

# The Dawn

VOLUME XLIV

NUMBER 5

MAY 1976

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Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, Triangle, East Rutherford, NJ 07073. \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada: P.O. Box 175, Postal Station F, Winnipeg, Man. R2L 2A5

British Isles: 70 Station Road, Gidea Park, Romford, Essex RM2 6DA, England.

Australia: Berean Bible Institute, 19 Ermington Place, Kew, Victoria 3101.

France: Association des Etudiants de la Bible-Publications Aurore. B.P. 3066-68062 Mulhouse CEDEX

Greece: He Haravgi (The Dawn) Odos K. Eslin 4 Ampelokipoi T. T. 602, Athens.

Germany: Tagesanbruch Bibelstudien-Vereinigung, 78 Freiburg i. Br., Sachsenstr. 12.

Italy: Pubblicazione mensile della Associazione Studenti della Bibbia "Aurora," Caselle Postale 447 00100 Roma.

New Zealand: P.O. Box 1358. C.P.O. Auckland.

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# **Highlights of DAWN**

## **War, Famine, Pestilence, and Earthquakes**

“FOR nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.” (Matt. 24:7) These are the words of Jesus, answering a question asked by his disciples as they sat together on the Mount of Olives. It was toward the end of his ministry. He had informed his followers that he was to leave them and that he would later return. He was speaking of his coming again at the end of the Gospel Age. The disciples did not wish to have him come unrecognized, as so many had failed to recognize him at his first advent; so among other questions, they asked, “What shall be the sign of thy coming, and of the end of the world?” (Matt. 24:3) The Emphatic Diaglott translation gives a translation of the Greek text which is more easily understood: “What shall be the sign of thy presence, and of the consummation of the age?”

Our subject text is only part of the answer our Lord gave to the disciples' questions, but in this text we are told some of the things which can be expected to occur at this time, for surely we are now living in the end time of the Gospel Age.

The story of the human family's struggle for survival, of war, famine, pestilence, and earthquakes has been a sad one, reaching all down through the age. Now at this end of the social order of our world we have seen this prophecy of our Lord Jesus manifest its fulfillment in worldwide events.

“For nation shall rise against nation, and kingdom against kingdom” is simply another way of saying that in the end of the age there will be world wars. Many who are alive today

still remember the momentous events of the year 1914. While smaller conflicts had existed concurrently throughout the present dispensation, it was not until August, 1914, that a world war burst with all its fury upon the nations. Here for the first time airplanes were used in warfare to serve the military demands of both sides of the conflict. Ever since that time the airplane has been a destructive force in man's inhumanity to man. The submarines also came into their own at this time as weapons of destruction. Both merchant ships and troop ships felt the wrath and destructive ability of this underwater foe. Thousands of ships were torpedoed, with great loss of life and material. On May 7, 1915, a German submarine sank the Lusitania. More than 1,100 persons drowned as an offering to the god of War.

The First World War did not prove, as the politicians had promised, to be "a war to end wars"; for nations have continued to "rise against nation, and kingdom against kingdom," with the development of ever greater power to destroy.

Famine has not been restricted to our day in history, but certainly it is still one of the sinister elements of our present time of trouble. Famine has helped spread the great enemy, disease. It is hard to separate famine, disease, and pestilence. These have united to give the Grim Reaper a big page in the fulfillment of prophecy. Those of us who live in a land of plenty, and who have the advantage of laws to protect us, in some degree, against the ravages of poverty, find it hard to believe what the statistics tell of the horrible loss of life by these three killers. Will food shortages in large areas of human population ever be overcome? And what about the disease that comes to so many through malnutrition? According to the Bible, the world has not yet seen the last of these cruel conditions, for our Lord prophesied that they will continue even until the end of the age.

It is true that these killers have been stalking the earth for centuries, but it is also true today that, in spite of great

wealth and a superabundance of food in some areas, man has not been able to feed his brother man and properly share his abundance. And so Jesus, on the Mount of Olives, saw even worse times to come at the end of the age and told his followers, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Matt. 24:21,22

The recent earthquake in Guatemala, where thousands were killed and many thousands more were injured and disabled, reminded us again of the Lord's prophecy concerning the shakings that will take place in various parts of the earth's surface. In Guatemala not only were human lives snuffed out, but whole towns and villages were destroyed and the remaining populace left without sufficient food, water, or medical supplies.

The good people of the world unselfishly stepped in to supply needed aid, some at great personal sacrifice, and the others as a small token of gratitude for the blessings which they have received from a bountiful God. And people of good will are warmed in their heart when they see, or have a part in, the outpouring of unselfish desire to help those who are in need at times of great catastrophies. But whatever is done is only a drop in the bucket compared to the need that exists, not only in the case of Guatemala, but in so many places where war, famine, pestilence, and earthquakes visit the people of earth.

Who will feed the millions of hungry? The cause of hunger may be drought in Africa or famine in Bangladesh, an earthquake in Guatemala or the population explosion that makes more mouths to feed than there is food to do the job. A soaring demand for food is one of the great problems of the earth's economy. The world's food demand is straining the capacity of production for both farmers and fishermen. Certainly the United States has been able to export more than

other food-exporting countries, but this has been possible because of mechanization in farming and hence bumper crops in this favored land. In spite of this, if we should have a year of severe drought, the lack of our ability to export would be felt around the world. Also, such a situation, which is easy to visualize, would put tremendous pressure on our government to make a choice as to which of the underproducing countries would get any surplus which may exist.

We are mindful of the fact that the hunger and increase of disease and pestilence which would accompany such a shortage in the world food supply could result in revolution and world disorder. So from the human viewpoint the future is not bright. But the human viewpoint is not the only viewpoint. There is also the divine viewpoint, and this presents to our minds a picture that is beautiful, for it is as bright as the promises of God. Our social order is sick because of the hatred and greed that has led to war and the rumors of war, sick because of the lack of desire of selfish men to meet the issues of famine and disease. Our economy is based upon seeking one's own advantage and pleasure without regard to the well-being of others. The cure is not in the arm of flesh or in man's wisdom. The cure for the grossly selfish conditions that exist in this end of our age rests in the hands of God.

God, our unselfish Father in heaven, has mapped out a procedure that will save the human family from going down to destruction. This procedure of recovery was planned long ago and has been well defined by the words "the divine plan of the ages."

Our problems began in the Garden of Eden. Our first parents chose to disobey God. Father Adam, who represented us, ate of the forbidden fruit and heard those fateful words, "Thou shalt surely die," and from Eden until now each succeeding generation has felt the effect of man's fall from divine favor. Today, over six thousand years after his fall from the perfection of his original creation in the

image and likeness of God, he is plagued with war, famine, pestilence; and besides these there are indeed earthquakes in various places.

But in the plan of God a Redeemer has been provided. Born in Bethlehem of Judea, Jesus was heralded as the Christ, the anointed of God. The report of his birth is recorded in Luke 2:9-14 and reads, "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

The life, death by crucifixion, and the resurrection of Jesus Christ from the dead is indeed a promise that there will be "peace on earth"—a peace that will settle differences between nations and between individuals who have long been in conflict. But above the peace that will exist between these will be the greater peace that will be established when man will be reconciled to God to enjoy the fellowship with his Creator which he lost in Eden, and enjoy the peace which comes from being obedient to the laws of God.

Many prophecies tell us of the time when nation shall not rise against nation or kingdom against kingdom any more. The Prophet Isaiah saw a world without war, without the implements of destruction, and without men learning war any more. He said, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they

shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”—Isa. 2:3, 4

The psalmist also, under the inspiration of the power of God, saw a world society without war and prophesied in Psalm 46:9, 10: “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. Be still, and know that I am God: I will be exalted among the heathen [nations], I will be exalted in the earth.”

But even with the success of stopping wars by the great “Prince of Peace,” how about the hunger and pestilence of the last days? If there is not enough food for earth’s millions now, how will we feed earth’s population when the dead return to life in the resurrection? These questions crowd into the minds of thinking people, and again the answer is found in the Word of God. Today, as man traverses the planet he sees vast areas of desert and unproductive stretches of land that have never been tilled.

Isaiah, too, saw much land; but with the eye of faith he wrote under inspiration and by the power of God, “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.” (Isa. 35:1, 2) And in another place the same prophet said, “For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.”—Isa. 51:3

The Prophet Ezekiel also saw the solution to the problem of hunger when he wrote, “The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And

they shall say, This land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.'"—Ezek. 36:34, 35

Thus, the prophets tell of the whole earth, as in the Garden of God, supplying the food for all the willing and obedient of Adam's children, even those awakened from their sleep of death in the resurrection. There will be enough food for all. The whole family of man will look over the expanses of earth's surface that today are desolate and will see a land beautiful and bountiful, one that has been described as overflowing with milk and honey. The time for famine and pestilence will be no more.

And, happily for mankind, the prophets of God promise solutions for the other problems of man; for even if war and famine are removed by the power of God, but sickness and earthquakes and death remained to plague the human race, the outlook for the human family would not be bright. So these enemies must also be destroyed, and the Bible says they shall be. Again Isaiah, that man of God, in chapter 33 of his prophecy and verse 24 says, "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." But possibly the clearest statement of blessings to come is in chapter 35, verses 5 and 6, which tell us, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."

In our text the Lord said that this age would come to a close at a time when there would be earthquakes in different parts of the world. Some interpret this to mean that great shakings will overthrow kingdoms and topple world governments which are opposed to the righteous laws of Christ's kingdom. No doubt that is included in our Master's words, but literal earthquakes have also done much harm to human life and property. The prophet of God tells how both unrighteous



kingdoms and imperfect conditions of the planet will come to an end. Isaiah 11:9 reads, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Only one enemy now remains, the Grim Reaper, Death. The one that has brought sorrow and bereavement to the human family ever since our first parents in the Garden of Eden heard God say, "Dying thou shalt die." But Christ has died as a corresponding price for Adam's transgression, and in God's due time the condemnation placed upon Adam and his children will be removed. In I Corinthians 15:25,26 we learn a truth that should warm the hearts of all the human family; for, speaking of Christ's millennial reign we read, "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." What a wonderful plan God has for his human family! No wonder John of the Revelation rejoiced when he "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."—Rev. 21:3-5

In summary, we find that wars, famines, pestilence, and earthquakes will all come to an end in Christ's kingdom—even death will be destroyed! And we see that the time is not too far distant when God's will shall be done in earth, even "as it is in heaven." □

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**"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke 21:31**

# **Bible Study**

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LESSON FOR MAY 2

## **Faith and Families on the Move**

**MEMORY SELECTION:** "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."—Hebrews 11:8

**SELECTED SCRIPTURE:** Hebrews 11:1, 8-16

FAITH is defined by the Apostle Paul in Hebrews 11:1 as "the substance of things hoped for, the evidence of things not seen."

In applying this definition of faith to the life of Abraham we find that he, in the first place, believed that there was a God; then, he believed what God said; and finally, Abraham believed that God would perform that which he had promised to do.

