The winter passed, and my little nest egg of finances built up to some extent, so I was ready to go out again. A brother living in Digby County, Nova Scotia, which was east from my home, wanted to go with me that spring, and he preferred to work in the province of New Brunswick. St. John, New Brunswick, was just across the Bay of Fundy from where he lived, so I joined him there for the trip across the bay. Ordinarily one makes that trip by passenger boat, which plies from Digby to St. John, but this young brother—whose name was Walter Boutelier—and his father owned and operated a general store in the town of Digby and owned a boat about as large as a medium sized tugboat with which to convey his merchandise from New Brunswick to Digby, so Walter and I decided that we would cross the bay in his father's boat. We took off at night and arrived in St. John in the morning. Since Walter wished to work in the country, we provided ourselves with bicycles for this undertaking.

Reaching St. John we went immediately to a home in that city which had become the haven of many transient Bible students, especially colporteurs. It was the home of a sea

captain and his wife who loved the truth and were anxious to do all they could to assist the Bible Students, especially the colporteurs, in their efforts to serve the Lord. This dear old sea captain made a sort of profession of forecasting the weather each morning to let everybody know what to expect during the day. Many times he recognized that he had no idea what the weather would be; so his forecast on such occasions would be, "There will be no change as long as present conditions exist."

As expected, we found a number of brethren staying in this home, but none of them planned to do colporteur work. So Walter and I remained for but a few hours and then we started out on our bicycles, which we had loaded with books. Probably each one of us was carrying as many as one hundred and fifty volumes. We started on the main highway, the post road leading to Moncton, New Brunswick, the distance to which was probably in the neighborhood of one hundred miles. There were no paved highways in those days, or at least very few, because automobiles, while occasionally one had put in an appearance, were not generally used.

We rode the bicycles on the dirt road and called at every house as we went along. The homes were occupied mostly by farmers. Our sale of books was fair. On this trip we did not take orders, but sold outright. When nighttime approached we began inquiring for a place to stay. We finally found a farmhouse lady who was glad to take us in, but she explained that we might not get much for breakfast, as she had just sold all her eggs.

We were more interested at the moment in a place to sleep than in breakfast, so we accepted her offer. We slept well that night and wakened early. Walter was awake a little before I was. He awakened me with a punch in the ribs and said, "Cheer up! We'll have breakfast." And as I opened my eyes I heard a hen cackling. So we had breakfast, and the woman accepted a first volume in return for it. Then we went on our way.

Nothing exciting happened as we went along, and finally we arrived in Moncton, where we stayed overnight at the home of a Sister Mullen, the only Bible student in the town. From Moncton we traveled north for about fifty miles, and by this time Walter decided that he had better go home. He never explained it to me, but I think he had decided that the colporteur work was not for him. So we returned to St. John, and instead of waiting for his father's boat to come and pick us up we traveled to Digby on a passenger boat.

He went home, but I didn't. I decided that I would go alone to the south shore of Nova Scotia. I gave up my bicycle and went by train. On that trip I had some unusual experiences. I worked in a number of places following the south shoreline of Nova Scotia, and one of these areas was known as Tancook Islands. There was Big Tancook and Little Tancook. There was no way to reach these islands except by motorboat, and these made the trip very infrequently. They were, in reality, owned mostly by the people who lived on the island and came in just for supplies. I went first to Big Tancook. No colporteur had ever been there before, so it was virgin territory, but that was about the best you could say for it.

There were no roads on the island, just footpaths from one house to another, and the houses for the most part were merely shacks. There were two industries on the island. One was fishing and the other was boat-building. Ninety per cent of the fishermen were unable to read and write. The boat builders were better off in this respect, although there was a large percentage of illiteracy among these also.

My first need was to find a place to stay. I found one of the shacks where the only place they had for me to sleep was in a small attic not high enough to stand erect. It was necessary to furnish me with a ladder each night so I could crawl up through the floor to my "bedroom," and there I had the privilege of sleeping on a pile of straw. In the morning the ladder would be put up to the hole and I would come down for breakfast, which usually consisted of fish. I appreciated all this, because I knew I was in the service of the Lord.

