

# The Dawn

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### The Hope of Universal Peace

*“Glory to God in the highest;  
and on earth peace, good will toward men.”*

*—Luke 2:14*

SUCH WAS THE song of the angels as heard by the Bethlehem shepherds on the night of Christ's nativity. And never has there been any greater song ever sung within the hearing of human ears. Like music, its words have wafted down to comfort men through nearly twenty centuries of sorrows; and still it bears its note of highest triumph in spite of wars, rumors of wars, the overturn of dynasties and kingdoms, and the many other grave social and political problems that face humanity at the present time.

There is solace and reason in the angels' message, such as should appeal to every right-thinking mind. It naturally provokes the question, "Why should there not be peace on earth?" Surely man should prefer peace and life to suffering and death. There is peace in heaven where the holy angels dwell; and about the throne of the Eternal there is perpetual calm. Then why should not a similar condition obtain on this earth? Is it because God does not want peace on this planet, and because he takes satisfaction in seeing strife and bloodshed among various groups of the human race? Certainly this is not so, especially since the Bible assures us that God is love, and that he is all-wise in the carrying out of his benevolent purposes and plans.

#### **His Birth Did Not Bring Peace**

Another question that presents itself is this: Why did not the birth of Jesus, the Prince of Peace, bring the promised "peace on earth, and good will toward men"? We all know it did nothing of the kind. As a matter of fact the world at large



knew nothing about the birth of Jesus, the Son of God, until a long time after his First Advent. To be sure, a good many heard of Jesus, the miracle-worker in Israel, during his brief ministry there; but at most they simply took him for another prophet, if they seriously considered his mission at all. The world could not well fit him into its affairs. Yet Jesus had a law applying to society, to home life, to public administration, and to the individual, which, if men had received, would have revolutionized the social order, destroyed pride and selfishness and exalted love in men's hearts—and where love dwells, peace must necessarily exist; for no man deliberately fights with one whom he truly loves.

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But at the First Advent of Jesus, the time had not come for the application of such principles. Many events must take place, and numerous trials endured, before the world would learn lessons essential to its future happiness. The birth of Jesus was but one step in the divine program. Other steps were that he was to grow up to manhood's estate, preach the Gospel, perform miracles, die on Calvary as the world's great ransom offering for sin, then be raised from the dead, ascend into heaven, be made "Head over all things to the church which is his body" (Eph. 1:22,23) and ultimately, as a glorious spiritual being of the highest order, return to earth, overthrow the kingdoms of this world in a great time of trouble, and then establish his own righteous reign of peace throughout all lands.

Speaking of this last mentioned event, the Prophet Isaiah wrote, "The government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, henceforth even forever."—Isa. 9:6,7

### **The World's Great Need**

One of the greatest needs of mankind today is worldwide peace. Historians record that for thousands of years the restless tide of war has surged around the world, breaking on the coasts of every sea and resounding far inland wherever human beings dwell. There were some short, quieter periods during which the spirit of pious men were founding a reformation, or in which intellectual power or love of learning and art precipitated a Renaissance—but only to be followed by more and greater wars.

The history of all Europe is mainly a record of bloodshed, both before and after the Reformation. Following the Seven Years' War in Europe came the Napoleonic campaigns which cost England alone a thousand million pounds and two million lives—to say nothing of her later conflicts. Nor has the

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United States escaped the power of the war god. After the American Revolution and her Mexican conflict came the devastating civil war between the North and the South. Then in Europe, in 1870, the nations there again indulged their desire for combat, which settled nothing. Then followed the Boer War, the Spanish-American War, the Balkan War, the First and Second World Wars, the Korean War, Vietnam conflict, and most recently, the Gulf War.

### **World War I & II, and Their Aftermath**

What did the world gain by the two World Wars? Did they furnish any solution to the problems facing the countries involved? Did they make conditions easier and better for the common people? Did they assist in relieving the congestion of our cities? Did they provide permanent employment for men who need work, thus making happy homes and creating real, dependable prosperity? Did they "make the world safe for democracy," giving greater confidence in governments and assurance to the people for the future? Did either of the World Wars do any of these things, or did they cause general and increased suffering which is still being felt throughout the earth? The answer is obvious.

The aftermath of both World Wars has been tragic—worldwide poverty, unemployment, discontent, discouragement, political jealousy and unrest, and fear of what will come next. Despite the lessening of the proliferation of armaments among the superpowers of the world, these countries still maintain huge stockpiles of nuclear weapons of a variety of sizes and purposes.

The League of Nations, and later—in our day—The United Nations, has shown that it is impotent to prevent war. Statesmen are beginning to realize that world peace today lies outside the province of any man or set of men. One reason why nations do not have peace is because they do not want it enough. When they want it sufficiently to cry out in all sincerity to God to send it to them, then peace will come. But that will not be until after the last great struggle, which the Scriptures call Armageddon, when the power of selfish na-

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tions shall fall not to rise again. Concerning this final struggle the Psalmist David prophesied: "Come, behold the works of the LORD, what desolations he hath made in the earth." And then, speaking of the peace to follow, he said, "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear asunder; he burneth the chariot in the fire."—Ps. 46:8,9

### **The Bible Message**

The hope-inspiring theme of the Bible is a message of peace. In fact the Bible is the one dependable authority which holds out a hope of universal peace for mankind. That such peace for the human family was the original intention of the Creator is clearly indicated by the peaceful environment in which the LORD placed our first parents. In Eden there was no strife. Nor was there any curse upon man. The curse came later, after sin had entered. Then the LORD said, "Cursed is the ground for thy sake. . . . Thorns also and thistles shall it bring forth. In the sweat of thy face shalt thou eat bread till thou return to the earth, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. 3:17-19

It was not long after Adam's fall that strife arose in the earth. The first murder evinced the power of rage and jealousy that had entered the human heart. As man multiplied there came wars. We read about them in the days of Abraham. In due course of time came the establishment of universal kingdoms—Babylon, Medo-Persia, Greece, Rome. All came into being by means of wars. This was foreseen by the Prophet Daniel, who, standing by the great sea of human life, saw in vision four huge beasts rise up out of that sea.

These four beasts represented the aforesaid four world empires that were to hold sway over humanity. The sea from which they arose pictured strife, conflict, war. And all this is true to the facts of history, for it has been chiefly by means of wars that all empires have come into being and have been extended. "Might makes right," has been one of the maxims of the world, and this has been selfishly carried out in spite of

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the fact that it has ever spelled sadness and bloodshed for the human race.

### **Other Human Needs**

But it is not merely a cessation of warfare that the weary world needs. Another thing it needs is rest from the economic struggle that millions have to endure in order to exist. With the majority of men life is a battle, from the cradle to the grave. This is due to the unequal advantages accruing to men because of the fact that a few selfishly wield power over their fellows—the power of wealth. This is true also, on an even larger scale, with respect to nations. There are wealthy nations, and there are the third-world countries which are newly emerging from poverty, or struggling to do so. The earth is amply productive for all, but its products are cornered and controlled so as to make multi-millionaires of a few and paupers by the millions. That this unequal condition will cease to exist with the establishment of the Messianic Kingdom, we are assured by God's inspired prophet, who wrote, "They shall build houses and inhabit them [not rent houses from others], and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat. . . . They shall not hurt nor destroy in all my holy mountain [kingdom], saith the LORD."—Isa. 65:21-25

The world also needs rest from sickness, suffering and death; and all this will come when the Prince of Peace begins his glorious reign. The Revelator tells us that at that time the Tree of Life will be restored, and that its leaves will be for the healing of the nations. (Rev. 22:2) He also says that there will be "no more death, neither sorrow nor crying, nor any more pain" (Rev. 21:4), when the divine plan of the ages is fully consummated. So, for the sorrow-stricken world of the present time the Bible indeed holds out a glorious vision of the coming of universal peace. That is why the angels sang their joyful anthem on the night of Jesus' birth.

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## A Glorious Future

Can we imagine for a moment what a fulfillment of the following prophecies will mean for the world: "It shall come to pass in the last days that the mountain [kingdom] of the LORD's house shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD's house, 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 [the divine kingdom] shall go forth the law, and the word of the LORD from Jerusalem. . . . And they shall beat their swords into plowshares, and their spears into pruning hooks: nations shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:2-4

Ah, yes, when men cease to learn war they will cease to make war. When they cease to hate they will learn to love. When they cease to follow the ways of evil they will learn to follow the ways of God. When they become disgusted with their own failures all along the line of human endeavor, they will seek divine assistance. And man's extremity will be God's opportunity. Then love will become the universal law, and hate will go down in defeat before it; for men will learn to think sanely, justly, kindly, purely and unselfishly; and, by the help of God they shall rise up into a nobler realm of human existence. To accomplish this will be the stupendous task of Christ's universal kingdom. But because God and Christ will be at the helm, we know it cannot fail!

All who have faith in the divine Word of truth, and who are living in expectation of that great age of life and peace, can now lift up their heads and rejoice, for all the signs of fulfilled prophecy today indicate that the glorious Messianic era is at hand when God will fulfill to men the wondrous hope of universal peace on earth, even as he has promised over and over again in the Scriptures.