So when God promised Abraham an inheritance in a far-off country, Abraham did not hesitate to obey, but packed his belongings and with his family started for that distant

land. Abraham had many experiences, all of which were designed to fortify his faith in God and his promises.

The most severe of these testing experiences is recorded in Genesis 22. God visited Abraham and told him to take Isaac, his precious child of promise, to the land of Moriah, and there offer Isaac as a burnt offering. Abraham passed this most severe test, for we read in Genesis 22:10, "And Abraham stretched forth his hand, and took the knife to slay his son." The angel of the Lord stayed Abraham's hand and provided a ram for a burnt offering instead of the lad.

Because of Abraham's obedience in this supreme test of faith, God made an unconditional covenant with him. This covenant is the foundation and basis for every Christian's hope for blessings in a future life, and for the world's also.

The angel of the Lord said to Abraham, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—vss. 16-18

The Apostle Paul, in Galatians 3:16, tells us that the seed of Abraham which was to bless all the families of the earth is Christ, and in verses 28,29 of the same chapter we are told that the faithful footstep followers of the Master are counted for the seed also. Therefore the seed of Abraham is Christ and his church.

In Hebrews 11:18,19 the Apostle Paul emphasizes the faith that Abraham had in the promises of God: "Of whom it

was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Abraham had such faith that God would keep the promise made to him that he knew God would resurrect Isaac from the dead. God read Abraham's heart and therefore stayed his hand so that Abraham could receive Isaac back from the dead in a figure.

This wonderful demonstration of faith was a figure of the death and resurrection of Christ. We realize that in the same way it was necessary for Jesus to die and rise from death in order that all the wonderful promises of the kingdom made to the world could be fulfilled. These promises will be fulfilled through the operation of the New Covenant that will have as its Mediator the seed of blessing, the resurrected Christ. The Apostle Paul states that the resurrection of Jesus from the dead is a surety to all men that the blessings of the kingdom are certain. "Because he hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:31 □

## Living in the Christian Family

**MEMORY SELECTION:** "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."—1 Peter 3:8

**SELECTED SCRIPTURE:** Ephesians 5:21 through 6:4

THE marriage relationship has been used by God in his Holy Word as a beautiful picture of the relationship that must exist between Christ and his church. The point of our lesson today is to emphasize the symbology of the marriage relationship.

The sanctity of the marriage relationship in God's eyes was first indicated when he created Eve and presented her to Adam in the Garden of Eden. "And Adam said, This is now bone of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—Gen. 2:23,24

The Apostle Peter alludes to this first marriage relationship in Ephesians 5:30,31 (Diaglott), "Because we are members of

his body. On this account shall a man leave father and mother, and shall be united to his wife, and the two shall become one flesh." The apostle then continues in the subsequent verse, "This is a great mystery; but I speak concerning Christ and the church."—Eph. 5:32

The close relationship between Christ and his church, and the work that they jointly will accomplish in the next age, was shown allegorically in the lives of Abraham and Isaac. We know from the interpretation given us by the Apostle Paul (Rom. 9:7; Gal. 3:16; 4:22-31) that Isaac represented Christ and that the footstep followers of Jesus during the Gospel Age are counted as part of his body.—1 Cor. 12:12

This relationship is wonderfully pictured in the account

recorded in Genesis, 24th chapter, of Eliezer (who pictured the Holy Spirit) being sent by Abraham (who pictured God) into the world to select a bride for Isaac (who pictured Christ). Eliezer selected Rebekah at the well because of the very definite indication of God's approval shown by an answer to prayer. When arrangements had been made for Eliezer to take Rebekah to Isaac, her family blessed her with the very beautiful and prophetic statement, "Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."

We realize that it is through Jesus that the world will receive life in the next age. It was his sacrifice that was the great offering for sin, that provided the means of lifting adamic condemnation from the human race. The bride of Christ (the church) is privileged to share in this offering for sin—not that the blood of the church is efficacious, but the experiences resulting from a life of sacrifice have the beneficial effect of developing in the church the character that is necessary for it to be exalted to the divine nature.

When the last member of the bride class has made herself ready (Rev. 19:7,8), then the

Christ—Christ the Head and the church his body—will constitute the antitypical Messiah, the Mediator of the New Covenant, through which all the families of the earth will be blessed. It will be the church that will nurture the "thousands of millions" back to perfection of life.

The Revelator speaks of this wonderful time as follows, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." (Rev. 22:17) And again in Revelation 21:2-5 we read, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 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." □

## Pressures on the Christian Family

**MEMORY SELECTION:** "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12:2

**SELECTED SCRIPTURE:** Romans 12:1-10, 14-18

OUR selected scripture for today is pertinent if applied to the family of God. The first verse of the 12th chapter of Romans reminds the consecrated footstep followers of Jesus that they have made a covenant to die with the Lord. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The word therefore in our text tells us that what follows is a conclusion based on a previously presented set of facts; and if we examine the 11th chapter, starting with the 30th and 31st verses, we read, "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your

mercy they also may obtain mercy."

Here the apostle reminds the Gentile brethren that it was only because of Israel's unbelief that God directed his mercy toward the Gentiles, that they might be grafted into God's arrangement and thus become part of the spiritual seed of Abraham. This arrangement is a blessing for Israel too; because even though they had failed to bring forth fruit and had been cast off as a nation with respect to the promise (Matt. 23:38,39), the nation of Israel will eventually be blessed in the kingdom through the ministration of the glorified spiritual seed of Abraham.—Rom. 11:25-27

The apostle concludes his reasoning on this matter with the beautiful statement in Romans 11:33-36. Then, continuing to direct his remarks to

the Gentile brethren, he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The thought is that, in view of this wonderful provision made possible by God's grace, the brethren should zealously carry out the terms of their consecration vows and yield their bodies to be sacrificed. This means that they should consider their bodies as dead, being useful only in serving the interests of the new mind and the spiritual life of the consecrated, the strength and energy of the flesh being used to serve the truth, the brethren, and the kingdom interests. This is spoken of as a "living sacrifice," because it is continuous throughout the lifetime of the consecrated.

This arrangement is acceptable to God because of the application of the blood of Christ on behalf of the consecrated. This gives them a standing before God, or justifies them, releasing them from adamic condemnation.—Col. 1:14; I Cor. 6:20; I Pet. 1:18, 19; Acts 20:28; Rev. 5:9; Rom. 8:1

The apostle continues, saying that "this is your reasonable service." In other words, the Lord has made wonderful

arrangements whereby Gentiles and Jews may participate in the sacrificial offering for sins. And considering that the glorified church will have the wonderful privilege of blessing not only Israel, but all the families of the earth, surely the church's sacrifice must be regarded as a reasonable service. It is not that the church adds to the efficacious merit of Christ in any sense, but their sacrifice is merely counted in as part of the whole.

In Romans 12:2 the apostle tells us that as the sacrifice goes on there must also be a change that takes place in the mind. The mind must be "renewed"; that is, a new direction given to the mind. Whereas previously the mind was self-centered, conformed to the world, henceforth it is to be selfless in its attitude, seeking to do only those things that are pleasing to God.

Then in the succeeding verses of the 12th chapter the apostle proceeds to outline in some detail how this objective of renewing the mind can be accomplished.

In the economy of the Lord's arrangement it is the experiences which come about through the sacrificing of the flesh that offer most of the opportunities for the development of the new mind. □

## The Problem of Drugs and Alcohol

**MEMORY SELECTION:** "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body."—I Cor. 6:19,20

**SELECTED SCRIPTURE:** I Corinthians 6:9-20

IT IS true that drugs and alcohol present a problem of insurmountable magnitude to society in general today. The irrepressible desire on the part of the drug addict to appease his craving is one of the major causes of the great increase in crime and of the virtual collapse of morality worldwide. Alcohol is more socially acceptable; but nevertheless it too is a drug, and its wide usage causes untold misery and degradation.

But these things, the Apostle Paul tells us, represent in part the filthiness of the flesh to the Christian, and it is these carnal things that the consecrated Christian must put off.—I Cor. 6:9,10; II Cor. 7:1

In II Corinthians, the 5th chapter, the Apostle Paul reminds us that as consecrated, justified footstep followers of Jesus we have been given the Word of reconciliation, and because of this we are ambas-

sadors for Christ. In other words, it becomes our responsibility to disseminate the Word of truth and reconcile to God those who will in this age, and all the willing and obedient of mankind in the next.

In the 6th chapter of II Corinthians the apostle says, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." (vs. 1) In other words, in view of the Heavenly Father's wonderful arrangements for us, we should be faithful to our covenant. We have the great privilege of being the Lord's mouthpiece during the Gospel Age. In view of this privilege we also have a responsibility. The apostle continues in the 3rd and 4th verses, "Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in neces-



sities, in distresses.” Then in verses 5-10 the apostle gives us a long list of admonitions, or standards of conduct, for the guidance of God’s ministers.

First, the Christian is expected to demonstrate his steadfast endurance under trying and difficult circumstances. In expanding on this thought the apostle enumerates some of the conditions under which he himself was steadfast—while in distress, hardships, and dire straits, flogged, imprisoned, mobbed, overworked, sleepless, starving. (New English Bible) In all of these things he was an example to the believer.

Then, in addition to steadfastness, the apostle holds forth himself as an example in manifesting the spirit of the truth in his contact with the brethren and the world. One of these things he enumerates as pureness; that is, his innocence of thought and conduct, avoiding those things that are sinful or even having the appearance of evil. Then, the apostle continues, his knowledge of the truth gave evidence of study and meditation and enlightenment of the Holy Spirit. He made it a practice to exercise patience and kindness in his dealings with the brethren, showing forth a spirit of sincere love. Finally, the Christian must preach the Gos-

pel. This is incumbent upon ministers, who have been so commissioned by the Heavenly Father.

All of these things are an outward manifestation of a truly consecrated Christian who is endeavoring to put into practice the godly principles stressed in the Bible. On the other hand, one who indulges in carnal things that might be categorized as the filthiness of the flesh cannot belong to the Lord, for he is manifesting the spirit of darkness, and those of the darkness hate the light.

The Apostle Paul enlarges further on the Christian’s relationship with the works of darkness in Ephesians 5:7-13: “Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit [light] is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov’d are made manifest by the light: for whatsoever doth make manifest is light.” □

## The Greater Family

**MEMORY SELECTION:** "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification."—Romans 15:1,2

**SELECTED SCRIPTURE:** Galatians 6:1-10

IN A few verses preceding our memory selection the Apostle Paul had been endeavoring to solve a problem that was then of paramount importance to the church at Rome. The problem was whether or not it was proper to eat meat sacrificed to idols. The Apostle Paul's conclusion is that he is free from superstition and fear, for he is "persuaded by the Lord Jesus, that there is nothing unclean of itself: but," on the other hand, "to him that esteemeth anything to be unclean, to him it is unclean." (Rom. 14:14) Therefore the apostle concludes that those who are untroubled should not impose their liberty on another whose conscience is troubled. We should be more than willing to abstain from eating such meat rather than stumble a brother. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Rom. 14:21

Then, in the next chapter, Romans 15:1,2, the apostle continues, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification."