While there were many illiterate people on these islands, they seemed glad to buy the books. My hope was that at least the next generation might find something in the homes of the parents which they could read and be enlightened. In delivering the books I came to one man who could read, and he immediately opened the first volume of Studies in the Scriptures and turned to the beginning of the third chapter, which deals with the Bible as a divine revelation. In the opening paragraph of the chapter Brother Russell suggests that the reader lay aside the Bible for the time being and just base his thoughts on the reasonable conclusions which could be reached to prove that the Bible is the Word of God.

But this man took too much for granted. All that he read was the suggestion to temporarily lay aside the Bible, and that was too much for him. He did not take time, nor was he interested, to find out the real point the author was making. Since then I have often thought of that attitude on the part of this good man and have observed how many there are in the world, and sometimes Christians, who are not good listeners. They go through life with a scanty knowledge of the truth, or whatever they may be specially interested in, simply because they do not listen sufficiently to learn more. Talking with these people one discovers that instead of listening to what is said to them they are deciding what they will say to you. This is unfortunate, and I have been very thankful to the Lord that my shyness of nature has caused me to be a good listener.

Other Fields

From the Tancook Islands I moved on to another field of colporteur service. I was invited to join some other brethren. One was Brother Henry Holmes, who "got" the truth while he was a warden in a prison. Another was Brother Taylor, who "got" the truth from Brother Holmes while he was a prisoner in that prison. The other was Brother Murdock of Boston, Massachusetts.

Two of these three brethren had one very tragic thing in common. Together with their wives they had attended a con-

vention in Norfolk, Virginia, and while at this convention the two wives mentioned were killed by a railway train on an open crossing. The two brethren were now devoting their lives to the spreading of the glorious Gospel of the kingdom, and I was happy indeed to be invited to join them. Our experiences while working together were not especially outstanding. They were experiences, rather, which one encounters in a regular way in pursuing this type of service.

However, there was one day I did have an unusual experience. I had taken the train to another town about twenty miles away, with the plan to colporteur there and come back to home base on the last train of the evening. But, whatever the reason, I missed that train. I didn't have enough money to go to a hotel, so the only thing I could do was to walk back to my own room. I didn't even know the way by road, so I walked along the ties of the railroad. I knew that if I followed the railroad long enough it would lead me where I wanted to go, and it did. I don't recall the hour when I arrived at my room, because naturally I was tired and fell asleep right away; but Brother Holmes told me the next morning that he heard me come in, came into my room, and while I was sleeping sang softly, "One more day's work for Jesus, One less of toil for thee."

Another New Field

Again the winter was approaching. Meanwhile, Brother J. A. Meggison, well-known since as a pilgrim, joined us, but the other three brethren decided to return home for the winter. Brother Meggison and I talked it over and decided that we would move on into the state of Maine to work through the winter—which, by the way, is one of the coldest states in America. We packed the books we had on hand—several hundred of them—and shipped them by freight, collect, to Bangor, Maine.

But there was one point we overlooked. It took all the money we had to buy our railroad tickets, and when we got to

Bangor we found that we didn't even have a book available to use as a sample, and no money to pay the freight on the box of books that had already arrived. We were very proud, but there was nothing else to do but to inform Brother W. S. Marshall of Bangor of our predicament. He promptly paid the freight on our books and invited us into his home to live. We didn't want to be a burden on others, so as soon as we sold our first lot of books and got paid for them we rented a room.

It was hard going in Bangor that winter. Brother Meggison and I always had something to eat, but for breakfast we found that while we could have a dish of oatmeal porridge we didn't have the money to buy milk or sugar for the porridge. Brother Marshall learned about the hard time we were having, so he communicated with a brother about twenty-five miles up the river from Bangor, a brother who was a farmer, and we received an invitation from him to come and make our home with him for the winter. There wasn't much else to do but accept this invitation.