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## WEEKLY PRAYER MEETING TEXTS

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**DECEMBER 3**—"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."—Revelation 3:10 (Z. '01-118 Hymn 183)

**DECEMBER 10**—"Them that honour Me, I will honour."—1 Samuel 2:30 (Z. '01-318 Hymn 260)

**DECEMBER 17**—"Beloved, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do of His good pleasure."—Phillipians 2:12,13 (Z. '97-147 Hymn 215)

**DECEMBER 24**—"Thou shalt call his name JESUS: for he shall save his people from their sins."—Matthew 1:21 (Z. '00-8 Hymn 76)

**DECEMBER 31**—"What shall I render unto the LORD for all his benefits towards me? I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD, now, and in the presence of all his people."—Psalm 116:12-14 (Z. '99-286 Hymn 32)



### *Season's Greetings*

Our thoughts again with  
Christmas here,  
Turn to our loved ones far  
and near—  
Turn to God's greatest Gift  
to man,  
The very center of His plan.

In that provision we rejoice  
With thankful heart we lift  
our voice,  
And pray that He will haste  
that day  
His reign on earth shall hold  
full sway!

Christian Greetings—  
Christmas Cheer  
May God Bless You through  
the Year!

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## INTERNATIONAL BIBLE STUDY LESSONS

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### LESSON FOR DECEMBER 5

## God's Purpose through Love

**KEY VERSE:** "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Hebrews 1:1,2

**SELECTED SCRIPTURE:** Hebrews 1:1-4

**I**N HARMONY WITH this scripture we read, "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." (Hos. 12:10) Through these inspired mouthpieces God made wonderful promises to the Israelites; the conditions upon which these promises could be inherited were also outlined to them. Through the prophets God also warned of the tragedies which would befall them if they failed to comply as fully as possible with the conditions of his promises.

Although God spoke to the nation of Israel, he spoke more directly to individuals. In either case, the purpose of the message is essentially the same: God speaks to invite

cooperation in the outworking of his eternal purpose.

Jesus came at the First Advent to lay the foundation of his kingdom. He did so by the sacrifice of his life as man's Redeemer. He dedicated himself to God, with these words: "Then said I, Lo I come (in the volume of the book it is written of me,) to do thy will, O God."—Heb. 10:7

In Romans 15:4 we read: "Whatsoever things were written aforetime were written for our learning." If that is true of the followers of Jesus, how much more was it true of Jesus! Yes, much of what the prophets had written constituted the manner in which God spoke to Jesus, directing him how to perform his part in the divine plan. We have the words of

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Jesus spoken to the two disciples on the way to Emmaus: "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."—Luke 24:27

Jesus was also blessed by hearing the voice of God speak to him directly, saying, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17) Why was Jesus the beloved Son of God? Why was God well pleased with him? Because Jesus not only did, but delighted to do, what had been written of him. Jesus was not only a hearer of God's Word, but a doer also. And Jesus told his followers, "If ye know these things, happy are ye if ye do them." (John 13:17) Let us never lose sight of the essential relationship between hearing and doing.

It is a blessed experience to hear God speaking to us, but it involves personal responsibility. It means that one hearing the call and responding to it is required to devote himself unreservedly to the task at hand. During the Gospel Age it means thwarting our wills,

denying self, in order that God's will may be done. God does not want any half-hearted service. It is 'all' or 'nothing'. As we read in Ecclesiastes 5:5, "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay [fully]." We are all desirous of having that same condition of mind and heart which can say as Jesus did, "I come . . . to do thy will, O God."

We know that God has spoken to us because what we have heard is in harmony with what we should expect the character of God to be. It reveals him to be absolutely just, unerring in wisdom, almighty in power, and—above all—abounding in love.

How blessed it is to hear God speaking, telling us of the great hope of restitution for the sin-cursed and dying world based upon the ransom sacrifice of Jesus. How it appeals to us! We rejoice to think of all mankind, the ransomed of the LORD, walking up the highway of holiness into that kingdom prepared for them from the foundation of the world! □

## God's Promise to Zacharias

**KEY VERSE:** *"The angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John."*—Luke 1:13

**SELECTED SCRIPTURE:** *Luke 1:1-25*

**T**HROUGH MALACHI, the last of the Old Testament prophets, the LORD declared, "Behold, I will send my messenger, and he shall prepare the way before me." (Mal. 3:1) This prophecy is quoted in Mark 1:2, and applied to John the Baptist, the forerunner of Jesus. John is identified (vs. 3) as the one fulfilling the prophecy of Isaiah 40:3, which speaks of "the voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God." The Apostle John applies this latter prophecy to John the Baptist.—John 1:28

The LORD's statement, "Behold, I will send my messenger," is significant, for John's birth was a direct result of the overruling providences of God. The account of this is found in Luke

1:5-25. The circumstances parallel to some extent the experiences of Abraham and Sarah in connection with the birth of Isaac: Zacharias and Elizabeth, who became the parents of John, "both were now well stricken in years," and Elizabeth was "barren."

The miracles associated with the birth of John convinced Zacharias, his father and a priest in Israel, that momentous things in the plan of God were beginning to happen. This was confirmed when Mary, his wife's cousin, visited them and they learned of the Angel Gabriel's announcement to her that she was to be the mother of Jesus, the king promised by God to sit on "the throne of his father, David."—Luke 1:32

Zacharias said concerning his son: "Thou child, shalt be called the prophet of the Highest: for thou shalt go

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before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.”— Luke 1:76-79

The miraculous circumstances associated with the birth of this ‘more than a prophet’, his manner of life, and the general expectation that someone great was about to appear, caused many to be attracted to him. (Matt. 3:5) He called upon his hearers to repent, and those who did he immersed in water as a symbol of their cleansing from sin.

Jesus said to his disciples, referring to John, that “Elias is indeed come.” (Mark 9:13) This was again expressed to his disciples in Matthew 11:14, where Jesus is quoted as saying, “If ye will receive it, this is Elias, which was for to come.” This means that to those who repented under the ministry of John, and were prepared

to accept Jesus, he was the promised Elijah, for he had accomplished the foretold work of reformation in their hearts and lives.

Jesus also indicated that there would be a future, greater fulfillment of the Elijah prophecy when he said, “Elias truly shall first come and restore all things.” (Matt. 17:11) This will be accomplished during the time of Christ’s kingdom. Under the typical Elijah, the people of Israel were led to repentance and to a return to the worship of Jehovah—the true and living God. Under the administration of Christ’s kingdom the knowledge of the LORD will fill the earth, and as a result of that enlightenment, all people of earth will “call upon the name of the LORD, to serve him with one consent.”— Zeph. 3:8,9; Isa. 11:9

Malachi’s prophecy described this time as “the sun of righteousness rising with healing in his wings [beams]” (Mal. 4:2), and as a time when “he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers.” —Mal. 4:6 □

## God's Promise to the Gentiles

**KEY VERSE** *"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 Saviour, which is Christ the Lord."*—*Luke 2:10,11*

**SELECTED SCRIPTURE:** *Luke 2:1-7, 22-32*

**T**HIS ONE WHOM the angels announced, according to God's instructions, was to be named Jesus, and was to be a light not only to the Jews, but a "light to lighten the Gentiles," as well. This, of course, involves the whole world. The name Jesus means 'one who saves'—'a savior'. But God's plan for saving the world of mankind from sin and death is so all-comprehensive that in order to help us understand all its implications, God, through his Word, has given Jesus many and varied titles, each denoting in its own way some particular viewpoint in connection with the manner in which salvation is to be brought by him to the dying race.

One of these titles is that of "priest." God appointed priests to serve the nation of Israel in matters which pertained to the people's relationship to him. Their work was threefold: they offered sacrifices; they extended blessings to the people, based upon the offering of the sacrifices; and they instructed the people in the Law.

Thus Jesus has many functions. He has already served as priest for the offering of his life in sacrifice; later he will extend to the world instructions in righteousness which will lead to their receiving the blessing of life everlasting, made available by the sacrifice which he offered of his human life.

Jesus is also appointed by God to be king of earth. In

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Hebrews 6:20; 7:1,2, the Apostle Paul combined the two offices of Jesus. Concerning this priestly king, the prophet wrote: "All kings shall fall down before him: all nations shall serve him." (Ps. 72:11) This prophecy can only be appreciated in the light of God's promises that Jesus shall reign over earth for a thousand years.

Another title which the Scriptures assign to Jesus is that of "judge." The psalmist wrote concerning Jesus, "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." (Ps. 72:4) The great oppressor of the people throughout all the ages has been Satan, the Devil. He has enslaved the minds of men through deceit and thereby prevented them from knowing and serving the true God, whom to know and serve in the right way will mean eternal life.

That the work of judgment will include that of enlightening the people is indicated in Revelation 20:12, where we are told that the "books" will be opened and that every man is to be

judged according to the things "written in the books." The opening of these symbolic books must, therefore, be understood to signify a revelation of the truth as the standard by which all will be judged.

In Isaiah 29:11,12, a "book" is discussed. It is a "sealed" book, which for a time cannot be opened, either by the learned or the unlearned. But the prophecy shows that finally this book is opened, enabling the deaf and the blind to hear and see what is written therein. The prophecy as a whole thus reminds us of the spiritual darkness that has enshrouded the people in ignorance throughout the reign of sin and death, and assures us that the time will come when this darkness will be dispelled and the people enabled to see and know the divine will.