The apostle then continues his lesson, emphasizing the fact that the Christian life is dominated by an attitude of selflessness. In this we have the example of our Lord, of whom it was written, "The reproaches of them that reproached thee fell on me." (Rom. 15:3) In other words, Jesus was not interested in vindicating himself; but rather, because he was so much at one with the Father in purpose, aims, ambitions, and desires, he willingly accepted the reproaches as being rightfully part of his burden. And so with the family of God. The will and attitude of each member should be so absorbed and in harmony with the will and pur-

poses of the Heavenly Father that all the members might unitedly with one voice "glorify God, even the Father of our Lord Jesus Christ."—vs. 6

This attitude for the Jewish Christians was a comparatively easy state of mind to attain to because they were brethren in the sense of having a common heritage. Even Jesus himself was a Jew and had come to them in fulfillment of the promise made to Abraham, Isaac, and Jacob.—Gen. 22:15-18; Gal. 3:16

This proper Christian attitude of unity and selflessness did not in all cases extend toward the Gentiles who were calling upon the name of the Lord in increasing numbers. To counteract the wrong attitude, the apostle brings to the attention of the Jewish brethren the fact that this condition had been foretold by the prophets in promises made to the fathers. (Rom. 15:9-12) Therefore, because this arrangement was obviously of God, he urges all to believe and to unite, whether they be Jew or Gentile, that they "may abound in hope, through the power of the Holy Spirit."—vs. 13

Then to conclude the matter, the apostle, in verses 15-18, brings to the brethren's attention the fact that he was commissioned to be the apostle to the Gentiles. "That I should be the minister of Jesus Christ to

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the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit."

The apostle elaborates further in Ephesians 2:11-15: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."

In other words, the Apostle Paul as an instrument of the Heavenly Father was preaching to the Gentiles the same Gospel and offering the same privileges in Christ as were being offered to the Jews, and so the greater family of God during this Gospel Age includes both Jews and Gentiles. □

# **Christian Life and Doctrine**

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## **God's Covenants**

IN THE opening chapter of Genesis we are told how God created Adam in his own image. This, we believe, meant that Adam was endowed with mental and moral faculties that were similar to those possessed by God. These qualities of character were limited by man's nature, which is much lower on the scale of creation than God's nature. Nevertheless, we are told that God saw everything that he had created and that it was very good, and because of this we conclude that Adam was perfect.

According to David (Psalm 8), man was the highest form of creation on his plane of existence. God made a covenant with Adam that was well within his sphere of understanding and ability to keep. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die [margin, dying thou shalt die]." (Gen. 2:16,17) In other words, the terms of the covenant that God made with Adam were: If you obey you shall live; if you disobey you will die.

We, of course, know the outcome of Adam's test. He was disobedient, and the sentence of death was passed upon him. Since Adam was the father of the race, condemnation and death were passed on to all his progeny.—Rom. 5:18,19

The Prophet Hosea speaks of God's covenant with Adam, "But they like men [margin, Adam] have transgressed the covenant: there have they dealt treacherously against me." (Hosea 6:7) The Prophet Isaiah also spoke of the covenant:

“Thy first father hath sinned, and thy teachers have transgressed against me.”—Isa. 43:27

It was not God's arrangement to abandon man in his dilemma, for God foreknew the outcome of Adam's test before the creation of the earth, and he provided for his redemption. “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you.”—I Pet. 1:18-20

He also gave us the wonderful assurance of the divine purpose in the scripture so familiar to all, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”—John 3:16,17

The Apostle Paul confirms this grand purpose of God: “To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.”—II Cor. 5:19

Jehovah took the first step to make his plan known to some when he began to deal with Abram, whose name was later changed to Abraham. The Scriptures tell us that Abram lived in the land of Ur when God made his conditional covenant with him, saying, “Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”—Gen. 12:1-3

Abram was obedient to God's invitation, and he and his family and servants, with all of their belongings, left Ur and were eventually led to the land of Canaan.

Abraham had many experiences which tested him and developed his faith and trust in the overruling providences of God. Among these difficult trials was the one of waiting for the Lord to fulfill his assurance that he would provide Abraham a seed. This was crucial to Abraham, because he realized that all of the wonderful promises which had been made to him centered in that seed.

When Sarah, by the overruling providences of the Lord, gave birth to Isaac, Abraham's dreams and hopes had their fulfillment. Some years later, when Isaac was a young lad, God gave Abraham the ultimate test of faith. God instructed Abraham to take his much-loved son to Mount Moriah and there to offer him as a burnt offering. Abraham did not understand why God had so instructed him, but he had such faith that the Lord would keep his promise to bless all the families of the earth through his seed that he believed God would resurrect Isaac from the dead in order to keep that promise. (Heb. 11:17-19) As Abraham raised the knife to slay Isaac an angel of the Lord stayed his hand and said, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."—Gen. 22:12

Then the angel of the Lord called to Abraham the second time and said, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:16-18

This oathbound covenant became the basis for Israel's hopes and set in motion a vigilant watch to identify the seed of blessing. The promise was repeated in succession to Isaac and finally to Jacob, whose twelve sons became the twelve tribes of the nation of Israel. (Gen. 26:3-5; 28:13-15) Some of

the nation at the time of the first advent of Jesus, believed, as today, that the seed of blessing would be the nation of Israel.

The Apostle Paul, however, in Galatians 3:16, identifies this promised seed of blessing as Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." This was in part the fulfillment of the prophetic blessings that Jacob bestowed upon his twelve sons. In blessing Judah he said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:10) Jesus was a natural descendant of Abraham. His line of descent came through Judah, the son of Jacob. The Hebrew word "Shiloh" means "tranquillity," a characteristic of the Messiah.

The Apostle Paul, in Galatians 3:27-29, enlarges on the thought that the "one" seed was to be Christ and explains that the seed includes Christ the Head, and the church his body. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

In the 4th chapter of Romans the Apostle Paul points out that Abraham's favor with God was based on his faith and not on his works and further, that the manifestation of favor was made before the Law Covenant was initiated. In verse 13 we read, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." And then in verse 16, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

Jesus was the first to qualify as this faith seed, and because of his faithfulness and obedience "he became the Author of

eternal salvation unto all them that obey him.”—Heb. 5:9

In the 4th chapter of Galatians, verses 22-31, the Apostle Paul tells us that the life of Abraham was an allegory and that his two wives pictured two of God’s great covenants. Hagar, who was a bond slave, pictured the Law Covenant, and her offspring illustrated those who were in bondage under the Law Covenant.

Sarah, on the other hand, was a free woman. She depicted the Abrahamic Covenant, or the heavenly Jerusalem “which is the mother of us all.” (vs. 26) (It is proper to identify this phase of the Abrahamic Covenant as the “Sarah feature” of the Abrahamic Covenant.)

In Galatians 4:27 the Apostle Paul quotes a part of the prophecy in Isaiah 54, “Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord.” (vs. 1) This prophecy is explained by the Apostle Paul (Gal. 4:27, 28) as applying to the Abrahamic Covenant and the true seed, Jesus and his body members, the church.

The prophecy harks back to the allegorical life of Abraham and the barrenness of Sarah for so many years. The expression, “married wife,” is an acknowledgment of an oriental custom, whereby if the husband had a wife and one or more concubines, the “wife” who brought forth the first child was given the preferred place in the household. She was called the “married wife.” Because of the barrenness of Sarah, (and at her suggestion) Abraham took her bond slave, Hagar, as a concubine. Hagar bore Abraham a son, Ishmael, and this, according to custom, entitled Hagar to the preferred place in the household. She became the “married wife.” (Gen. 16:3, 4) But Ishmael was not the seed of promise.—Gen. 17:19-21

In the fulfillment of this typical picture we realize that the Abrahamic Covenant was barren for many centuries until the birth of Christ. In Galatians 3:19 we are told that the Law



Covenant, which was pictured by Hagar, “was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.”

This covenant, we are told, promised life to any who would obey its terms. (Lev. 18:4,5) In addition, the Lord said to the nation of Israel, “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation.” (Exod. 19:5,6) We understand from this text that if Israel as a nation had been faithful, all of the spiritual seed of blessing would have been taken from her and the nation **would** have been an instrument of blessing; but we know that she failed, and because of this she was cast off with respect to this promise.—Gen. 21:10; Gal. 4:30; Matt. 23:38,39

In the context of Acts 13:46,47, we have the account of Paul and Barnabas preaching the Gospel to the Jews and meeting with ever-increasing opposition. Finally those oppressed ministers of the Lord spoke out: “It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.”

And so the Apostle Paul summarizes the matter in Romans 9:7-9, “Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son.”—Gen. 17:21

The seed of promise, then, is developed under the Sarah feature of the Abrahamic Covenant, which began to be operative with the birth of Jesus and will last down through

the Gospel Age until the last member of this promised faith seed of blessing has been selected.

There is a second element of the Abrahamic Covenant that becomes operative when the seed of blessing is completed under the Sarah feature. This phase of the covenant concerns those who are destined to be blessed by the promised seed.

Because the nation of Israel failed in their quest for life under the terms of the Law Covenant, God promised to make a new covenant with them. The terms of this covenant are set forth in Jeremiah 31:31-33, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

The Apostle Paul tells us in Hebrews, the 9th chapter, that the inauguration of the Law Covenant at Mount Sinai was typical, or a type, of the inauguration of the new Law Covenant. If we examine the account in Exodus 24:3-8, we find that Moses was the mediator of that covenant, and that for forty days and forty nights he was in the mount receiving instructions and being prepared to function as a mediator. When he came down from the mount he spoke to the people and they said, "All the words which the Lord hath said will we do."

The terms of the law were written in stone, picturing the inflexibility and exactness of its requirements. Then, according to the Lord's direction, sacrifices were offered and the blood of the sacrificed animals was sprinkled upon the altar and then upon the people.

Jesus, on the night of the Memorial Supper, said, "For this is my blood of the new testament [covenant], which is shed

for many for the remission of sins.” (Matt. 26:28) The Apostle Paul, in Hebrews 9:15-24, explains that Jesus is the Mediator of the New Covenant, and instead of animals being slain in order to seal the covenant, he offered himself as the sacrifice, providing his “blood of the covenant.” Then the apostle continues (vss. 16-18, Diaglott), “For where a covenant exists, the death of that which has ratified it is necessary to be produced: because a covenant is firm over dead victims, since it is never valid when that which ratifies it is alive. Hence not even the first has been instituted without blood.”

And so it was necessary for Jesus to die in order to provide the means for the ratification of the New Covenant. In speaking of the typical and antitypical significance of the event at Mount Sinai the Apostle Paul states, “It was therefore necessary that the patterns of things in the heavens should be purified with these [that is, animal sacrifices]; but the heavenly things themselves with better sacrifices than these.” (vs. 23) And so the Apostle Paul, recognizing that it is the Christ, Head and body, that are offered as the “better sacrifices,” admonishes the brethren in Romans 12:1, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

The Word of God calls it a great mystery that Christ is not one, but many members. (I Cor. 12:12-14) It is the entire Christ, Head and body, that become the **better sacrifices** of the Gospel Age and provide the means of sealing the New Covenant. Not that the sacrifice of the church adds to the efficacious merit of our Lord's sacrifice, but that they are simply counted in as part of his body under the merit of the Head.