We had no means of transportation to get to the brother's home, so we decided to walk, and canvass the homes along the highway. We walked all one day and canvassed—had a pretty successful day, as a matter of fact—but nighttime came on and we were unable to find a place to sleep. On the other side of the river there was another highway—we could tell from the lights. So we came to a bridge, crossed the river, and also failed to find a home that would take us in. We kept walking back toward Bangor till we came to the end of a suburban electric line. We boarded the last car, went into the city, and arrived in Bangor about one o'clock in the morning, and showed up at Brother Marshall's home. Naturally he was surprised to see us, but also glad that we had returned to him if only for the night.

The next day we started out again and walked directly to where we had left off canvassing the day before. We had a road map to tell us approximately where Brother Wiley lived,

and late in the afternoon we reached that general area, having sold quite a few books during the day. But this time a heavy fall of snow was piling down upon us, and it was windy. At times we could hardly see where we were going, but we forged ahead the best we could, looking at the names on the mailboxes and finally, as we were examining the name on a mailbox we heard a voice up ahead from the house to which the mailbox belonged shouting to us, "Right this way, brothers. You have reached home!" And we had, for the Wiley family made us a lovely home for the winter.

There were Brother and Sister Wiley and their daughter, Ruth. We worked out from their home selling the books. Each day, weather permitting, Brother Wiley let us have a horse and sleigh. They gave us sandwiches for our lunch and twenty-five cents to buy a dinner for the horse. We went canvassing in this manner if the weather was not too cold. If it was only twenty degrees below zero, we went out colporturing; if it was thirty degrees we stayed home.

I well remember an experience one day when we were out, following a heavy snow storm. The people had not yet got the footpaths shoveled out, so in order to get to the homes we more or less had to make our own paths. Brother Meggison took one side of the road and I took the other. On my side of the road there was a good-looking home, but there were no tracks to the house, indicating that no one had been outside since the storm. But I plowed my way through the snow to the side door.

The man of the house came to the door and I canvassed him, endeavoring to sell him the set of six volumes of Studies in the Scriptures. When I got through he shook his head no. Then I offered him the first three volumes for ninety-eight cents, which was then the colporteur price. Again he shook his head no. Then I offered him the first volume for thirty-five cents. Again he shook his head. Then I offered him what was at that time called the ZA, a paperbound edition of the first volume which we sold for five cents. Again, no. Then I asked

the man if he would like to have some free tracts. He made a pun on this word "tracts," and said, "Yes, I would like to see some tracks with the heels toward my door." I did no more colporteur work that day.

A Pilgrim Visit

While we were at the Wiley home pilgrim Brother A.H. MacMillan came through the area. We found that he could stop over one night with us; so we decided to hold a public meeting in the village—a village which consisted of perhaps two hundred people. We engaged a hall which would easily seat two hundred people, and advertised the meeting. When we arrived at the meeting and opening time came, there were Brother and Sister Wiley and Ruth, Brother Meggison and I, Brother MacMillan and three of the public.

It was decided that Brother Meggison should serve as the chairman of the meeting, and it was also decided that I should play the piano, and we both agreed to serve. Brother MacMillan gave his usual enthusiastic message, and when the meeting was over he turned to me and started to laugh. I didn't know what there was to laugh at, but he remarked that he thought I intended to play the piano with my feet. His reference was to the awkward way I climbed onto the piano stool.

Finally, spring came. Brother Meggison moved on to his home state of Maine, and I again went home to spend a little more time in the sawmill at a dollar a day. From that winter's service one person came into the truth—the lady from whom we rented the room in Bangor. After we had left she read mottoes we had left on the wall and literature we left on the table, and she accepted the truth.