During the Judgment Day, all mankind will be awakened from death, enlightened concerning Jesus, and given an opportunity to obey the laws of the kingdom, and to accept God's wonderful gift of everlasting life. □

## Jesus—Filled with the Spirit

**KEY VERSE:** *“Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”—Matthew 3:16,17*

**SELECTED SCRIPTURE:** *Matthew 3:16,17*

**I**N JOHN 3:34 it is said concerning Jesus: “He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure.” This surely teaches that Jesus was ‘filled with the Holy Spirit’. He was so filled, and so overwhelmingly controlled by it in his every thought, word, and deed, that all he said and every act of his consecrated, Spirit-filled life expressed the mind or will of his Father, who sent him.

Jesus’ filling with the Spirit occurred at Jordan, although he had already acquainted himself well with the Spirit-inspired testimony contained in the Old Testament Scriptures, even from childhood.

The Spirit of God came upon Jesus as a miraculous revealing power, enabling

him to completely understand the meaning of the Scriptures. They revealed to him the plan of God as a whole, and particularly his own mission on earth. The record states that Jesus was led by the Spirit into the wilderness, where he remained for forty days. (Matt. 4:1,2) This miraculous revelation of truth was evidently so overwhelming that he felt the necessity of isolating himself from others for a time, so that he might have an undisturbed opportunity to absorb the flood of light on the Scriptures which had been revealed to him in order to be prepared to fulfill his Father’s will.

Throughout the entire course of his ministry Jesus was unfolding the various aspects of truth which had been opened to him. While

he did not himself write down his teachings, yet, under the later direction of the Holy Spirit, his wonderful words of life were recorded by others, and made available for the instruction of all the LORD's people throughout the entire age. And how often Jesus emphasized that his teachings were not his own! He said of himself, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure."—John 3:34

The Holy Spirit came to Jesus with such clarifying brilliance that he fully understood the very intents of God's heart! This means that we can accept every word which Jesus spoke as reflecting the mind of God!—John 12:49

In John 14:26, Jesus gave us another promise, that in his name the Father would send the Holy Spirit to his disciples, and that it would be to them as a wonderful "Comforter." The Spirit, he said, "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto

you." What a wonderful promise for us to claim!

The Pentecostal outpouring of the Holy Spirit completed the miraculous revelation which was given to Jesus at Jordan, and thus through his teachings and the apostles', the revelation of the divine will was completed, and is now contained in the written Word. No further miraculous revelation is needed. The Christian has been given all that he needs. Paul emphasized this when he wrote to Timothy, saying, "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16,17

The 'all Scripture given by inspiration of God' is what we speak of as the Old and New Testaments. In these two parts of the Bible, God has recorded and revealed his thoughts—those thoughts which he has designed shall exert power over, and in, the lives of those who, during the present age, are fully dedicated to him. □

### The Great Physician

WHEN JESUS AND his disciples were walking along a road one day, they saw a man who was blind. His disciples asked Jesus, "Master, who did sin, this man or his parents, that he was born blind?" Jesus replied, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."—John 9:2,3

The disciples were reiterating a concept apparently common in their day, that suffering is a punishment for sin. This philosophy was not new. As far back in history as Job's time this idea was expressed. Job's three comforters attributed the calamities which came into his life as God's punishment for his hidden sins. This belief is still quite prevalent today. In a television news segment entitled: "Is God Punishing Us?" many people interviewed expressed the conviction that some of the new diseases, and other calamities, are an expression of God's punishing judgment upon the wicked.

If we could see a consistent pattern in the application of such a principle, perhaps it would appear more credible to believe that those who are the worst sinners experience the worst punishment—pain, disabilities, etc.; but we do not. Some of the most wicked seem to suffer the least; and vice versa. In fact, the Prophet Malachi, observing the situation, was moved to write, "Now we call the proud happy, yea, they that work wickedness are set up."—Mal. 3:15

Jesus' reply to the disciples emphatically denied this philosophy when he said, "Neither hath this man sinned or his parents, but that the works of God should be made manifest." A similar thought was expressed in the account of the raising of Lazarus from the dead. Jesus told the witnesses at that momentous event that Lazarus' sickness "was not unto death, but that the Son of God might be glorified thereby." (John 11:4) But Lazarus did die. However he was brought

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forth from the grave and no doubt lived a normal span of life until he died again.

### **Why God Permits Evil**

One of the deep things of God is a knowledge concerning why God permits evil. Many in the world would like an answer to this question. The Scriptures teach that all the calamities, poverty, sickness, and evil, etc., befalling mankind, which finally culminate in that ultimate enemy, Death—all these extremely difficult experiences—will eventually work to man's everlasting benefit.

A powerful contrast will be forced upon mankind when, after having had their experience with 'evil' during this lifetime, they will in due time be resurrected and brought forth into Christ's glorious kingdom to then experience 'good'. At the close of that thousand-year period of being exposed to the benefits of living righteously, each individual will be able to make an intelligent decision to the choice offered them: 'Do you want to serve God and live, or do you want to serve the Adversary and die?' For the vast majority this will not be a difficult decision.

Eventually—during the kingdom for which Christ taught us to pray, saying, 'Thy kingdom come. Thy will be done on earth as it is in heaven'—God's love and mercy will be manifested to all mankind. All people will learn to prize those blessings which God will pour out freely. They will bring man close to God and to his Redeemer, Jesus Christ, through an exact understanding of their loving, wise characters. As God's works will become manifest, all will come to a knowledge of their Creator. And through an understanding of his plan as it unfolds to its climax, mankind will gain as full an appreciation of his wisdom, his justice, his great love, and his mighty power as it is possible for human beings to reach. And this will lead them to the point where they will praise and glorify his name forever!

Jesus, the Great Physician, using a blind man as his lesson (John 9), said, "I must work the works of him that sent me while it is day. The night cometh when no man can work."

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(vs. 4) The "day" spoken of here refers to the lifetime of Jesus when he preached the Gospel of the kingdom, and worked miracles upon the earth as illustrations of blessings to flow forth during that kingdom. We read in Luke 8:1, "It came to pass, that he went throughout **every city and village** [in Israel], preaching and showing the glad tidings of the kingdom of God." This was his commission when he was upon earth. In addition, he had to lay down his life as a ransom for all, but as he went about preaching and healing, he was in the process of laying down his life.

The nighttime mentioned in John 9:4 is speaking of the death of Jesus. For him, as for all mankind, when they die there is "no device, no knowledge in the grave whither thou goest." (Eccl. 9:10) Jesus knew his life was drawing to a close and that he must be diligent and zealous to do the work for which God sent him. There would be no more opportunity to bless mankind with the illustrations of good to come after he lay silent in the grave. This included healing all manner of diseases, which was a manifestation of the far greater healing work that will be performed in the kingdom by that Great Physician.

### **Jesus, Our Minister of Reconciliation**

Jesus was our 'minister of reconciliation', our sin-offering, making us right with God. The Apostle Paul said, "If any man be in Christ, he is a New Creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." (II Cor. 5:17-19) Then, in verses 20 and 21, **Wilson's Emphatic Diaglott**, Paul continued, "On behalf of Christ, therefore, we are ambassadors; as if God were inviting through us, we entreat, on behalf of Christ,—be you reconciled to God! For him who knew no sin, he made a Sin-offering on our behalf, that we might become God's Righteousness in him." What a wonderful expression of how we must walk in Jesus' footsteps, continuing his work during

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earthly lives, and making us “workers together with him”—II Cor. 6:1

Jesus was made a sin-offering for us so that we might be made the righteousness of God in him. In other words, Jesus paid the ransom in order that we might be justified, or made right with God. In this way we can be made part of the glorious family of God—sons of God—receiving the ministry of reconciliation now. “There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit.”—Rom. 8:1

Paul continued, in II Corinthians 6:1, to say: “We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.” If we have been accepted into the family of God by grace, and have received justification to sonship with God, we must be diligent in the work that is set before us. Sonship is such an incomprehensible privilege, we certainly must not receive the grace of God in vain, but must be zealous and diligent to carry on this ministry of reconciliation to the best of our abilities, to the glory of God. “(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is a well-accepted time; behold, now is a day of salvation.) Giving no offence in any thing, that the ministry be not blamed.”—vss. 2,3, *Wilson's Emphatic Diaglott*

Returning for a moment to John 9, there Jesus said as recorded in verse 5, “As long as I am in the world, I am the light of the world.” Again, in Matthew 5:14-16, Jesus also said that his followers are the light of the world. “Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” We have the same work to do which Jesus performed when he walked upon the earth, of proclaiming the Gospel of the kingdom, and heralding forth the glad tidings of the blessings that will occur during the Millennial Age, when his

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kingdom is abroad upon the earth, and when the inhabitants will learn righteousness.—Isa. 26:9

We today, of course, cannot raise the dead or heal the sick, as Jesus did. But we can spread abroad the Gospel with its good news concerning the time when all will be raised from the dead, and all their diseases will be healed (Ps. 103:3), and when all men will receive the ministry of reconciliation made available to them. (vs. 12) All creatures in heaven and on earth will “do his commandments”, “bless the LORD,” and will “do his pleasure.” (vss 20,21,22) In that day, all will be his “ministers.”—vs. 21

The Apostle Paul wrote upon this subject in I Thessalonians 5:6. There he restated the words of Jesus, saying, “Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.”