The sprinkling of the blood by Moses on the people, in the type, pictured their cleansing of sanctification that the Israelites could be in covenant relationship with God. And so, in the reality, the antitypical sprinkling of the blood by the

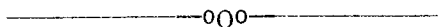
Mediator of the New Covenant—Christ and his church—pictures the benefits of the better sacrifices which will cleanse from sin and provide the help in writing God's law in the hearts of the people instead of on tables of stone.—Jer. 31:33

The Apostle Paul brings together in one grand crescendo the fruition of all of these covenant arrangements made by God for the ultimate blessing of the willing and obedient of his human creation. We find this wonderful text in Hebrews 12:18-28.

In verses 18-21 the apostle describes in vivid language the very dramatic and traumatic experience of the children of Israel at Mount Sinai at the time of the inauguration of the Law Covenant. In verse 22 he says, "But ye are come unto [approaching to, Diaglott] mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect [the Ancient Worthies], and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

The blood of Abel spoke of death and disobedience, while the blood of sprinkling speaks of life and blessings and harmony with God that will be the lot of all the willing and obedient under the operation of the New Covenant.

Then, by great majestic strides, God will have accomplished the reconciling to himself of fallen man and will have re-established him as king in his earthly domain.



**"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Hebrews 12:28**

# **Christian Life and Doctrine**

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## **The Heart**

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

THE word heart appears in the Bible about 800 times, nearly all of which are symbolic. The first time it appears is in Genesis 6:5: “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” The last appearance of the word heart in the Bible is in Revelation 18:7. Here we are told that the wicked woman, Babylon, “saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.”

In describing the various heart conditions which are possible, the Bible uses such expressions as integrity of the heart, and the heart that fainteth, a heart that is hardened, a willing heart, a discouraged heart, all thine heart, speaking in the heart, a heart that is not deceived, a heart that is grieved, and a heart that is filled up.

The Bible also speaks of blindness of heart, astonishment of heart, and hearts that are melted. There are glad hearts, merry hearts, rejoicing hearts, trembling hearts, understanding hearts, singing hearts, and sorrowful hearts. The Bible also speaks of clean hearts, and hearts that are strengthened. There are enlarged hearts and lonely hearts, burning hearts and bleeding hearts. There are broken and contrite hearts. There is also singleness of heart.

The heart is what we really are, not what we appear to be or perhaps would like to have others believe that we are. The

Apostle Peter contrasts the outward adornment with what he refers to as “the hidden man of the heart.” (1 Pet. 3:4) It is the heart we are to keep; for God looks on the hearts, not on the outward man. In other words, God sees us as we really are; and if we keep our hearts, he will note that and bless us accordingly. In Proverbs 23:6,7 we read: “Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.”

### **Prepared**

Psalms 57:7 reads, “My heart is fixed, O God, my heart is fixed.” Here the marginal translation suggests the word prepared instead of fixed. We are to be prepared for all emergencies in our Christian lives, for we know not the details of the way which is before us. If we are properly prepared by our trust in God and in his promises for us, we will not be afraid of evil tidings. When we are passing through adversity and trials of various sorts, we will not be afraid of the outcome, because we will be assured that the Lord will be with us and continue to guide and strengthen us in all these difficult situations. How important it is that our hearts be prepared—through study of the Word, through fellowship with the Lord’s people, through prayer, and by all the means of grace which he has provided.

### **Unbelieving Hearts**

Hebrews 3:12-15 reads, “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.” This admonition follows a statement by Paul in which he reminds us that many of the ancient Israelites did have unbelieving hearts. It was because of this that they failed to receive the inheritance which God had promised to them. Surely it is

important for us to remember this example of unbelief and the loss to which it led. Paul explains that an unbelieving heart leads to a departing from the living God. In other words, it means that one does not have full confidence in his Word, setting it aside and misinterpreting its meaning in keeping with worldly and fleshly ambitions.

To have an unbelieving heart leads to a hardening of one's attitude toward the Lord through the deceitfulness of sin. May we ever remember that all of God's precious promises to us are conditional upon our obedience to him, and that we are actually made partakers of Christ "if we hold the beginning of our confidence steadfast unto the end."

Let us continue, then, to draw near to God "with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." (Heb. 10:22,23) God has promised to do this for us if our hearts are pure before him—"the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."—II Chron. 16:9

### **Hearts Perfected**

Imperfections of the heart can be partially removed through a proper and sincere use of the Word of God. Paul wrote, "The Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." (Heb. 4:12) If we are sincere in our use of the Word of God, we will find that it is indeed very exacting in setting forth the will of God for us. It will seem that many times when we read the Scriptures directing the way in which we should walk, the Lord has directed us to these certain texts in order that we may be properly corrected—corrected in matters which we would perhaps hesitate to discuss with others; but we should

(Continued on page 38)

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Needham-Boston WCVB 7:30 a.m.

## MISSISSIPPI

Columbus WCBI

## MISSOURI

Independence CATV

Kansas City WDAF

St. Joseph CATV

Springfield KMTC

## MONTANA

Billings KULR

## NEBRASKA

Lincoln CATV

## NEW YORK

Levittown CATV

Watertown CATV

## OHIO

Cincinnati WCPO-TV Channel 9

Thurs. 1:58 a.m.

Zanesville WHIZ

## OKLAHOMA

Ardmore KXII

## PENNSYLVANIA

Indiana CATV

Philadelphia WPVI

Pittsburgh WTAE

Sun. 9:30 a.m.

Vandergrift CATV

## SOUTH CAROLINA

Anderson WAIM-TV Channel 40

Mon. (Time to be announced.)

# Television Schedule

Ashville WANC  
N. Charleston CATV

**TENNESSEE**  
Chattanooga WTVC  
Kingsport CATV

**TEXAS**  
Amarillo CATV  
Austin KLRN  
Temple KOEN

**UTAH**  
Salt Lake City KUTV

**VIRGINIA**  
Richmond WXEX

**WASHINGTON**  
Tacoma CATV

(As programed)

Tacoma KTVW

WASHINGTON DC WHFV

**WEST VIRGINIA**

Bridgeport WBTW  
Charleston WCHS  
Oak Hill WOAY-TV Channel 4  
Wed. 9:30 a.m.

Parkersburg WTAP

**WISCONSIN**

Eau Claire WEAV Channel 13  
Janesville CATV  
Rhineland WAEQ

**CANADA**

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

**WEST INDIES**

St. Kitts ZIZ-TV Channel 5

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## "CREATION VERSUS EVOLUTION"

To be discussed by

**'FRANK and ERNEST'**

WTUX—1290—10:15 a.m.  
SUNDAY, May 16

Tune in this discussion, and  
send for a free copy of  
"Creation." Send to:

**"FRANK and ERNEST"**

Box 60, Dept. N. General Post Office  
New York, N.Y. 10001

## For Your Newspaper

To the left is a suggestion for a small  
advertisement in your local news-  
paper. This outline is designed for  
two inches in one column.

**MAY SPECIAL:** On Sunday, May 16,  
"Frank and Ernest" will discuss a  
topic of interest to many. Attractive  
circulars will be available for  
announcing this program, and you  
are invited to send for as many as  
you can use. They are free. Address  
your request to: The Dawn, East  
Rutherford, New Jersey 07073.

# "FRANK and ERNEST"

## SUNDAYS UNLESS OTHERWISE NOTED

### ALABAMA

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

### ARIZONA

Phoenix (Sat.) KHCS 11:30 a.m.

### CALIFORNIA

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

### COLORADO

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

### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

### FLORIDA

Orlando WGTO 10:00 a.m.  
Tampa WFLA 970 9:30 a.m.

### IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.  
Sandpoint KSPT 1400 10:15 a.m.

### ILLINOIS

Chicago WEFM  
Granite City WGNU 9:45 a.m.  
La Salle WLPO 1220 9:45 a.m.  
Rockford WRRR 1330 8:30 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

### INDIANA

Evansville WVHI-FM  
Gary-Hammond WJOB 1230 8:30 a.m.  
Muncie WLBC 1340 7:00 a.m.

### KANSAS

Goodland KLOE 730 9:15 a.m.

### KENTUCKY

Bowling Green WLBj 1410 8:00 a.m.  
Louisville WHAS 10:30 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.

### MINNESOTA

Minneapolis WLol 8:15 a.m.

### MISSOURI

Farmington KREI 800 9:00 a.m.

### MONTANA

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

### NEW JERSEY

Salem WJIC 1510 9:45 a.m.

### NEW YORK

Buffalo-Niagara Falls  
WHLD 1270 12:00 noon  
Mineola WTHe Sat.  
Rochester WBBF 950 8:15 a.m.

### 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.

### OREGON

Portland KLIQ 1290 9:30 a.m.

## SPANISH RADIO BROADCASTS

### TEXAS

San Antonio KUKA 1250

### ARIZONA

Tucson KXEW 1600 k.c. 8:30 a.m.

### URUGUAY

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

### MEXICO

Mazatlan XEACE 9:00 a.m.

# Radio Broadcast Schedule

## 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.

## VIRGINIA

Richmond WIKI 7:45 a.m.

## WASHINGTON

Bellingham KPUG 1170 9:15 a.m.  
Clarkston KCLK 10:45 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

Milwaukee WEMP 8:45 a.m.  
Neillsville WCCN 1370 9:15 a.m.

## WYOMING

Sheridan KWYO 1410 12:00 noon

## CANADA

Camrose, Alta. CFCW 10:45 a.m.  
Vancouver, B.C. CJJC 10:30 a.m.  
Winnipeg, Man. CKJS 9:00 a.m.  
Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Deer Lake, Nfld. CFDL-FM

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

Port aux Basques, Nfld.

CFGN 910 10:30 a.m.

St. Andrews, Nfld. CFCV-FM

St. Anthony, Nfld. CFNN-FM

Stephenville, Nfld. CFSX

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

St. Thomas, Ont.

CHLO 1570 10:45 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask.

CKBI 900 9:15 a.m.

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

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

## AUSTRALIA

Geelong 3GL 10:00 a.m.

Tamworth (Tues.) 2TM 10:10 p.m.

## CEYLON

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

## LUXEMBOURG

Luxembourg (Wed.) 10:30 a.m.

## MALDIVE ISLANDS

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

## MEXICO

Mazatlan XEACE 9:00 a.m.

## NEW ZEALAND

Dunedin (Sat.) 4XD 6:45 p.m.

## NIGERIA

Ibadan (Wed.) WNBS 10:45 p.m.

## PANAMA

Panama City HOQ 1250 10:30 a.m.

## PORTUGAL

Oporto Radio Miramar

782 k.c. 10:15 p.m.

## SOUTH AFRICA

Joubert Park SWAZI Music Radio

## URUGUAY

Montevideo Radio El Espectador

Sat. 1330 hrs.