A Slight Change

I was soon on the go again. I went to a convention in Maine and there three colporteur sisters contacted me and wanted me to help them in work they were doing in the southern part



BROTHER J. A. MEGGISON
as a young man

of Maine. At that time good public speakers were well advertised for their Sunday meetings. The names of the interested were asked for, and the colporteurs called on these names and, if possible, sold them Studies in the Scriptures. These three sisters were engaged in this phase of colporteur work but were getting behind with their names and wanted me to help them for a while, which I agreed to do.

In due course we finished all the names on hand and no more public meetings were scheduled for the area, so the three sisters decided to return to Brooklyn and to Bethel. They learned that I had never been to Bethel and they invited me to go with them. It was an overnight trip by boat. I explained several times, when this invitation was pressed, that I could not afford it, but on the morning they were to leave they brought up the subject again and said I just had to go, that there was no excuse because they had bought a ticket for me.

On the boat that night these sisters apparently wondered what I would think of their insisting on my coming, so to clear the matter up they explained that all three of them had taken a vow never to get married. It was only a few months after this that they were all married! But that is the way I got to Bethel and got into an entirely different phase of the service—an avenue of the service which had not in reality even begun at that time.—W. Norman Woodworth.



Weekly Prayer Meeting Texts

JULY 3—"I have set the Lord always before me: because He is at my right hand, I shall not be moved."—Psalm 16:8 (Z. '99-6 Hymn 125)

JULY 10—"All bare Him witness, and wondered at the gracious words which proceeded out of His mouth."—Luke 4:22 (Z. '99-53 Hymn 312-A)

JULY 17—"Thou wilt keep him in perfect peace, whose mind is stayed on Thee."—Isaiah 26:3 (Z. '99-95 Hymn 220)

JULY 24—"The effectual, fervent prayer of a righteous man availeth much."—James 5:16 (Z. '00-268 Hymn 223)

JULY 31—"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire."—I Corinthians 3:13 (Z. '99-171 Hymn 67)

Encouraging Letters

Refreshed by Message

Dear Sirs: Enclosed is my Dawn renewal and two other subscriptions for six months each. I do enjoy The Dawn, and often before retiring I pick up one of the precious little books and turn to pages that are informative and comforting. I often view TV when your program comes on and I listen intently to every word. I believe that by getting into homes that are not fully Christian your message can work wonders. May God give you the strength to carry on in Christ's blessed name.—Ohio

"My Friend in Need"

God bless the dear brother who thought of this marvelous idea of taping hymns! I listen to them with such pleasure. I consider The Dawn very special. It was on a Frank and Ernest program that I first heard this present truth. When I came to Connecticut I can again thank The Dawn for finding a Bible class for me. I don't have many opportunities for group study, nor can I get to many conventions, but I do appreciate what I have, and what little I am privileged to do. I will always be grateful to The Dawn,

my friend in need. When I was learning entirely alone (our Lord excepted) the friends at The Dawn were a help by answering my questions by mail. Again, God bless you all! With Christian love.—CT

Spreads to His Neighbors

Dear Friends: I've just finished reading the December issue of The Dawn, and must say that the article on Faith, Hope, and Love is wonderful, and an inspiration to all who are fortunate in having it to read. If possible, I would like to get two copies to give to a couple of my neighbors who—poor things—have no faith. A copy of "Hope" would also be appreciated. I am one of your oldest admirers (90 years young). May the good Lord bless you and keep you in his love and grace.—B.C.

Hopes Lifted

Dear Sir: Please send me the little book, "Why God Permits Evil." I've been quite depressed lately because of the condition the world is in. But after listening to your program, you lifted my hopes again. Thank you! I really needed that. Sincerely.—ME ☐

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Albion College
Albion, Michigan
August 2-7, 1975

Put an X in each square
for which you will require accommodations:

AUG.	AUG.	AUG.	AUG.	AUG.	AUG.	AUG.
1	2	3	4	5	6	7

Dinner will be served on Aug. 1st, 6:00-7:00 P.M. and
Breakfast on Aug. 8th. (cash)

Name: _____

Address: _____

City, State, and Zip code: _____

Names of all the other persons included in this reservation:
(Give age if 5 through 18 years of age.)