### **Jesus Healed the Blind Man**

After Jesus explained to his disciples that the blind man was not in his pitiable condition due to either his own sin, or that of his parents, he proceeded to heal him. “He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. . . . He went his way therefore, and washed, and came seeing.” (John 9:6,7) What a wonderful miracle this was!

It is interesting to note that this healing of the blind man occurred on the Sabbath Day. In the Scriptures the Sabbath points forward to the kingdom, when Christ will be the Lord of the Sabbath. (Luke 6:5) But this miracle affected only one man, and think of the millions—yes, even billions—the world over, throughout the centuries of man’s history, who have gone down, sick, suffering, and dying, into death.

The Lord did not plan only to heal the few which his gentle hands touched during his lifetime. No—his plan includes every child of Adam. “Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. . . . God giveth it a body as it hath pleased him.” (I Cor. 15:21,22,38)

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And it would not 'please' God to resurrect mankind with maimed and deformed bodies. As his gentle hands lift each member of the human race in their turn out of the grave, certainly they will also be healed, and returned to life on earth with whole bodies and minds, so that they will be in a condition to receive the glorious news that Christ's kingdom—the great Sabbath Day—will give them the first full chance they have had to learn to know and love their Creator, their Redeemer, and the LORD.

### **The Blind Man's Part**

The blind man had a part to play also to make this miracle happen. He had to go and wash in the pool of Siloam. He had to demonstrate his obedience, and his faith. On other occasions also, when people were healed by Jesus, a measure of faith had to be evidenced. For instance: the paralytic man who was instructed to pick up his bed and walk.—Mark 2:9-12

The man who was blind is figurative of the blindness of the world. The method used by God during the Gospel Age to draw his elect to him is illustrated here. These have been healed, not physically, but spiritually. There are many blind in the world today, but very few who receive their spiritual eyesight. Soon there will be a day when all the blind eyes will be opened, and all the deaf ears will hear. But we are among the followers of Jesus who have been blessed now by being dipped in the pool of Siloam, and whose ears have been privileged to hear, and our eyes to see.—Matt. 13:16

The word Siloam means "Sent." Jesus was the one sent of God to draw disciples after him to follow in his footsteps and carry on the work of preaching the Gospel throughout this age. Those who respond go to the Lord, the Sent one, and there they receive the Holy Spirit of enlightenment and are healed.

### **The Neighbors**

"The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and

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begged? Some said, This is he: others said, He is like him: but he said, I am he." Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam and wash: and I went and washed, and I received sight."—John 9:8-11

His neighbors might represent our neighbors, co-workers, friends or relatives who are quite skeptical when we tell them how our eyes had been opened by Jesus, and our ears unstopped, to receive spiritual healing, and the wonderful message of the Gospel of salvation, not only for ourselves, but for all the world. Not all men have faith at the present time. But some might be moved by our message, and come to Christ to present themselves a living sacrifice also—but not many today do this. There will be a day when all men will be drawn to Christ, which we look forward to with eager anticipation and yearning.

### **The Pharisees, "Others," and The Jews**

"They brought to the Pharisees him that aforetime was blind. And it was the Sabbath Day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath Day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet." (John 9:13-17) What a variety of opinions were expressed, and interpretations of what had happened! Instead of a straightforward acceptance and belief in what their eyes told them had happened, many different explanations were tendered! But the blind man himself realized simply that Jesus was a prophet!

"But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight." (vs. 18) The Jews in general, and especially the priestly class, had no faith in

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Jesus, particularly since many of his miracles were performed on the Sabbath Day. This enraged and offended them. They did not realize, of course, that Jesus chose to heal on the Sabbath as an illustration of the greater healing work which he would accomplish during the Millennial Age—the Greater Sabbath Day.

### **The Blind Man's Parents**

“The Jews . . . called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.” (vss. 18-21) So they (the Jews) went back to the man who had been blind, and said unto him: “Give God the praise: we know that this man [Jesus] is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.”

Later, after the Jews had cast the man out, Jesus spoke again with him. He asked him, “Dost thou believe on the Son of God?” The man told Jesus he had never heard of the Son of God, and therefore how could he believe on him? So Jesus said, “Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.”—vss. 34-37

Yes, there are many levels of understanding, or lack of understanding the message we preach, which these different classes represent. But, basically most of them evidence a lack of faith. Faith is such a precious commodity in the world, and in order to be pleasing to God we must have faith in him and his Son.

### **When All Eyes Will Be Opened**

For all the promises of the Bible to be fulfilled, first the exercise of divine power in the resurrection of the dead is essential. When Jesus was raised from the dead by his

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Father, he was highly exalted to the right hand of God. Another exercise of divine power which has always been a major factor in the plan of God is the resurrection and exaltation of Jesus' footstep followers at the due time. This is spoken of in the Bible as the first resurrection, which we believe began to take place at the beginning of our Lord's Second Presence. These faithful ones will be raised to divine power, which they will exert from their heavenly position, to help in the restoration of mankind in general upon the earth as perfect human beings. The blessed period during which this restoration work is accomplished is described by the Apostle Peter as "times of restitution of all things." He informs us that this loving feature of the divine plan was foretold by all God's holy prophets since the world began.— Acts 3:19-21

When all the false gods are destroyed, and the true and living God of Creation is exalted and worshiped by all mankind, then will be fulfilled the Apostle John's prophecy of the time when, as he wrote, "Every creature which is in heaven and on the earth, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever." (Rev. 5:13) The throne is here used as a symbol of the Creator's sovereignty over his creatures, and the lamb is a symbol of Christ who meekly gave himself in sacrifice, that mankind might be restored to life.

How glad we are that in due time both the Father and the Son will be universally recognized and acclaimed. Then all false gods will have been destroyed. Then the people, enlightened and restored to human perfection, will rejoice to worship and serve the true God, and in so doing will themselves live forever in peace and happiness.

The pleasure of the LORD (Ps. 103:21) here referred to is the redemption and recovery of the fallen human race from sin and death. The Great Physician, Jesus, makes this possible through his own sacrifice on Calvary's cross. He became the propitiation (Rom. 3:25) or satisfaction for our sins, and not for ours only but also for the sins of the whole world. (I

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John 2:2) The Apostle Paul also wrote: "This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—I Tim. 2:3-6

This is the salvation pictured by Moses when he led the children of Israel out of Egypt, across the Red Sea, and eventually, under the leadership of Joshua, into the Promised Land. When the world of mankind also reach the Promised Land—Christ's kingdom—they will have their eyes of their understanding opened to know about the love of God through Christ, and the vast majority will willingly and joyfully take advantage of the opportunity for perfect everlasting life offered to them.

### **The Heavenly Reward**

But a still more glorious opportunity has been offered to those who believe. If faithful, these will be exalted to heavenly glory to be with Jesus and to share in the rulership of his kingdom. (Rev. 2:10; 3:21) It is to these that Jesus said, "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." (Luke 12:32) It is to these that Jesus said, "I go to prepare a place for you, and if I go I will come again and receive you unto myself, that where I am, there ye may be also."—John 14:2,3

How merciful is our God! He has made provisions for us, formerly the fallen sons of Adam, that we might now come into his family and to be called the sons of God! In the kingdom we will, if faithful, have the privilege of being members of the Great Physician class—of working with our Lord Jesus to open all the blind eyes and to help mankind walk up the highway of holiness.—Isa. 35:5-8

May the kingdom soon come for which we have all prayed, and the work of the Great Physician heal the world of mankind from all their diseases, both spiritual and physical. □

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## VOICES FROM THE PAST

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BROTHER ARTHUR KRUMPOLT,  
New York, NY, June 1974

### The Throne of Grace

***"Let us therefore come boldly unto the throne of  
grace that we may obtain mercy and find  
grace to help in time of need."***

***—Hebrews 4:16***

THE CORRECT THOUGHT of the word "boldly" in our text, as translated in *Wilson's Emphatic Diaglott*, is that we are invited to come before our Heavenly Father's throne to commune with him ***"with confidence."*** "Let us therefore come ***with confidence*** unto the throne of grace." Having heard the LORD's gracious words of invitation, we should exercise trust, with the full confidence of our hearts, in this loving provision to come to him in prayer. In this text the Apostle's thought is not that we should come with boldness and with self-assurance in our own right or ability to speak to the Great Creator; neither is it his thought that we should come timidly as though we were fearful of accepting his gracious invitation. No, having been invited to commune with the LORD, who could neglect to accept this invitation, and to advantage himself by coming to God frequently?

The phrase that we should come boldly ***"unto the throne of grace,"*** is so beautiful, so meaningful! Our LORD calls the place of his presence, "the throne of grace." Because of his great mercy and forgiveness, he has blessed us by accepting us as his Sons, with all the rights of sonship, despite the fact that we are fallen human beings. One of these benefits is the privilege of communing with our Father.

What tender, loving influences go out from the throne of grace. What a feeling of joy, and gladness, and peace flows

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from that heavenly throne of grace to us, as we realize the heights and the depths of our Father's love. How tenderly he holds our hands as he leads us through every time of need. One of the most important ways which we receive the strength that we need to endure our trials and temptations is through the power of prayer.

Our Heavenly Father also speaks to us through his Holy Word. But in prayer we may approach him to have communion; giving thanks and praising him; asking for his guidance, his blessings, his forgiveness for our shortcomings; requesting and acknowledging his overruling providences in our lives; praying on behalf of the brethren, and for all men—even on behalf of our enemies; pouring out our hearts before him day and night in prayer. If such prayers are offered in the proper spirit, in harmony with his will and his plan, in the interest of the New Creature, and with the desire to honor and glorify him, God will answer such prayers and bless us richly.