## VIRGIN ISLANDS

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

## RADIO TOPICS FOR MAY

2—"A People for His Name"

9—"The Judgment Day"

16—"Creation Versus Evolution"

23—"Israel's Double Portion"

30—"The River of Life"

(Continued from page 31)

be thankful that the Lord, as a discerner of the thoughts and intents of the heart, is assisting us through his Word in the perfecting of ourselves as new creatures in Christ Jesus.

And how fortunate it is that the Lord does guide in this manner! We could not depend upon even our best intentions to accomplish what needs to be accomplished, because, as we read in Jeremiah 17:9, the human heart is "deceitful above all things, and desperately wicked." In other words, we could be deceived in our own hearts without the help of the Lord. Only by the Lord's help can our hearts be purified and kept pure.

In Psalm 51:10 we read, "Create in me a clean heart, O God; and renew a right spirit within me." Here the marginal translation reads "constant spirit." Our hearts need to be established, not wavering. We know that just as the Lord is the same yesterday, today, and forever, we should endeavor likewise to remain constant in our devotion to him and in our steadfast endeavor to know and to do his will. And we have the assurance of his Word, over and over again, that he will help us as we co-operate with him through obedience to his Word.

### **Deceived Hearts**

James gives us an example of the evil results of a deceived heart. He wrote, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (James 1:26) Here is a very strong warning against the improper use of our tongues. We may think that our words to one another and to the world are not important, and that we can give vent to our feelings any time it seems good to us to do so and the Lord will not take this into account. But if that becomes our attitude we are deceiving our own hearts, for what it means is that our religion is really vain.

The final test in keeping our hearts pure before the Lord is the test of love. The Apostle John wrote, "Let us not love in

word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." (1 John 3:18,19) Just as we know, for example, that if we do not bridle our tongues we are deceiving our hearts, we also know that if our love is true and full and sincere, our hearts may be assured that the Lord is caring for us, loving us, and approving us both now and, if we continue faithful, approving us finally; and we will hear that welcome, "Well done, good and faithful servant . . . enter thou into the joy of thy Lord."

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### **Consecration in the Temple**

"For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people."—Luke 2:30,31

When Jesus was forty days old, Joseph and Mary took him to Jerusalem and presented him in consecration in the Temple. If the seeing of Jesus as a babe was worthy of praise and thanks, still more is it a cause of gratitude to God for those who behold him at the age of thirty, consecrating himself a living sacrifice even unto death, and who realize that he was begotten again by the Holy Spirit to be a new creature, of the divine nature. Those who see the Master's faithfulness in performing the sacrifice of his consecration during the three and a half years of his ministry behold still more for which to give God praise. And when he had finished his course at Calvary and was raised from the dead the third day, and forty days later ascended up on high where he had been before, happy are they who recognize that further development of the divine plan for man's salvation—the blessing of all the families of the earth. Still more blessed were those who at Pentecost received the Holy Spirit as a begetting power and those who since have received the same, evidencing that they are the children of God, and "if children, then heirs of God and joint-heirs with Jesus Christ" their Lord to the great inheritance—to the oathbound promise made to Abraham, that through them all the families of the earth shall be blessed. □

# Encouraging Letters

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## Renewed Interest

Dear Dawn: I have just received two cassette tapes I had sent for sometime ago. I eagerly played them over and over. Thank you very much! In a letter all one can do is read words, but if they could express my deep feelings it would show you better my response from your tapes. At one time I was receiving your magazine on tape, but I had this stopped. I was in a mood of discouragement and made a hasty judgment. If it is at all possible to renew my request, I would like very much to have them sent to me again. May God guide and direct your every endeavor.—GA

## A Good Suggestion

Dear Friends: I got a lot of good out of your booklet "The Truth About Hell." Most of my friends say you're wrong, that hell is a place of torment and everlasting torture from death to eternity. Now I wish to make a suggestion to you. I think you should publish a book on "The Truth About Heaven." My Bible says, in Genesis, that heaven is the abode of God and his angels, period! Since we of mankind are in neither of these classes (God and angels), man

must surely be meant to be elsewhere. You do a wonderful God-inspired work through your literature. Thanks to you all! —IN

## A Minister Spreads Truth

Dear Friends: Out of the enclosed check I would like a dozen copies of "Armageddon, Then World Peace," to be loaned out. I am still sending or giving The Dawn magazine away after I've read it again and again. I have handed out in town 2,000 tracts you sent me. None are wasted. It is a great privilege to work with you, and I deeply appreciate your tracts, magazine, and radio broadcasts. The tracts go everywhere with me. You are in my prayers daily.—NY

## Newly Interested

Dear "Bible Answers," Please send me, without obligation, "Archeology Proves the Bible." I am in prison, and have been for over five years of violence and sin. Up until thirty days ago I wouldn't have given two cents for Jesus or the Bible. But now he has entered my life, and I totally trust in him. I truly would like this booklet you offered. Sincerely.—AZ



### **Prizes Literature**

Gentlemen: I enjoyed your recent broadcast so much and would like to have the "Israel" book, please. I'm a depressed widow and need the assurance very much that God will some day let me enjoy a better life. My life is nothing now. I have bought many hard cover books from you, and prize them. Thank you for talking in plain language which we can all understand. Sincerely.—OH

### **Serving the Lord**

Dear Brethren in Christ: I have been wondering what more I might do to spread the Word of the Lord, and this idea came to mind. I shall go to the various hotel and motel managers in our home town and show them a Dawn magazine and ask them if they would like to have a copy for each room sent to them monthly. Would you please send me 75 copies of the last Dawn issue, and about 35 each of your five-cent booklets, as well as the "Life After Death" ad for the newspaper. Please bill me. Yours in the Master's service.—WI

### **A Grateful Heart**

Sirs: I enjoy my subscription to The Dawn magazine immensely, and I am extremely grateful that

I came across your ad in the Geographic so long ago. Your approach to biblical interpretation is refreshingly honest, and I have therefore decided to obtain the books for which I enclose a list, as I believe they may be very helpful to me. Sincerely.—W.I.

### **Wondered About the Subject**

Gentlemen: May I please have 3 copies of your booklet entitled "Why God Permits Evil." I heard your program last Sunday morning. Many times in my study of Scripture I have wondered about this very thing: "Why does our Supreme Ruler and Father permit evil?" Bless you, and thanks for the booklet.—UT

### **Library Accepts Offer**

Dear Brothers: Enclosed you will find our check, and please send The Dawn monthly to our four local libraries. We have received a letter from the Selection Committee of these libraries, as follows: "Thank you for your gift subscription to the monthly periodical, The Dawn—A Herald of Christ's Presence. We have reviewed the sample issue you sent to us recently and feel that our patrons will enjoy this magazine." Sincerely.—CA

### **Grateful for Booklets**

Gentlemen: Last year you kindly sent us 3,000 "Hope" booklets for distribution, and I would like to say that they were very gratefully received. We will be glad to distribute more of these booklets for you. Sincerely.—OK

### **Seeking So Long**

Dear Brothers: I came across your Dawn publication by accident. I enjoyed it very much. It seemed to me to be the truth, and nothing but the truth, for which I have been seeking so long. I want to subscribe to The Dawn. Also please send me "The Creator's Grand Design." Thank you so much.—NC

### **"Rescued" by Booklet**

The Dawn: Thank you for coming to my rescue. I received your little booklet "Hope" yesterday. It was what I needed to help me understand God and why those we love are taken away from us in death. I think of God as someone who loves us dearly. I was becoming bitter at times and was afraid I might pass this feeling on to my two little girls, whom I have taught to love God because he is so good to us. In the past three years my sister and I have lost our mother and two brothers. I

tried to draw strength from the Bible. I know the answers are there, but I find it difficult to understand. Please send me a year's subscription to your monthly magazine. Many thanks, and with faith in God's love. Sincerely.—N.S.

### **"Hope" Keeps Her Going**

Dawn Publishers: Please send me the ten books I have listed below. I have sent for quite a few other books and can honestly say your booklet "Hope" has kept me going since the death of my 20-year old son last year. I have to believe what it says, or lose my mind. I am hoping to find more consolation in the books I am just ordering now. Thank you so much, and continue your good work!—NB

### **Desires Bible Knowledge**

Dear Sirs: I have read "The Divine Plan of the Ages." It is a beautiful book. I love God and want to know more about the Bible and to understand the prophecies therein. The Scriptures say we should pray for one another, and I humbly ask for your prayers. I would like to order the following eight books. Thank you, and may God bless this ministry, is my prayer.—SC

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# General Convention Bulletin

**"I have set the Lord always before me: because he is at my right hand, I shall not be moved."—Psalm 16:8**

The General Convention Committee is again preparing to meet in Detroit, to finalize the program for the General Convention to be held in Albion, Michigan, at Albion College, July 31 through August 5, 1976.

In the general outline of the program that was prepared at the first meeting of the committee, there are several features that are of particular interest. One of these features is the theme discourse, wherein a capable brother will make application of the principles set forth in this wonderful text to our Christian walk. This discussion will be very helpful and instructive.

Later in the program there will be a symposium based on the theme text. Capable brethren will discuss the text from the following standpoints:

"The Lord always before me"—This will be related especially to our consecration.

"Because he is at my right hand"—The speaker will discuss the daily providences of the Lord.

"I shall not be moved."—The discussions will center around the need for faithfulness in time of stress or affliction.

The young people's Bible classes will have the same general format as last year. The Sunday School Committee is even now making preparations. Part of the program last year involved the use of notebooks which were sent out in advance. We are glad to print the following notice which will be of general interest:

## **Young People's Bible Classes**

“We are again mailing notebooks in advance to those who will attend the Bible classes for young people at the General Convention. This year we will include notebooks for the 8-12 year olds as well as the 13-15 and 16 and older. When you write for a notebook you must give us your age so that we can send you the correct book. Please mail your requests to:

Mr. Wade Austin  
21207 Wilder Ave.  
Lakewood, CA 90715

Plan now to bring your children and attend the General Convention. You will receive rich spiritual blessings that will enhance your Christian walk.

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**O COME, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.**

**Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.**

**For the Lord is a great God, and a great King above all gods.**

**In his hands are the deep places of the earth: the strength of the hills is his also.**

**The sea is his, and he made it: and his hands formed the dry land.**

**O come, let us worship and bow down: let us kneel before the Lord our maker.**

**Psalms 95:1-6**

# The British Section

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## “Work Out Your Own Salvation”

ACCORDING to many theologians this advice would seem strange because of the commonly accepted belief that a person is “saved” as soon as he becomes one of the Lord’s people. While it is true that “we are saved by hope,” actual salvation will not be attained until we are born on the spirit plane, in the first resurrection. Up to that time there is always a possibility of our leaving the faith—ceasing to follow on faithfully to the attainment of the Lord’s ultimate will concerning us, failing to so run as to obtain.