Total number of persons for which reservations are being
made ____.

SEE OTHER SIDE FOR RATES AND OTHER INFORMATION

It is important to register and if possible to pay in advance in order to more accurately estimate food requirements. Your cooperation in this matter will also greatly facilitate the checking-in process. Please make payment before July 1, 1975.

Checks should be made to: **ALBION COLLEGE**
and mailed to: **Mr. Morley Fraser**
Albion College
Albion, Mich. 49224

The weekly rate for food and lodging is \$59.50 per person, two to a room, plus \$1.00 per person registration fee.

The Daily rate for room and meals is \$9.25 per person.

SPECIAL DISCOUNT FOR CHILDREN

The convention will pay half the above listed rate for children 5 through 18 years of age.

REGISTRATION

Registration will start Friday morning at 9:00 a.m. and will continue Saturday until midnight. Thereafter registration will be from 9:00 a.m. until 10:00 p.m. Registration will be in the upper lobby of Baldwin Hall.

TRANSPORTATION

Transportation will be available from airports, bus and railroad stations to the college at a nominal charge. Indicate with your registration the time and place of arrival. Please be specific on name of airline, bus etc.

FIGURE YOUR ADVANCE PAYMENT HERE

Adults

Rate **X** no. of days _____ **X** no. of people (over 18 yrs.) \$ _____

TO QUALIFY FOR YOUNG PEOPLE'S RATE, ATTENDANCE Total for adults
AT A MINIMUM OF SESSIONS IS REQUIRED.

Children

Rate **X** no. of days _____,

Times no. of children _____,

Less 50% discount _____ \$ _____

Total for children

Total Payment for Adults and Children \$ _____

The General Convention Program

Albion, Michigan, August 2-7

ALBION is readily accessible by airplane, and by bus. Doubtless, as in the past, the majority of the brethren who attend the General Convention will travel by automobile, and the Michigan highways are excellent. Albion College is located on Highway Number 94, and is within the city limits.

While many of the brethren are expected to arrive on Friday, August 1, the first meal to be served by the college will be Saturday morning, August 2.

THE CONVENTION PROGRAM

The convention committee has furnished us with an outline of the program, which we are glad to present, beginning on the next page. Come with a prayer for a rich blessing. A report of the convention will appear in the October issue of *The Dawn*.

SATURDAY, August 2, 1975

Chairman: Brother Mike Balko
West Newton, Pa.

- 9:30 Opening Rally
9:45 Welcome by College Mr. Morley Fraser
Director of
Continuing Education
10:00 Welcome Address Brother Raymond Rawson
Detroit, Mich.
10:30 Intermission
11:00 Discourse Brother George O. Jeuck
Orlando, Fla.
11:30 Discourse Brother Charles Newham
Minneapolis, Minn.
12:00 Close of Morning Session

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- 2:00 Testimony Meeting Brother John Bacher
Kansas City, Mo.
2:45 Discourse Brother Lloyd Hagensick
St. Petersburg, Fla.
3:15 Intermission
3:45 Discourse Brother Burton Brown
Los Angeles, Calif.
4:30 Discourse Brother Richard Ruth
Allentown, Pa.
5:00 Close of Afternoon Session

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- 7:00 Discourse Brother John Hull
Los Angeles, Calif.
7:45 Discourse Brother Harry Passios
Pilgrim
8:30 Vespers Brother Edmund Blicharz
Detroit, Mich.
9:00 Songs in the Night
-

SUNDAY, August 3, 1975

Chairman: Brother George M. Jeuck
New York, N.Y.