There are many scriptures which show us that God desires those who are his children to think of him as a tender-hearted and loving Father. We read for instance, "If ye then being evil know how to give good gifts to your children, how much more will your Father in Heaven give the Holy Spirit to them that ask him?"—Luke 11:13

By nature we are fallen imperfect beings, yet we take real pleasure in subjecting ourselves to inconveniences, self sacrifice, and self denial that we may bring advantages to our children. How much more will our Father who is in heaven, the all wise and loving creator of the universe, be willing to give good gifts to those who come to him and ask him.

### **Why Is Prayer Necessary?**

The question naturally arises, why is prayer necessary? Has not the LORD informed us in his Word that he knows all our needs before we ask for them, and has made provision for them all? Why then should it be necessary to pray for his blessings? The fact that our Father has adopted this method of dispensing his favors is in itself proof that it must be the

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wisest method. God is perfect in wisdom. He would always choose the best way to accomplish his purposes. We may not always fully understand the reason for his methods, but we can have confidence that his ways are for our highest welfare. Surely this is sufficient for us. But let us see if we cannot discern some of the reasons why God wants us to pray for his blessings which he is so willing to give us.

God always has a definite end in view when he bestows his favors upon us. We must understand that every favor, every blessing, yes, every trial which he permits to come to us, is for the purpose of bringing us into ever more intimate relationship with him, and to make us more like him. God's purposes that his blessings should make us strong in faith, fill our hearts with ever-increasing love for him and for his cause. Our prayers manifest our sincere appreciation and our longing for the blessings which the Father has for us. How could we be strengthened in faith if God would give us all his favors without our acknowledging that we did receive them from him through prayers of thanksgiving?

We read in James 1:6,7: "Let him ask in faith, nothing wavering, for he that wavers is like the sea, driven by the wind and tossed. For let not that man think that [without faith] he shall receive anything of the LORD." Our prayers then must be prayers of faith, for, "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."—Heb. 11:6

### **Who May Offer Prayers?**

It is rather interesting to note that those who live closest to the LORD, pray most often to the LORD. Even Abel's offering of a lamb of sacrifice was an approach to God. He desired to do that which would please God. Holy men of old—Abraham and Moses, along with all the other Ancient Worthies—approached the LORD in prayer, and their prayers were heard.

By faith, these loyal men and women were justified to friendship with God. The nation of Israel was in covenant relationship with Jehovah as a result of the inauguration of

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the Law Covenant at Mount Sinai, and they therefore possessed the privilege of prayer. During the long period of the Gospel call, God's consecrated children also have had a covenant relationship with the Great Jehovah as his sons, and brethren of his Only Begotten Son, Christ Jesus. As members of the divine family, they are invited to come with confidence to the throne of grace in prayer.

Jesus said, "No man can come unto me except the Father who sent me draw him." (John 6:44) This drawing influence may well represent a response by the LORD to the longing which exists in our hearts to know him, his righteous principles, his plans and purposes, and our desire to serve and worship him. This is corroborated by the Apostle James, who wrote, "Draw nigh unto God, and he will draw nigh unto you." (James 4:8) This statement is an encouragement to us that the followers of Christ should "seek the LORD, if haply they might feel after him, and find him." (Acts 17:27) Such an one, in the spirit of meekness and humility, with a contrite heart, who realizes that he is a sinner can then also recognize that Jesus is his Redeemer. Then, in full and sincere consecration, he presents himself to the LORD, henceforth to do his bidding, laying aside all earthly ambitions and possessions, to use them thereafter to the glory of his king. After his offering has been accepted by the LORD, he is given, among other blessings, the privilege of prayer as a son of God.

### **When Are Prayers Acceptable?**

Our prayers, to be heard by God, must be more than mere expressions of good wishes. They must represent the sincere desire of our hearts. We must not only pray for the fruits and graces of the Spirit, which certainly are legitimate for us to desire—but we must also strive toward those things for which we pray. We desire wisdom, humility, patience, love, and opportunities of service. And these are very proper graces and blessings to desire. But we read, "If our hearts condemn us, God is greater than our hearts and knoweth all things. Beloved, if our hearts condemn us not, then we have confidence toward God,

(Continued on Page 37)

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# "FRANK AND ERNEST" . . . .

## Sundays Unless Otherwise Noted

### ARKANSAS

Little Rock KAAY 1090 6:30 a.m.  
 Marshall KCGS 960 4:30 p.m.

### CALIFORNIA

Claremont KTSJ 1220 9:45 a.m.  
 Lancaster KVOY 1340 8:15 a.m.  
 Los Angeles(Mon) KTYM 1460 6:30 a.m.  
 Los Angeles(Span) KALI 1430 5:45 a.m.  
 Monterey KNRY 1240 8:30 a.m.  
 Oakdale KPLA 770 1:45 p.m.  
 Sacramento KJAY 1430 10:00 a.m.  
 San Francisco KEST 1450 3:30 p.m.  
 Tehachapi KTPI-FM 103.1 8:15 a.m.  
 Yuba City KOBO 1450 3:30 p.m.

### FLORIDA

Jacksonville WXTL 1010 7:45 p.m.  
 Orlando WGTO 540 9:00 a.m.  
 Tampa WTMP 1150 8:30 a.m.

### ILLINOIS

LaSalle WLFO 1220 9:45 a.m.  
 Rockford WRRR 1330 6:15 a.m.  
 West Frankfort WFRX 1300 9:15 a.m.

### INDIANA

Hammond WJOB 1230 8:30 a.m.  
 Jeffersonville WXVW 1450 10:00 a.m.  
 LaPorte WCOE-FM 96.7 10:00 a.m.  
 North Vernon WKRP 1460 8:00 a.m.

### KANSAS

Goodland KLOE 730 7:15 a.m.  
 Coffeyville KGGF 690 9:05 p.m.

### IOWA

Waterloo KXEL 1540 10:15 p.m.

### KENTUCKY

Bowling Green WBGW 107.1 FM 8:15 a.m.  
 Winchester WHRS 10:30 a.m.

### LOUISIANA

New Orleans (Sat.) WWL 870 9:00 p.m.

### MICHIGAN

Battle Creek WOLY 1500 1:45 p.m.  
 Detroit CKLW 800 7:45 a.m.

Fremont WSHN 100 FM 9:15 a.m.  
 Fremont WSHN 1550 AM 9:15 a.m.

### MISOURI

Excelsior Springs KEXS 1090 7:30 a.m.  
 St. Louis (Sat.) KSTL 690 8:30 a.m.

### NEW JERSEY

Salem WNNN-FM 101.7 9:45 a.m.  
 Salem WJJC 1510 9:45 a.m.

### NEW MEXICO

Los Alamos KRSN 1490 6:45 a.m.

### NEW YORK

Buffalo WWKB 1520 a.m. 11:30 p.m.  
 Buffalo WHLD 1270 12:00 noon  
 New York WOR 710 9:15 p.m.

### OHIO

Cincinnati WNOP 740 9:00 a.m.

### OKLAHOMA

Muskogee KHJM 100.3 FM 5:00 p.m.

### OREGON

Portland KKEY 1150 7:00 a.m.

### PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.  
 Jenkintown(Fri) WIBF-FM 103.9 1:45 p.m.  
 Pittsburgh WCXJ 1550 3:00 p.m.  
 Pottstown WPAZ 1370 12:45 p.m.

### SOUTH CAROLINA

Charlestown WOKE 1340 7:06 p.m.  
 Beaufort (Sat.) WVGB 1490 1:00 p.m.

### TENNESSEE

Nashville WLAC 1510 7:45 p.m.

### VIRGINIA

Richmond WGGM 820 7:45 a.m.

### WASHINGTON

Spokane KUDY 1280 9:45 a.m.  
 Tacoma KAMT 1360 10:15 a.m.

### WISCONSIN

Milwaukee WNOV 85.6 7:00 a.m.  
 Jackson WYLO 540 2:15 p.m.

**PLEASE TAKE NOTE** of adjustments which are continually being made. Check the schedule to see what is happening in your area.

# ... WORLDWIDE RADIO BROADCASTS

## Canada

### **ALBERTA**

Banff	CFHC 1340	11:45 a.m.
Brooks	CIBQ 1340	9:00 a.m.
Canmore	CFNC 1450	11:45 a.m.
Stettler	CKFQ 1400 a.m.	7:45 a.m.

### **BRITISH COLUMBIA**

Duncan	CKAY 1500	9:00 a.m.
Duncan	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.
Nanaimo	CHUB 1570	9:30 p.m.
Qualicum-Parksville	CHPQ 1370	9:30 p.m.

### **MANITOBA**

Winnipeg	CKJS 810	9:00 a.m.
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### **ONTARIO**

Leamington	CHYR 710	5:00 p.m.
St. Thomas	CHLO 1570	10:45 a.m.

### **SASKATCHEWAN**

Rosetown	CJYM 1330	9:45 a.m.
Weyburn	CFSL 1190	8:45 a.m.
Estevan	CJSL 1280	8:45 a.m.

## Angola and Zambia

Radio Africa #2	(Thurs.)	9:00 a.m.
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## Argentina (Spanish)

Buenos Aires (Sat)	FM Malvinas 91.5 MHz	
		10:00 a.m.
		10:00 p.m.