The Epistle to the Philippians is addressed to the saints in Christ Jesus, and when the apostle says “your own salvation,” he is specifying the salvation peculiar to the Gospel Age, the “great salvation.” (Heb. 2:3) It is not merely a salvation from sin, but very much more. Not only is it to be everlasting, but it is a salvation to glory, honour, immortality, joint-heirship with Christ Jesus

in all the glorious things that are his, in his exalted position, far above angels, principalities, and powers, and every name that is named.—Eph. 1:21

### God “Worketh”

“It is God which worketh in you.” We, who were of the adamic family, are being transformed and developed along the lines which the Father has marked out for us, that he may make of us a new creation.

We did not begin this work ourselves. It would never have occurred to us, uninvited, to endeavor to become members of the divine family. It would have been the height of presumption for us to do so, without an express invitation. It is God who planned the whole matter. He has been working in us. There is no changeableness with him, and when once he made this proposition he meant it to the full. And we are to be assured that if we are faithful, he who has begun the good work in us will complete it.

The only condition is our own faithfulness. God will never fail. We are his workmanship. He is doing a great work, and we are to co-operate with him diligently. "Of his own will begat he us with the Word of truth," and by the Holy Spirit. (James 1:18) Our Father's will is revealed to us by the holy influence, through the inspired Word, through the divine providences, and through all the experiences of life, that we may both will and do his good pleasure.

When we made our consecration we willed to do God's will, but we did not then see that will fully. As we go on, we see his will more and more distinctly. And as we discern the leadings of his providence in all the experiences of life, we become more and more imbued with his Holy Spirit. Thus God gradually works in us. The "willing" comes first, then the quickening, energising, doing.

Can we will perfectly? Yes. Can we do perfectly? No. Why can we will perfectly, and not do perfectly? Because the will of God has become our will, our mind. The apostle says, "With the mind I myself serve the law of God; but with the flesh the law of sin." (Rom. 7:25) The flesh has inherited various weaknesses and fallen tenden-

cies; therefore we are unable to do perfect works.

We have need that the loving Redeemer continually shall be our great Advocate, that we may come with courage to the throne of heavenly grace and find mercy and help in time of need. So, God is working in us—first to will, and then to do his good pleasure. And every promise of God is to this end, not merely that we should acknowledge his will, but that we should rejoice to do his good pleasure.

### **Our Responsibility**

When the Lord accepted our consecration we were justified (declared right), not by works but by faith (Rom. 5:1), and became sons of God, begotten by the Holy Spirit through the Word of truth. Then came the time when we could do acceptable works, as members of the Lord's family.

The Holy Spirit within us, through this begetting, now has an opportunity to manifest itself, to do some works. In other words, as imperfect human beings we cannot work out our own salvation, but as "new creatures" we can do this, with the Lord's help. The expression "work out your own salvation" has a peculiar force and meaning. It suggests something that is difficult, that requires time and

patience. As consecrated followers of Jesus, we have already presented our bodies as living sacrifices, and that which we have undertaken lies before us.

We see how our Master laid down his earthly life, and we learn from the Scriptures that he is our Exemplar. "God so loved the world that he gave his only begotten Son." (John 3:16) The Lord Jesus was baptised by John in Jordan. There he was fully consecrated, and the Holy Spirit came upon him in begetting power. Then it remained for him, during his earthly sacrificial walk and ministry, to work out that consecration. Every act of life during that crucial period was the fulfilling of his covenant of sacrifice.

Jesus had covenanted to sacrifice his human nature with all its conditions and possibilities, that he might carry out the Father's eternal purpose. For this cause he came into the world, and he faithfully fulfilled his covenant. His glorious reward was the divine nature and the authority to execute all the Father's great programme.

So it is to be with us, his followers. We, being imperfect, but "justified by faith," are covered by "the robe of righteousness," which constitutes our "wedding garment."

(Isa. 61:10; Matt. 22:11,12) Thus we stand before our Father acceptable in Christ Jesus. All the children of God who are true to their covenant are working out their salvation from day to day. It is a work of sacrifice, a daily work of crucifying the flesh. From the beginning of our consecrated life we are reckoned as being fully "crucified with Christ"; but the actual crucifixion is a slow, painful, lingering process, and ends only with the completion of our sacrifice in death.—Rom. 6:6; Gal. 2:20; 5:24

"Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Ps. 50:5) is the command of Jehovah. To what extent are we performing this work of sacrifice in ourselves and also assisting in the work of gathering the saints of God unto him? Are we faithful to the extent of our ability and opportunity? Are we sure that we are careful to note the opportunities, great and small, that are within our reach? If we do not see our opportunities, the Lord will use another to do the work that might have been ours—and we shall lose the blessing and the reward of the service that we might have rendered.

Our agreement was to be dead to the world, dead to earthly

hopes, aims, ambitions, and alive toward God. We are to demonstrate in our thoughts, words, and deeds that everything in this contract is "bona fide" on our part, that we still mean every word of it, and that we are determined to be faithful unto death.

### **Fear and Trembling**

In the expression "work out your own salvation with fear and trembling," we are not to understand that the Lord wishes his children literally to tremble with fear before him. The thought is, rather, to exercise much carefulness, realising our great responsibility and the liability of our failing to meet all the requirements unless we give the most earnest attention.

While it is true that we are to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16), it is for us to understand also that our eternal interests are in the balance. It is an issue of life or death. Those who win the prize will be heirs of God and joint-heirs with Jesus Christ, partakers of the divine nature to a glory and honour beyond human power to imagine. The Scriptures teach us that no such offer will ever be made again.

The Son of God holds the position next to Jehovah and is

never to have but one "bride." Surely, then, there is need that we work out our salvation with "fear and trembling," in other words, with great carefulness and earnestness in respect to everything connected with it. We should be keenly appreciative of the fact that it is the most wonderful opportunity in all the universe of God.

We believe that if we do not make our calling and election sure and win in this contest within a short time now, the opportunity will be gone forever. When the church is complete beyond the veil, the door for this "high calling" will be shut, never to open again. As we realise these facts, it is no wonder that we feel our need of walking, as the apostle says, "circumspectly" (Eph. 5:15), and of weighing our thoughts so as to be in conformity to the will of God in Christ. There is no room here for foolishness or frivolity. God is testing every power we possess, to prove the depth and sincerity of our consecration.

### **"Good Pleasure"**

"For it is God which worketh in you both to will and to do of his good pleasure." The fully consecrated children of God have been called with a heavenly calling to joint-heirship with Jesus in the glory, honour, and



immortality of the kingdom. "It is your Father's good pleasure to give you the kingdom." (Luke 12:32) During our earthly pilgrimage the way is narrow and difficult, because the successful enduring of the necessary tests is indispensable to those whom God would grant this honour of being partakers of the divine nature.—Matt. 7:14; Rom. 8:17

The Apostle Paul, who indeed was called to run for the heavenly prize, wrote of the necessity he had of severely disciplining himself: "I severely discipline my body, and make it subservient [word for word translation, 'I . . . lead it captive']; lest possibly, having proclaimed to others, I myself should become one unapproved."—I Cor. 9:27, Diaglott

We similarly have to discipline our body severely. The new mind, the new creature, begotten and energised by the Holy Spirit and by the inspired Word, must take control. "Put off, according to the former course of life, that old man, corrupted by deceitful desires; . . . and be you clothed with that new man, who, according to God, has been created in righteousness and holiness of the truth."—Eph. 4:22, 24, Diaglott

So long as we are in this earthly tabernacle we shall be

conscious of the weaknesses of the flesh; but we can rejoice with great peace of mind and complete assurance in the knowledge and in the experience of Ephesians 1:6, 7, that our Father has made us accepted in the Beloved, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." And as we continue to cling to that righteousness from God, which is through the faith of Christ (Phil. 3:9), we cultivate, by the Lord's help, all the graces of the Holy Spirit to the fullest extent of our ability, seeing to it that we grow more and more in the image of our Lord and Head.—Rom. 8:29

Using the sentiments of the apostle expressed in Philippians 3:12, Diaglott, we pursue, that we may lay hold on that (heavenly prize) for which we have been "laid hold on by Christ." Indeed, maintaining our consecration to God, and receiving an increasing measure of the Holy Spirit, also feeding daily upon God's holy Word and persevering in prayer, trusting not in our own strength and ability, but upon our Father's almighty power, we "press along the line, toward the prize of the high calling of God in Christ Jesus."—Phil. 3:14, Diaglott

In II Peter 1:2-11 is given a guarantee that "if ye do" certain things mentioned "ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." It will then be our great joy and privilege as part of a divine government (Christ Jesus and his glorified church) to assist in the grandest of all kingdom work—raising earth's dead millions from their graves.

### **Marvelous Divine Grace**

By the grace of God we are invited to work out a wonderful salvation. Ours is a marvelous transformation. Selected from a race of bond slaves of sin, beings of fleshly nature, depraved, death-stricken, sin-cursed, we are lifted out of the miry clay, are washed, cleansed, from our pollution, our soiled rags of unrighteousness; and our new minds are being developed. Our earthward tendencies are gradually being bent heavenward.

We are transformed, day by day, rising up and up until, our resurrection completed, the work of transformation fully accomplished, we are exalted to heights unimaginable, seated upon Messiah's throne, beside the infinite Son of God, par-

takers of his glorious nature, the nature of Jehovah himself—the divine nature. Can mortal man conceive so marvelous a glory? What can we render unto the Lord that can fittingly demonstrate our gratitude, our thankfulness, for so unspeakable a favour? Surely the most faithful service we can give is but a very feeble return to him who has so loved, blessed, and honoured us!

We receive the Holy Spirit at the time of the Lord's acceptance of us, at our consecration. But the new creature cannot long remain quiet. It must grow through nourishment, through feeding. At first we desire the sincere milk of the Word that we may grow thereby. (I Pet. 2:2) We become strong by the exercise of ourselves as new creatures.

But it was God who started the new life in us. All our studying, without the help of the holy influence, would not have made new creatures of us. No amount of works would have done it. These endeavours of our own would never have brought us into the Lord's family; but after we come into his family through the Lord Jesus, these good works will begin to show.

The new mind takes over the old body as its possession, to be its servant. The new mind

masters its old body and gets more and more control of the old disposition of the flesh and, by divine help, becomes strong. More and more we become copies of God's dear Son.

If any are disloyal and fail to take a firm stand for the Lord and the truth for fear that they will be disesteemed among their fellow men, or for any other reason, it will prove that they are not worthy to share with Christ the glories of his throne, as members of his body. All who hope to be of this number have professed his name; and they must be steadfast, holding fast their confidence and the profession of their faith even unto the end.

As consecrated children of God, we have learned to know our Father and to trust his precious Word. We have proved his gracious promises in many a time of stress and danger, and we know that he will not fail us. Our God has led us thus far, and he will continue to lead and help us and work in us by his Spirit and his Word of truth, if we continue to give heed and render obedience to his counsel.