- 9:00 Morning Devotions
9:15 Discourse Brother K. M. Nail
New York, N.Y.
10:00 Discourse Brother L. W. Zbik
Detroit, Mich.
10:45 Intermission
11:15 Convention Theme Discourse Brother Emile Herrscher
Phoenix, Ariz.
12:00 Close of Morning Session

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- 2:00 Praise Service
2:15 Discourse Brother G. R. Pollock
Los Angeles, Calif.
3:00 Intermission
3:30 Testimony Meeting Brother W. H. Vrooman
Orlando, Fla.
4:15 Discourse Brother W. N. Woodworth
New York, N.Y.
5:00 Close of Afternoon Session

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- 7:30 Praise Service
8:00 Public Meeting Bible Answers Film
"Creation Vs. Evolution"
-

MONDAY, August 4, 1975

Chairman: Brother Stephen Suraci
New Haven, Conn.

- 9:00 Morning Devotions
9:15 Discourse Brother Stephen Roskiewicz
Grand Rapids, Mich.
10:00 Intermission
10:30 Testimony Meeting Brother Robert Gorecki
Detroit, Mich.
11:15 Discourse Brother Edward Fay
San Francisco, Calif.
12:00 Close of Morning Session

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- 2:00 Discourse Brother E. K. Penrose
Pilgrim
2:45 Discourse Brother Carl Boughton
Duquesne, Pa.
3:15 Intermission
3:45 Discourse—Open
4:30 Discourse Brother Walter Rozmus
Garson, Man., Canada
5:00 Close of Afternoon Session

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- 7:00 Panel Discussion "The Lord's Presence"
Moderator: Brother C. M. Chupa
Panel: Brothers G. R. Pollock, Emile Herrscher,
L. B. Post, R. J. Krupa
8:30 Vespers Brother Leidy Ruth
9:00 Songs in the Night
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TUESDAY, August 5, 1975

Chairman: Brother Irving Foss
Los Angeles, Calif.

- 9:00 Morning Devotions
9:15 Discourse Brother Russell Jurd
Los Angeles, Calif.
10:00 Intermission
10:30 Discourse Brother Felix Wassmann
New York, N.Y.
11:15 Discourse Brother Gilbert Rice
San Diego, Calif.
12:00 Close of Morning Session

2:00 Symposium: Giving All Diligence Part I
1. Faith Brother Stanley Borowiec
Buffalo, N.Y.
2. Virtue Brother George Passios
New York, N.Y.
3. Knowledge Brother Jim Parkinson
Los Angeles, Calif.
4. Temperance Brother Frank Nemesh
Detroit, Mich.
3:15 Intermission
3:45 Testimony Meeting Brother Nikodem Kasperowicz
Paterson, N.J.
4:30 Discourse Brother Adolph Debski
Lille, France
5:00 Close of Afternoon Session

7:00 Baptismal Discourse Brother Leo Post
New York, N.Y.
7:45 Immersion Service
Immerser Brother Weston Thornberg
Cherry Valley, Ill.
8:30 Vespers Brother Charles Zubowsky
LaSalle, Ill.
9:00 Songs in the Night

NOTE: Elders Meeting—Science Building at 8:30 P.M.

WEDNESDAY, August 6, 1975

Chairman: Brother Edmund Wachnicki
Pontiac, Mich.

- 9:00 Morning Devotions
9:15 Discourse Brother Walter Blicharz, Jr.
Detroit, Mich.
10:00 Intermission
10:30 Convention Business Meeting
11:45 Greetings
12:00 Close of Morning Session
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- 2:00 Testimony Meeting Brother Alonzo Jarmon
Cleveland, Ohio
2:45 Discourse Brother Alex Gonczewski
Agawam, Mass.
3:15 Intermission
3:45 Question Meeting. Questions to be submitted at
Convention.
Moderator: Brother Ed Fay
Panel: Brothers Ted Trecziak, K. M. Nail,
A. Horwood, John Hull
5:00 Close of Afternoon Session
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- 7:00 Discourse Brother K. M. Fernets
New York, N.Y.
7:45 Vespers Brother Richard Suraci
New Haven, Conn.
8:15 Songs in the Night
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THURSDAY, August 7, 1975

Chairman: Brother Al Langford
Sacramento, Calif.