## Brazil (Portuguese)

Curitiba	Radio Capital 1270 KHZ	8:45 a.m.
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## British West Indies

Grand Cayman	Radio Cayman	9:00 a.m.
Trinidad	Radio Trinidad 610	10:30 p.m.

## Chile (Spanish)

Concepcion	Unica FM 106.5	10:15 a.m.
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Santiago (Sat)	Radio Panamericana CB 142	
		10:00 a.m.

## China

Hong Kong Radio Villa Verde (Fri.)		6:00 p.m.
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## Kenya & Uganda

Radio East Africa		4:00 p.m.
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## Mexico (Spanish)

Culiacán Ranchera	XECQ	8:30 a.m.
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## New Zealand

Whakatane	IXX	8:10 a.m.
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## Nigeria

Radio Africa (Thurs.)		7:45 p.m.
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## Panama (Spanish)

Panama City (Fri.)	HOQ 1250	6:15 p.m.
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## Philippines

Manila (Sat).	DZAM 1026 KHZ	7:15 p.m.
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## Russia (Russian)

Novgorod	FM 71.3	10:00 a.m.
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## South Africa

Joubert Park (Thurs.)	SWAZI Music	
	Radio 1400 & shortwave 49 & 60	9:00 p.m.

## Sri Lanka

Columbo (Sat.)	Radio Sri Lanka	7:15 p.m.
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## Tonga

Nuku' Alofa (Mon.)		10:15 a.m.
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## Uruguay (Spanish)

Montevideo	Radio El Espectador 810	9:15 a.m.
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YE ARE THE LIGHT  
OF THE  
WORLD!

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# THE BIBLE ANSWERS TV PROGRAMS

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## United States

### **New Jersey Cable TV**

*Programs are shown every Sunday evening.*

Eastern Standard Time            6:00 p.m.

### **Channel America TV-Cable and Low Power TV**

*Programs are shown every Sunday morning. Consult your local newspaper for the station in your area.*

Eastern Standard Time            12:00 noon

Central Standard Time            11:00 a.m.

Mountain Standard Time        10:00 a.m.

Pacific Standard Time            9:00 a.m.

## Canada

### **Cable Vision TV**

*Programs are shown every Sunday morning. Consult your local newspaper for the station in your area.*

Atlantic Time                      10:30 a.m.

Eastern Time                      9:30 a.m.

Central Time                      8:30 a.m.

Mountain Time                    7:30 a.m.

Pacific Time                      6:30 a.m.

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(Continued from Page 31) and whatsoever we ask we will receive, because we keep his commandments and do the things which are pleasing in his sight." (I John 3:20-22) Our hearts can condemn us if we say with our lips that we yearn to please God, but with our actions—even with our words at other times—show that we are not striving very hard to follow his principles.

Again we read, "If I regard [approve] iniquity in my heart, God will not hear me." (Ps. 66:18) How important then, that we should ask the LORD to turn a searchlight upon our hearts. May we pray as did David, the psalmist, "Search me, O God, and know my heart . . . and see if there be any wicked way in me." (Ps. 139:23,24) And finding what needs to be cleansed, let us ask for the LORD's help. We must first acknowledge our transgressions, and then ask, "Create in me a clean heart, O LORD, and renew the right spirit in me." (Ps. 51:10) The power of truth and of love, properly and diligently applied by us in this cleansing work will bring about the desired results of forgiveness from the LORD, and his blessings.

In James 4:3 we have a similar lesson. There we read, "Ye ask, and receive not, because ye ask amiss." *Wilson's Emphatic Diaglott* translates the text very forthrightly, saying, "Ye ask wickedly, in harmony with your own selfish desires." It is very possible to ask a blessing from the LORD which he would be pleased to give, but which he will not give because our motive for asking is selfish and perhaps, rarely, even sinful. We must have, as already mentioned, pure motives in our prayers and in our hearts to be pleasing to God, and to receive his blessing. The honor and the glory of our Heavenly Father must always be the foremost object of our prayers.

The Apostle John wrote, "This is the confidence we have in him, if we ask according to his will, he heareth us." (I John 5:14) Again, our Lord Jesus said, "If ye abide in me, and my Word abides in you, ye shall ask what ye will, and it will be done unto you." (John 15:7) This is important. We must **abide in him, in Christ**. We must have come into a vital

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relationship with him through consecration, and *continue to* abide in Christ as a member of his body.

Having his Word abide in us, we may ask what we will. If Jesus is our head, we will not pray for anything except that for which we recognize to be the Heavenly Father's will. And the LORD is sure to give us that which he wants us to have, for he alone knows what is for our highest interest as New Creatures in Christ Jesus.

### **What Should We Request?**

In our prayers, the emphasis should be for a greater measure of God's Holy Spirit. It should be the one thing for which we especially seek and especially pray for,—that Spirit of the Heavenly Father, the Great Creator of the universe, and the Spirit of Christ, and of love. Is there anything more desirable than to be guided by the wonderful qualities which are inherent in our Heavenly Father! He wants his children to be like him; to have the family characteristics; to be conformed to the image of his Son, Jesus; to be motivated by his wisdom, his love, and his justice.

To pray for the Holy Spirit would include the thought of his guidance in all of our affairs. Our prayers should be for such lessons and experiences and corrections which the Heavenly Father knows we need for our further development and proving. To pray for a greater measure of the Holy Spirit is to pray for that which will make us more like our God—to have his purpose and his will as the only object in our life. He has assured us that he is willing to grant us an ever-increasing measure of his Spirit. Do we not read, "How much more shall your Heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:13; Matt. 7:1

What an amazing offer! We have been invited to be the heirs of God and to share the divine nature! We must be so fully in harmony with him that when we accept the invitation, he will graciously receive us and grant the glory, honor, and immortality he has promised. What an astounding privilege to be joint-heirs with Christ, and to share in the work of

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bringing mankind into full harmony with their Creator! Grace upon grace! Favor upon favor!

Let our prayers always focus upon this relationship with our Heavenly Father—that he knows us as New Creatures in Christ. The New Creature, begotten by the Holy Spirit, is in reality our new will—our new aims and ambitions—our new goals and hopes. It is recognized by God who knows us not after the flesh, but after the Spirit of our new mind. This new mind is addressed in the Scriptures as the real person, and so we notice that in the epistles to the churches, those who are accepted by him, are called ‘saints’, despite the fact that their New Creatures are still housed in the body of flesh, still sinful and dying.

These are addressed as, “holy brethren, partakers of the heavenly calling.” (Heb. 3:1) Surely the new mind has the ascendancy in our lives. The Apostle John had this in mind when he wrote: “We know that everyone having been begotten by God does not sin [willingly], but the one begotten by God guards himself and the evil one does not lay hold of him.” (I John 5:18, *Wilson’s Emphatic Diaglott*) It is the “old man” with whom we do battle daily, who constantly sins and comes short of the perfection for which the “new man” strives. This is the battle which was described by the Apostle Paul as keeping his body under, and bringing it into subjection to God’s will, denying it its desire of pleasing the flesh. (I Cor. 9:27) Again he said, “If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”—Rom. 8:13

In Romans 7:15-25, Paul describes very simply, clearly, and fully, that it is the old man, dying but not yet fully dead, which sins. He wrote: “That which I do I allow not: for what I would, that do I not; but what I hate, that do I. . . . I know that in me (that is, my flesh,) dwelleth no good thing: for to will is present with me [the New Creature], but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I [the New Creature] that do it, but sin [the old man] that dwelleth in me. . . . I see

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another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." And in Colossians 3:9, it is still more simply stated: "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

It is the new mind that God is interested in—its progress and development, and it is this that he has promised to reward. Notice that this new mind or will, is the Holy Spirit dwelling in us as New Creatures. Thus we read in II Corinthians 4:16, "Though the outward man perish [he is not dead yet!], yet the inward man [the new will or mind] is renewed day by day." The Apostle Paul admonishes us to "put on the new man which after God is created in righteousness and true holiness." (Col. 3:10; Eph. 4:24) These Scriptures make it plain that it is the new will, the new spirit, the New Creature, which must be fed and strengthened by knowledge, and by applying that knowledge, or it will wither away and die. In the intimate fellowship with God and his will, and a deep appreciation of his principles and his words, we are constantly striving to apply his teachings in all the affairs of our lives.

If we have been begotten by the Spirit of God, then we must "work out our own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure." (Phil. 2:12,13) How wonderful all this is! God is working in us, and we are working with him. And what is this work? It is the gathering of the elect church of God. The power of God's Spirit works in us to strengthen and develop our new mind into the image of his Son. Then we are to use our energy to preach the Gospel, and to help strengthen the brethren, whenever and wherever we find the opportunities. If we do so faithfully in the spirit of love and service, we will indeed be, as the Apostle Paul expresses

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it, "filled with all the fullness of God" (Eph. 3:19), or, in other words, most prosperous as New Creatures in Christ!