It is our great privilege to rejoice in the full assurance and in the experience that we are "kept [or guarded] by the power of God, through faith." (I Pet. 1:5) And, emptying ourselves more and more of self, thereby enabling us to receive an increasing measure of the Holy Spirit, we should see to it that we are "strong in the Lord, and in the power of his might." (Eph. 6:10) And his "might" is powerful. Paul speaks of it as "the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenlies."—Eph. 1:19,20

Ours is a marvelous calling! Heroic overcomers are wanted, those who have the Master's spirit. "To him that overcometh" will Jesus grant to sit with him in his throne. "They that are with him are called, and chosen, and faithful." (Rev. 3:21; 17:14) "Give diligence to make your calling and election sure."—II Pet. 1:10

Beloved brethren, graciously called by our Father of all might,  
Prize your high and holy calling, out of darkness into light;  
You're called according to his purpose, and the riches of his love,  
Called to follow in the footsteps of the gentle heavenly Dove.

Called to suffer with our Master, patiently to run his race,  
 Called a blessing to inherit, called to holiness and grace;  
 Called to fellowship with Jesus, by the ever faithful One,  
 Called to God's eternal glory in the kingdom with his Son.  
 Whom he calleth, he protecteth, and his glory we shall see,  
 He is faithful who hath called you, he is faithful; fear not ye!  
 Holy brethren, travel onward! make your own election sure;  
 For the prize of this high calling, bravely to the end endure.

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**“Listen, my friends. Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he has promised to those who love him?”—James 2:5, N.E.B.**

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## BRITISH SPEAKERS' APPOINTMENTS

**F. BINNS**  
 Portrush May 29-31

**A. DEBSKI**  
 Portrush May 29-31

**E. T. NADAL**  
 Portrush May 29-31

**R. G. ROBINSON**  
 Dewsbury May 8  
 Portrush 29-31

**YEOVIL CONVENTION,**  
 May 1,2 now **CANCELLED.**

**Subscriptions and Literature**  
 70, Station Road, Gidea Park,  
 Romford, Essex RM2 6DA.

**Tapes and Cassettes on loan**  
 15, Southwood Gardens,  
 Gants Hill, Ilford, Essex  
 IG2 6YF for British Isles.

**PORTRUSH CONVENTION,**  
 May 29-31. For accommo-  
 dation please apply to  
 Mr. T. R. Lang. 31, Haw-  
 thorn Terrace, Londonderry  
 BT48ODU, Northern Ireland.

# **Vineyard Echoes**

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## **VINEYARD ECHOES OF THE PAST—Part XII**

### **Appreciation**

THROUGHOUT the preceding articles of this series, in which I have mentioned some of the wonderful providences of the Lord in connection with my efforts to serve him, I have failed largely, I think, to express my appreciation of those who co-labored with me and to whose faithful sacrifices I have much for which to be thankful. Above all, I wish now to express my appreciation first of all to the Lord for allowing me to have some little share in his service and for the way he has guided and helped me in connection with all my endeavors to know and to do his will.

The first of these articles dealt with echoes from the vineyard of the Lord prior to the time that the work of The Dawn was started. At the moment I will concern myself with personal observations concerning co-laborers in the vineyard beginning with The Dawn. With these events I enjoyed many of the richest experiences of my life through the observation of the faithfulness of God's people to carry forward with what they thoroughly and correctly believed to be the Lord's harvest work. I have already explained that through the recommendation of the then Brooklyn Associated Bible Students, three of these, together with Brother George Wilson of Pittsburgh, were the incorporators of the work. But it is one thing to form a corporation to do a certain work and quite another thing for it actually to function. The incorporators did all they could to assure the continuance of the work, but it was only through the fact that others showed their enthusiasm by their hearty and self-sacrificing cooperation that the service of the Lord, the truth, and the brethren was maintained through the difficult years of the

“great depression”—for it was in the early years of that depression that The Dawn came into existence.

I do not, of course, remember, even as I did not then know of the co-operation of many who showed their interest; so I will speak only of those who were nearest to the scene and realized the need probably more acutely than those who were not so close to it. For a considerable time the income of The Dawn was not sufficient to assure the continuance of the work; and two sisters stepped into the breach and made up the needed difference. One of them has since passed beyond the veil; that is, Sister Lilia Woodworth. The other was Sister Norma Mitchell, then of Brooklyn.

But there were other needs. We needed help in connection with the opening and answering of mail, and Sister Norma Mitchell helped faithfully in this connection, as did also Sister Ruth Roark, now of Miami, Florida. Sister Corey Mitchell, Norma's mother, took over the work of sending out follow-up literature to those who displayed special interest. Many of these in that day were in reality Bible students who had already severed their connection with “the Society” and were looking for fellowship among the believers of the pure harvest truth, the divine plan of the ages. Sister Corey Mitchell has also now finished her course in death.

There were also others in the New York area who participated in one way or another and whose assistance was also greatly appreciated. Among these were Brother Oscar Magnuson, Brother W. F. Hudgings, Sister Rose Johnson (now Sister Bertsche). Others came from farther afield especially to assist us with the work of printing. One of these was Brother William Robertson, another Brother Jere Reimer. Brother Roark also helped us with the printing, even before he was consecrated. Brother Arnold Greaves of the Brooklyn Harvest Truth Ecclesia was a printer by profession and he gladly gave us a helping hand, which we appreciated. This was true also of Brother and Sister Rodgers. Indeed, Brother Rodgers died while in the service at The Dawn.

## **Brother Walter Sargeant**

Brother Walter Sargeant was one of the faithful co-workers at The Dawn in that beginning period. Brother Sargeant was born and raised in Nova Scotia, Canada, and for a limited time studied for the ministry—that was before he came in contact with present truth. There was not room in our limited office space in Brooklyn for Brother Sargeant to work, so Sister Woodworth, in keeping with her ever-present desire to help, invited him to live in our home and to work from there.

Brother Sargeant was very efficient in his work and very capable. For several years he prepared the International Sunday School Lessons which appeared in The Dawn and was also the author of the Uncle Ed Bible Stories. He was the writer of many Christian Life and Highlights of Dawn articles also. In addition to this, Brother Sargeant answered the letters which contained doctrinal questions.

## **Brother and Sister J. H. Hoeveler**

We were greatly blessed at that time, also, by the presence and co-operation of Brother and Sister J. H. Hoeveler. They came to The Dawn from Chicago, although they had formerly lived in St. Louis. After they had accepted the invitation to join forces with us, Brother Hoeveler noticed an advertisement in a Chicago daily paper which displayed a beautiful picture of the rising sun and underneath that picture the wording, "Nothing can hold back the dawn." He was very pleased with this and sent it to us, and when they arrived to work with us their every attitude reflected the fact that as far as they were concerned nothing would be permitted to hold back The Dawn.

But Brother Hoeveler, in the providence of the Lord, was not with us very long. While conducting a funeral service, he suffered a cerebral hemorrhage from which he never recovered. Again Sister Woodworth jumped into the breach and arranged to have them both come to our home, where she cared for Brother Hoeveler until he died. His funeral was conducted in our home by Brother W. F. Hudgings.

Sister Hoeveler continued in the service—and very faithfully so—until her eyesight failed; and even after that she made sure that she lived in this area where she could enjoy the fellowship of the friends and perhaps serve a little at times. The last few months of her life she lived in a convalescent home.

In addition to these brethren whom we specially mention, there were quite a number of brethren in the New York area who would come in to fold and wrap *The Dawn* each month. I emphasize the folding, because at that time we did not have a folding machine and each sheet of *The Dawn* was folded by hand. The services of these brethren were much appreciated indeed, and they will never know the extent to which their labor of love made the difference between *The Dawn* continuing publication and going out of publication.

### **Miss Nellie Weeks**

During that time of struggle we had various things to encourage us and one of them was a newly consecrated sister, well-educated, appearing in time to help us do one of our major proofreading jobs; namely, the proofreading of the booklet “*Hope Beyond the Grave*.”

Sister Woodworth was sent to Columbia University by a doctor to treat one of his patients there, and that patient turned out to be Miss Weeks. She had been on the entrance examination board for the university for many years and was about to retire. The first two or three treatments helped her so much that she decided to retire right away and move to New Jersey, where she could get those treatments as often as she wanted.

Meanwhile Sister Woodworth had applied another of her usual treatments. She had witnessed to Sister Weeks, and she accepted the truth; and when she came to New Jersey she was invited to our home to live for a considerable period of time. I spent many hours of blessed fellowship with her, because she grasped the truth so clearly and rejoiced in it so



much. The burden became a little too great for Sister Woodworth, and Sister Weeks moved to another location, where in her failing years she died.

After her death we learned that she had bequeathed a large sum of money to The Dawn to assist in carrying forth its work of presenting the glorious Gospel of the kingdom. Her brother was then the president of one of New York's largest banks, and at the funeral his wife came to Sister Woodworth and me and chided us for not taking better care of their sister. She remarked that we had taken her religion away and given her our religion as a substitute and then dropped her. This, of course, was not true. But probably these good people died with the idea that we had misused their sister.

### **Brother and Sister John Hutchison**

Early in those beginning days of The Dawn a lovely devoted Christian couple came into our association and wanted to serve. It was Brother and Sister John Hutchison. Brother and Sister Hutchison had spent many years in the colporteur work; and since they did not feel physically capable of continuing this, they were seeking other means of service. We made a pilgrim route for Brother Hutchison, reaching into Florida and other southern states, and the brethren were delighted with his services.

However, his failing health soon brought about his return and he lived but a short time after that. Whether by his request or by the wish of Sister Hutchison we do not know, but she arranged to have his earthly remains cremated. Some two or three weeks later she visited the home of one of the sisters in Brooklyn, carrying an urn. As soon as she was in the front room she put this urn down on the floor rather definitely, and said, "Well, here is John."

While Brother Hutchison had finished his course in death, Sister Hutchison continued to labor on in the service. She was an excellent proofreader and she served in that capacity even after The Dawn moved to East Rutherford, New Jersey. We

will long remember the faithful and efficient service of Sister Hutchison.

### **Brother L. F. Zink**

I would like to say a word about Brother L. F. Zink of Hamilton, Ontario. When he came into the truth back in the 1890's, he owned a shoe business. I understand that he operated more than one shoe shop, but how many I do not know. He sold out his business and began to use the proceeds therefrom for paying his expenses in the work.

First he did colporteur work. He went to the British Isles and sold books there, then to Australia and to New Zealand. Brother Russell heard of his activities and invited him to come to the United States and enter the colporteur and then the pilgrim service. It was in this connection that we came in contact with Brother Zink.

His actual service with The Dawn was of short duration, although we did sponsor him as a pilgrim. When he gave up the pilgrim work because of poor health, Sister Woodworth invited him to stay in our home. She took him around to many of her patients, and to these he bore faithful witness to the truth. They all learned to love him.

Brother Zink had a novel way of presenting the message. He did it by the dialog method. He would step to one part of the room and present a thought which he knew was out of harmony with the Bible, then he would go to the other side of the room and answer himself. It was very unique, and it held the interest of his listeners.