9:00	Morning Devotions	
9:15	Testimony Meeting	Brother William Harp Cincinnati, Ohio
10:00	Discourse	Brother Stanley Jeuck Orlando, Fla.
10:45	Intermission	
11:15	Discourse	Brother David Bruce Los Angeles, Calif.
12:00	Close of Morning Session	

2:00	Symposium: Giving All Diligence	Part II
	1. Patience	Brother Sydney Allen New York, N.Y.
	2. Godliness	Brother Joseph Panucci New Haven, Conn.
	3. Brotherly Kindness	Brother Wade Austin Los Angeles, Calif.
	4. Love	Brother Sidney Jones Winnipeg, Man., Canada

3:00	Intermission	
3:30	Discourse	Brother Stanley Koszka Buffalo, N.Y.
4:00	Discourse	Brother J. B. Webster Boston, Mass.
4:30	Discourse	Brother Roy Poland Indianapolis, Ind.
5:00	Close of Afternoon Session	

7:00	Melodies of Praise	
7:30	Discourse	Brother R. J. Krupa Los Angeles, Calif.
8:15	Love Feast	

Speakers' Appointments

S. ALLEN		Wausau, WI	4
Berwick, PA	July 13	Milwaukee, WI	6
K. M. FERNETS		L. POST	
Philadelphia, PA	July 13	Pottstown, PA	July 13
P. HATGIS		T. TRZECIAK	
Greece	July, Aug.	Los Angeles, CA	July 1-7
G. JEUCK		San Diego, CA	8
Hartford, CT	July 13	Phoenix, AZ	9
A. KRUMPOLT		Albuquerque, NM	13
Sayville, NY	July 6	Pueblo, CO	14
K. M. NAIL		Denver, CO	15
Baltimore, MD	July 20	Kansas City, MO	17
H. PASSIOS		F. S. WASSMANN	
Whalen, MN	July 2	Allentown, PA	July 20
Withee, WI	3		

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL		Dawn Magazine 40 Newpence
Latchford	Aug. 2	Subscriptions and Literature —Apply
Hull	16	70, Station Road, Gidea Park, Rom-
W. F. READER		ford, Essex. RM2 6DA.
Dewsbury	July 12	Tapes and Cassettes on loan —15,
Latchford	Aug. 31	Southwood Gardens, Gants Hill, Il-
R. G. ROBINSON		ford, Essex. IG2 6YF.
Dewsbury	Sept. 20	

YEOVIL HOMEGATHERING—September 19-22. For details and accommodations please apply early to Mrs. Stracy, "Patmos" 3, Hillgrove Avenue, Yeovil, Somerset.

Conventions

NEW BRUNSWICK, NJ, JULY 4-6
—Douglass College, Hickman Hall, George St. at Rte. 18. Mrs. Eugene Burns, 3 Meyer Rd., Edison, NJ 08817

LOS ANGELES, CA, JULY 4-7
—Downey Community Theatre, 8441 E. Firestone Blvd., Downey. Mr. A. W. Abrahamsen, 710 So. Hobart Blvd., #207, Los Angeles 90005

DETROIT, MI, JULY 5, 6—Armenian Cultural Bldg., 22001 Northwestern Hwy. near Southfield Freeway, Southfield, MI. Mr. Frank Nemesh, 25354 Cunningham, Warren 48091

WINNIPEG, MAN., JULY 10-13—for information write to Mr. Frank Boychuk, 263 Moray St., Winnipeg, Man.

CINCINNATI, OH, JULY 20—2850 Dunaway. Mrs. Margaret Ellis, Rte. 1, Box 71, Melbourne, KY 41059

CHICAGO, IL, JULY 27—Masonic Temple, 5352 W. Chicago Ave. Mr. George Tabac, 900 Brentwood Drive, Bensenville, IL 60106

ALBION, MI, General Convention, Aug. 2-7—Albion College

SEATTLE, WA, Aug. 30-Sept. 1