### **How Should We Word Our Prayers?**

Our prayers should always be in line with the Word of God. We have all been made aware that prayer is indeed a mighty force, by many experiences in our lives. It is laid at our disposal by our loving Heavenly Father. It is always our desire to take advantage of this wonderful privilege, and we can and should be in the attitude of prayer at all times. There are, of course, our morning and evening prayers. And then there is a continued desire to be fully in harmony with the will of God. This longing should indeed be our meditation all the day. Our Heavenly Father is pleased with this attitude, as described by the Apostle Paul in his admonition: "Pray without ceasing."—I Thess. 5:17

We read, "I will, therefore, that men pray everywhere." (I Tim. 2:8) No circumstance in our daily affairs, however small, is too insignificant to be made a matter of prayer for guidance from above. However, let us be mindful, too, that the LORD may want us to make our own decisions in affairs that come to us, in harmony with his instructions and the lessons he is teaching us in his Word, and in harmony with his Spirit. While our Heavenly Father knows what things we have need of and is well able to supply them, he is pleased if we grow so strong in him and in the power of his might, that his will and our will are identical; his decisions and our decisions will be one and the same, as was the case with his beloved Son, Jesus.

Jesus said (Luke 18:1), "Men ought always to pray and not to faint." Divine grace and strength is always available and therefore we have no occasion for fainting. We are not even to be discouraged or to faint when our good and proper prayers are not answered in the way we would like. We are to repeat such prayers, trusting in him, nothing doubting. Perhaps the Father knows that it is best for us to pass through this experience.

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## Jesus Prays

Remember the time when our Lord Jesus was so earnestly, longingly, fervently praying in Gethsemane? The heart of Jesus was heavy. To some of his disciples he said, "My soul is exceeding sorrowful, even unto death. Tarry here and watch with me. And he went a little farther, and he fell on his face and he prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."—Matt. 26:38,39

Three times, in great mental agony, Jesus repeated this appeal to the Father. He knew that he must die to redeem mankind. Only a few days before, he had informed his disciples (Matt. 20:28) "The Son of man came . . . to give his life a ransom for many," and now the hour of his death was at hand. Was Jesus' prayer contrary to the Father's will? We think not. Jesus prayed, "If it be possible let this cup pass from me"—not the cup of death—but a peculiar cup of shame and ignominy—perhaps it was the idea that he had to die as a blasphemer of his Father, whom he loved with all his heart and mind and being. The tender sensitive nature of Jesus shrank from such a death. Under the pressure of his great sorrow, Jesus pleaded with the Father that this cup might be removed.

The Apostle Paul, referring to Jesus' Gethsemane experience, wrote, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death [possibly, the libelous aspect of his accusers' charge that he was a blasphemous man], and was heard in that he feared."—Heb. 5:7

What was it that Jesus feared? It would seem that Jesus also was deeply concerned about the matter of his eternal existence. Had he been fully faithful in carrying out every detail of his mission here on earth? If he had failed even in some small matter, he would not be raised from the tomb, and thus mankind would forever remain condemned to death. Could he confidently expect to be raised from death? What comfort it must have been for Jesus when he was given

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the full assurance by the Father that his sacrifice was acceptable.

But why did the Father withhold his assurance, and why did Jesus have to pray three times before he received the declaration he so much needed? The Father in his wisdom and love, realized that Jesus must be tested to the utmost. His faithfulness under the most trying conditions will forever be remembered by all of God's intelligent creatures. What suffering his Father's heart must have endured to permit his only beloved Son to suffer in this way. What a lesson there is here for us!

The LORD, through the Apostle Paul admonishes us in Colossians 4:2, "Continue in prayer, and watch in the same with thanksgiving." Do we utter words of thanksgiving when the LORD answers our prayers in a way which we may not desire? If we do thank him for whatever answer he gives us, we will not be disappointed at the apparent 'failure' of some of our prayers to bring the blessing we expected. The Apostle Peter informed us that we are "kept by the power of God, . . . though now for a season, if need be, ye are in heaviness through manifold temptations [trials]. That the trial [*Wilson's Emphatic Diaglott*, 'proof'] of our faith, being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—I Pet. 1:5-7

If our faith, tested and proved, is so precious to our Heavenly Father, should we not so live as to faithfully endure whatever experiences he permits? Whatever lessons and experiences the LORD has for us, we know, as did James, that "Blessed is the man that endureth temptation [trials], for when he is tried, he shall receive the crown of life." (James 1:12) What an incentive to faithfulness!—that our Heavenly Father may be pleased with what we do! Jesus said, "The Father himself loveth you." and again, "As the Father has loved me, so have I loved you." (John 16:27; 15:9) The same divine love that watched over Jesus watches also over us. The heart of the Father, and the heart of Jesus, are

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touched as they behold our suffering and stress, pain and anguish, while our faith is being tested through trials.

### **The Apostle Paul Prays**

Three times the Apostle Paul besought the LORD for the removal of a thorn in the flesh. This thorn in the flesh may well have been his poor eyesight, which must have been a hindrance and annoyance to him in his work to serve the LORD. Without this thorn he believed he could serve the LORD so much better. May we consider this request by the apostle as a proper prayer? Even though God did not remove this thorn, we know that it was a proper prayer, as we are urged to be persistent in prayer. Why did the LORD not remove Paul's thorn? The LORD knows what is best for his children, and he knew what was best, spiritually, for his dear child, Paul. This affliction served to keep the apostle humble. Just how much Paul appreciated the LORD's loving interest in his spiritual welfare and did, indeed, learn the lesson the LORD had for him, is indicated by his own words. He said that the thorn in the flesh had not been removed by the LORD, "lest I should be exalted above measure."—II Cor. 12:7

The LORD answered the prayer of the Apostle Paul, but not in the way he had expected! Paul recognized that he had received a much greater blessing than he had sought; and this was God's promise of his continual grace and favor. After reading Paul's words in II Corinthians 12:9, "The LORD said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness," we can understand how glad the apostle was that the LORD thus recognized what was best for him. He continued to say, "Most gladly will I therefore glory in mine infirmities, that the power of Christ may rest upon me." Paul could endure this thorn in the flesh so long as the grace of God and his loving care was his support and strength. He clearly and dearly appreciated the loving care of the LORD.

Who among us has not, in times of distress and weakness, prayed to God for the removal of a condition which proved

an impossible hindrance in our service to the LORD—but the LORD did not remove it? Rather, the wonderful power and the wisdom of the LORD accomplished his will in us in his own way. How thankful we are that the LORD helps us to keep our flesh under, and our spiritual welfare ever uppermost.

May we continue to take advantage of the wonderful privilege of prayer. May we ever be aware that it is indeed the mighty force set at our disposal by our loving Heavenly Father. May we ever in our prayers acknowledge the majesty of our God, his infinite wisdom, divine love, his unerring justice, and his mighty power. May we all be filled with adoration for one so great, who so graciously watches over and cares for us, and who answers our prayers in harmony with his loving wisdom. □

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*LISTEN to these interesting topics discussed Sundays on*

**WOR-710  
9:15 P.M.**

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- 6-Peace through Christ's Kingdom
- 13-The Prince of Peace
- 20-Goodwill Toward Men
- 27-God Has a Plan

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## DECEMBER SPECIAL

On Sunday, December 20th, "**Frank and Ernest**" will discuss a topic of interest, "**Goodwill Toward Men.**" Free circulars are available which announce this program, and you are invited to send for as many as you can use. Write to:

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East Rutherford, NJ 07073

## Unto Us a Child Is Born

**I**T HAS BEEN said that Jesus is the center of history! Certainly he is the central figure in God's plan of the ages to save mankind from sin and death. This plan has a golden thread which runs through the Bible from beginning to end. The golden thread is the guarantee of a seed from Abraham's line who would bless all the nations of the earth. This golden thread ties the Bible together from Genesis to Revelation! Jesus is the answer to that promise. He is Abraham's seed. He is the Messiah, the Saviour who came through the family of David, and fulfilled the promised "sure mercies of David." His very name—Jesus—means Savior!

Jesus said, "Before Abraham was, I am" (John 8:58), and so we know that



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before he was born in a stable as a tiny baby, he had lived with his Father in heaven for countless ages! Even before Adam and Eve were created and placed in the Garden of Eden, Jesus lived and worked with God. He was called the **Logos**, which means 'The Word of God'. This name or title was given to him because God spoke to his heavenly creatures, the angels, seraphim, and cherubim, through Jesus. He was God's Word. All his words and works represented Jehovah, and were in harmony with him in carrying out God's great and wonderful designs.

"In the beginning was the **Logos**, and the **Logos** was with God, and the **Logos** was a [mighty being]." (John 1:1, **Wilson's Emphatic Diaglott**) This "beginning" is even before the 'beginning' mentioned in Genesis 1:1! Jesus, or the **Logos**, was the very first and only direct creation of Jehovah. After God created this powerful being, his "only begotten Son," he left the creation of everything else in his hands. So we read that "all things were made by him; and without him was not anything made that was made." (John 1:3) Of course, God was the ultimate Creator, because the **Logos** did not use his own power to make all things—he used Jehovah's power!

Proverbs 8:22-30 gives a beautiful description of the tender relationship between the **Logos** and his loving Creator: "The LORD [created] me in the beginning of the way, before his works of old. I was [anointed or set apart for a special position] from everlasting, from the beginning, or [before] ever the earth was. . . . Before the mountains, . . . before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there. . . . when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up [by] him: and I was daily his delight, rejoicing always before him."