Finally Brother Zink returned to his home in Hamilton. Brother Zink was a very faithful man. He wanted all of his assets to be used in the service. Judging from his age, he endeavored to estimate how much more money he would need before he died, and the rest of his resources he donated to the work of The Dawn. In arranging his financial affairs he had willed \$1,000 to each of two nieces who had befriended him at various times. But before he died, these two nieces

died; so that \$2,000 was sent to the office of The Dawn in Toronto, and it was used to initiate the "Frank and Ernest" broadcast in Canada. I went to Ontario to conduct Brother Zink's funeral service, and while doing so I felt that I was almost walking on holy ground.

### **Brother George S. Kendall**

The pilgrim service was rather scanty in the early days of The Dawn, but we did have one brother who rendered a wonderful service along that line, Brother George S. Kendall. Brother Kendall served in the pilgrim work under Brother Russell and was faithful in various aspects of the harvest work during that time. Brother Kendall made his first pilgrim trip for The Dawn in 1933, going all the way from Brooklyn to Vancouver, British Columbia, and then down the west coast to California, and on home. The Dawn was then very new to the brethren, and naturally he had many questions to answer, which he did with grace and clarity.

Brother Kendall was the one most responsible for the 1954 date, which was accepted at that time as being the final end of the Gospel Age—the time when the church would be glorified and the Ancient Worthies resurrected. While not too many brethren confessed to accepting this theory, many naturally hoped that it would work out, and to some extent, governed their affairs accordingly. But like all the other dates for these events which have been set by the brethren, from Pentecost down to the present time, it failed; and here we are still going ahead with the harvest work, and with no date at all as to when it might end.

### **Brother C. W. Zahnow**

Brother C. W. Zahnow was another one of our very important pilgrims during that general period of time. Brother Zahnow was more than a pilgrim, in that he would go into a territory and make personal calls on individuals and isolated brethren he found there, answer their questions for them the best he could, and encourage them to get together

for regular meetings. In conducting this work we would often hear him say, "I see a class in York," meaning that in his enthusiasm he believed that the friends he was contacting would eventually get together and form an ecclesia; and very often they did.

Brother Zahnow also, of course, did regular pilgrim work, in which he was a great blessing to the friends and a faithful witness to the public. I well remember a public discourse he gave at the Bowling Green, Ohio, Convention. He had a habit of leaning over the pulpit to speak about an imaginary person in the audience, and this he did at Bowling Green. His imaginary person had been killed in an automobile accident. He explained that when the doctor arrived on the scene, he pronounced this man dead. The coroner arrived and pronounced him dead. Then the undertaker arrived, and he pronounced him dead. But when the clergyman arrived at the funeral service, he said, "This man is not dead; he is more alive than ever!"

### **Brothers Pollock, Fay, Wilson, Copeland**

While expressing appreciation for some who labored diligently with us in the co-operative ministry of The Dawn, I would like to say a few words about those brethren who served on the radio and later in television work. I refer to Brothers Wilson, Fay, Pollock, and Don Copeland. As most of the brethren now know, Brother Wilson took the part of "Ernest" on the "Frank" and "Ernest" program and for a considerable time Brother Don Copeland of Toronto, Ontario served as our announcer, and very ably so, because he was a professional announcer on the radio in Canada.

Later, after Brother Copeland passed away, Brother Pollock was invited by our Board of Trustees to serve as the announcer, which he did very ably. Still later, when the television work was initiated, Brother Fay and Brother Pollock worked together with me in this branch of the service. I can say of all these brethren that I have never been associated

with any in the work of the Lord who were more dedicated and more conscientious than these brethren. Besides, we worked together without friction of any kind. I can say that in all my association with them I never saw any display of animosity or any emotion that would be contrary to the spirit of the Lord.

### **No Pressures**

Another point that has been very outstanding to me in connection with our united service is the fact that almost without exception the brethren who have sacrificed—many times until it hurt—have done so in a genuine spirit of free will and devotion to the Lord and to his truth. This is the way it should have been, and this is the way it was.

On only two occasions in the more than forty years in which I have served with The Dawn has there been any hint by individual brethren that if we would do things their way they would make sure that we had all the necessary wherewithal for the work. One of these was a brother who had just been dismissed from the service of the Watchtower, and the other was a sister who had great interest in the Jewish cause and wanted us to conduct a witness for the Jews the way she wanted it done. Aside from these two instances no brother or sister in our entire fellowship has even as much as hinted that they wanted to use their money to influence us in the manner in which the work would be conducted.

### **The Lord Provides**

The work of The Dawn has been a work of faith, not only along financial lines but also in the matter of securing suitable help to carry on. To start with, none of us knew anything about the art of printing, much less how to operate printing machinery. But I watched the providences of the Lord in this connection while, during the time in which he has overruled and assisted, we have seen not only one group of workers learn how to print, but more than one.

During recent years what we now refer to as the old-fashioned method of printing has almost completely gone out of vogue and a new method known as offset printing has been adopted by the business world. And here again the Lord's providences have guided us, so that he has provided a complete outfit of new equipment for typesetting and printing, together with the necessary help to operate it. This has greatly strengthened my faith, and I believe it will strengthen the faith of the brethren generally to pass this information on to them.

In connection with these articles, I would like to say that through the years of service with The Dawn I have never kept a diary. I have related my experiences completely from memory, so if I have left out some important things, I am sorry. But I do wish to include the present workers at The Dawn. These I know, and every one of them means much to me, for I am sure they are laboring here because they thoroughly believe that the Lord is pleased to have them do what they can to sound forth the glorious message of the kingdom.—Brother W. N. Woodworth □



## Weekly Prayer Meeting Texts

**MAY 6**—"As many as are led by the Spirit of God, they are the sons of God."—Romans 8:14 (Z. '03-173 Hymn 21)

**MAY 13**—"Behold to obey is better than sacrifice, and to hearken than the fat of rams."—1 Samuel 15:22 (Z. '03-218, 219 Hymn 177)

**MAY 20**—"A peculiar people, zealous of good works."—Titus 2:14 (Z. '97-95 Hymn 322)

**MAY 27**—"In lowliness of mind let each esteem other better than themselves."—Philippians 2:3 (Z. '97-296 Hymn 229)

# Speakers' Appointments

## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, N.J. 07073. A visit will be arranged when possible.

<b>S. ALLEN</b>		Portland, OR	19
Baltimore, MD	May 9	Seattle, WA	20
<b>C. BOUGHTON</b>		Vancouver, B.C.	22, 23
Asilomar, CA	May 28-31	Sacramento, CA	26
<b>E. HERRSCHER</b>		San Jose, CA	27
Kalispell, MT	May 2	Asilomar, CA	28-31
Spokane, WA	5	<b>E. K. PENROSE</b>	
Wenatchee, WA	7	Greenfield, OH	May 2
Seattle, WA	9	Indianapolis, IN	4
Tacoma, WA	11	West Frankfort, IL	5
Victoria, B.C.	12	St. Louis, MO	6
Vancouver, B.C.	16	Kansas City, MO	9
Vancouver, B.C.	22, 23	St. Joseph, MO	10
Asilomar, CA	28-31	Clinton, IA	12
<b>G. JEUCK</b>		La Salle, IL	13
Pottstown, PA	May 23	Rockford, IL	14
<b>A. KRUMPOLT</b>		Milwaukee, WI	16
Sayville, NY	May 2	Marshfield, WI	17
<b>K. NAIL</b>		Gary, IN	19
New Haven, CT	May 9	Grand Rapids, MI	20, 21
Rochester, NY	16	Detroit, MI	23
<b>G. PASSIOS</b>		<b>L. POST</b>	
Philadelphia, PA	May 9	Rochester, NY	May 16
<b>H. PASSIOS</b>		<b>L. RUTH</b>	
Greenfield, OH	May 2	New York, NY	May 16
Gary, IN	4	<b>R. RUTH</b>	
Rockford, IL	5	York, PA	May 9
Beloit, WI	6	<b>R. SURACI</b>	
La Salle, IL	7	Hartford, CT	May 23
Chicago (Greek class)	9	<b>S. SURACI</b>	
Denver, CO	12	New London, CT	May 16
Boise, ID	16	<b>F. S. WASSMANN</b>	
Spokane, WA	18	Berwick, PA	May 16

# Conventions

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**HARTFORD, CT, May 2**—The Center School, 50 Chapman St., East Hartford. Mrs. John Coccia, 10 Light St., Enfield, CT 06082

**MINNEAPOLIS, MN, May 2**—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

**ROCHESTER, NY, May 16**—YMCA, 100 Gibbs St. Mrs. Milton R. Goff, 95 Landing Rd. N. 14625

**CINCINNATI, OH, May 16**—2850 Dunaway. Mrs. Margaret Ellis, Rt. 1, Box 71, Melbourne, KY 41059

**WEST NEWTON, PA, May 16**—Sewickley Grange Hall, Rt. 136, Mr. Mike Balko, 501 Pittsburgh St. 15089

**VANCOUVER, B.C., May 22,23**—100F Hall, 1720 Gravely St. Mr. Frank Rushton, 4880 Highlawn, Burnaby, B.C. V5C 3T1

**SAN FRANCISCO, CA, May 28-31**—Asilomar Convention Grounds, Pacific Grove. Mrs. E. E. Fay, 4732 Stacy, Oakland, CA 94605

**CHICAGO, IL, May 29-31**—Harold L. Richards High School, 10601 S. Central, Oak Lawn, IL. Mr. Arthur Jezuit, 140 Forest Glen Rd., Wood Dale, IL 60191

**DETROIT, MI, May 30**—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Nemesh, 25354 Cunningham, Warren, MI 48091

**BUFFALO, NY, May 30**—Unity Temple, 1940 Niagara St. Mr. Joseph Szuba 362 S. Union Rd., Williamsville, NY 14221

**SAYVILLE, NY, May 31**—Parkway Community Church, Stewart Ave., Hicksville. Mr. Edward Worfler, 252 Harbor Lane East, Massapequa Park, NY 11762

**JACKSON, MI, June 5,6**—Jackson Community College, McDevitt Hall, Room 218, 2111 Emmons Rd. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

**ALLENTOWN, PA, New York-Allentown Joint Convention, June 5,6**—Cedar Crest College, Cedar Crest and Hamilton Blvds. Mr. Lawrence Young, P.O. Box 24, Riegelsville, PA 18077

**WATERBURY, CT, June 13**—Memorial School, 73 Kelly Rd., Middlebury, CT 06762. Miss Anna Tsimonis, 227 Willow St., Waterbury, CT 06710

**WINNIPEG, MAN., June 26,27**—Lithuanian Club Hall, 240 Manitoba Ave. Mr. Sidney E. Jones, Box 2, Group 10, R.R. 1, Garson, Man. R0E 0R0

**LOS ANGELES, CA, July 3-5**—Downey Community Theatre, 8441 E. Firestone Blvd., Downey. Mr. A. W. Abrahamsen, 710 S. Hobart Blvd., #207, 90005

**NEW BRUNSWICK, NJ, July 3-5**—Douglass College, Hickman Hall, George St. at Rt. 18. Mrs. Robert Gray, 81 Braeton Way, Freehold, NJ 07728

**ALBION, MI, General Convention, July 31 through Aug. 5**