These scriptures bring to our minds the picture of this delightful pair, Father and son—beautiful, powerful and wise

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beyond our power to imagine!—completely enjoying their cooperation together as they planned and carried out Jehovah's program for creation. The first step that we are aware of is his creation of all the inhabitants of heaven—spirit beings, or angels. We really do not know very much about heaven or the angels because our source of knowledge is the Bible, and its main task is to tell about God's purpose for his earthly creation—man. It does not give a great deal of information about angels. But we know they are invisible to our eyes unless they materialize, or take human shape. We also know they are used as messengers, for we read of them many times in the Old Testament especially when communications were sent from God to his holy prophets of old through angels. And they were used in the creation of the earth. In Job 38:4-7 they are called the "morning stars" who sang together as they worked with God during the various steps of creation.

When the **Logos** gave up his powerful position at the right hand of God in heaven to come to earth to be born as the little child of Mary, this most important message was told to the shepherds of Bethlehem by the angels:

"There were . . . shepherds abiding in the field, keeping watch over their flock by night. 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!

"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."

This was certainly the most important message ever brought by angels to earth, and it must have been an amazing sight to see and hear! Imagine all those angel voices praising the Heavenly Father for sending his Son to save mankind from sin and death! These surely were good tidings of great joy!

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The angels said the baby was born in a stable, and was lying in a manger. So, after all the angels had disappeared, and "gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the LORD hath made known to us.

"They came with haste, and found Mary, and Joseph, and the babe lying in a manger. . . . The shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."—Luke 2:15,16,20

But even as the tiny, perfect baby Jesus, Satan was his enemy. He had a dreadful plan to attempt to kill this innocent little child. This should not surprise us, since right from the very beginning of the Bible it was prophesied of Satan that he would attempt to destroy the seed of promise.—Genesis 3:15

Very wealthy and wise men from far away in the east came to Jerusalem. In their homeland they had seen a bright new star, and they followed it all the way to Israel. When they arrived in the capital city of Jerusalem, they went to the palace of Herod the king, and said to him, "Where is he that is born king of the Jews? We have seen his star in the east, and are come to worship him."—Matt. 2:1,2

Herod was greatly troubled when the wise men said that a king of the Jews had been born. Herod himself was king under the Roman emperor, and he did not want any king of the Jews to threaten his high position. He gathered the chief priests together and demanded they should inform him where Christ should be born. He was aware that a great king of the Jews had been promised by the ancient prophets. The chief priests told him, "In Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel."—Matthew 2:3-6; Micah 5:2

Herod did not tell the wise men that he planned to kill the young child, Jesus. He sent them to Bethlehem, saying, "Go

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and search diligently for the young child; and when you have found him, bring me word again, that I may come and worship him also."

The wise men of the east left Herod's palace, still following the star which guided them. "And, lo, the star . . . went before them, till it came and stood over where the young child was. When they saw the star [stop], they rejoiced with exceeding great joy!" They had found the king they had sought for so long and had travelled so far to see!"—Matthew 2:7-10

Mary and Joseph must have remained in Bethlehem quite a long time after Jesus was born, because they were living in a house when the wise men of the east arrived to worship him. They came into the house and "saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, frankincense, and myrrh."

Instead of returning to Jerusalem to tell Herod where they found Jesus, God warned the wise men to return to their own country another way. An angel also warned Joseph that Herod had plans to kill Jesus. "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring the word," said the angel.

Joseph heeded this warning, and that very night he took the young child and his mother, and left Bethlehem, to make the long journey to Egypt. The little family stayed in Egypt until after the death of Herod, when it was once again safe to return to Israel.

Herod raged with anger when he realized that the wise men had avoided complying with his request, returning by another route to their own land, and by not sending him word where he could find Jesus. He realized their reasons for not reporting where the star had led them, marking which child had been born to be king. Herod was a wicked, cruel man, and the order he gave to his soldiers is shocking. He commanded them to break into each house in Bethlehem, and all the homes near Bethlehem, and to kill every little child that was two years old and younger. Then was

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fulfilled the prophecy of Jeremiah when he said, "There was a voice heard, lamentation, and weeping, and great mourning, Rachel [the women of Israel] weeping for her children, and would not be comforted, because they are not."—Matthew 2:12-18

Satan failed in this attempt to injure the child, Jesus, through his wicked agent, King Herod. Joseph, Mary, and Jesus were gone before the soldiers arrived because they obeyed God's warning to leave quickly. But Satan would continue to attempt to destroy the promised seed, Jesus, again and again, during his lifetime. How savage and relentless Satan is. All those dear little babies were killed because Herod was overwhelmed by jealousy for his title and his throne. How thankful we are to know that all these poor children will have a full opportunity for life and happiness when they are resurrected in Christ's kingdom, and "they shall come again from the land of the enemy," death.—Jeremiah 31:15-17

There is only one more story about the child, Jesus, given in the Bible. When Joseph, Mary, and Jesus returned from Egypt to Israel, they went to live in their former hometown of Nazareth. (Matthew 2:23) Each year, as faithful Jews, they travelled to Jerusalem to celebrate the feast of the Passover. When Jesus was twelve years old, he went with them.

After the feast was over, the group that Jesus' parents were traveling with, gathered together to begin their journey home. They had been on their way a whole day before Mary and Joseph realized that Jesus was not with any of their relatives or friends. Quickly they returned to Jerusalem, but it was only after searching for three long days that they found him.—Luke 2:41-52

"After three days they found him in the Temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." Jesus' mother had been upset and worried, and when she saw him safely and calmly sitting with the most educated men of Israel, she scolded him: "Son, why have you treated us so? Behold, your father

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[stepfather, Joseph—God was his true father] and I have been looking for you anxiously.”—Luke 2:48, *Revised Standard Version*

Even at the tender age of twelve, Jesus knew that he was sent from God to be the Savior of the world. He had a good knowledge of the Scriptures, but he could not miss the exciting opportunity to talk with the learned men in the Temple. There was so much he still wanted to learn! Consequently, he said to his mother, “How is it that you sought me? Did you not know I must be in my Father’s house?”—Luke 2:49

One thought became clear to Jesus as he questioned the doctors of the Law. He learned that he would have to wait until he was thirty years old before his work of preaching the Gospel would begin. And so he agreed to the request of Mary and Joseph to return home to Nazareth with them. Submissively he worked with Joseph as a carpenter for another eighteen years, until he reached the age of thirty. This, under Jewish law, was the age of maturity.

Jesus was strong in spirit and the grace of God was upon him. He grew in wisdom and stature, and in favor with God and men!—Luke 2:40,52

## QUESTIONS

1. Who is the central figure in God’s plan of salvation?
2. What is the golden thread of promise that runs through the whole Bible from Genesis to Revelation?  
See Acts 3:18-24
3. What was Jesus called before he came to earth, when he lived in heaven? What does this name mean?
4. What was Jesus’ relationship to Jehovah?
5. When the scripture says that all things were created by the **Logos**, does that mean he was the great Creator, Jehovah? What does it mean?
6. When he came to earth, where was he born?
7. Who gave the message of his birth, and to whom was it given?

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8. Who came bringing gifts to the young child, Jesus?  
Where did they come from, and why did they come?  
Was Jesus still an infant at this time?
  9. Did they return to their own country by way of  
Herod's palace to let him know where Jesus was?  
Why not? What did Herod do then?
  10. Who was behind Herod's attempt to kill the young  
child, Jesus?
  11. How did Jesus escape this massacre of the infants?  
Where did Joseph, Mary, and Jesus go to escape?  
How long did they stay there?
  12. Where was Jesus found when his parents lost him on  
the way home from the celebration of the Passover  
in Jerusalem?
  13. What was he doing there?
  14. What did he learn about the time for him to begin his  
ministry? What did Jesus do until he was thirty years  
old? □



If you will notify the Dawn of your new address three weeks in advance of your move, it will save us considerable expense in mailing your magazine.

*Thank You!*

### Striving for Heart Perfection

**T**HE NUMBER OF Scripture texts exhorting followers of Jesus to strive toward "perfection" is impressive. Here are a few of these sacred admonitions:

"That we may present every man perfect in Christ Jesus."—Col. 1:28

"That they may be made perfect in one."—John 17:23

"That the man of God may be perfect."—II Tim. 3:17

"Till we all come . . . unto a perfect man."—Eph 4:13

"If thou wilt be [made] perfect, go and sell that thou hast."—Matt. 19:21

"The Law made nothing perfect, but the bringing in of a better hope did."—Hebrews 7:19

"Finally, brethren, farewell. Be perfect."—II Cor. 13:11

While these statements have slightly different connotations, their united testimony emphasizes the high standard of heart purity for which the true followers of Christ are admonished to strive. We know that in our flesh dwelleth no good thing, but we can thank God that he is not looking at the outward appearance, but at the heart, and has made a gracious provision for covering our flesh with the robe of Christ's righteousness.

"Be ye holy; for I am holy," quoted Peter. (I Pet. 1:16) What is holiness? Can we define such a word as this? It

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conveys to our minds some comprehension of the character of God, and of what he desires and requires of us. The Apostle John tells us that "God is love." (I John 4:8) We are to be like God, which must mean that we are to be all love, as our Father is all love.

The word holiness conveys the thought of purity—heart purity—beauty of character in its most radiant form. It means the highest pinnacle of all loveliness. It is this loveliness, this holiness that we see in God, which inspires us to devotion and to imitation.

Consider the love of God which gave his Son for the life of the world because he desired that man should turn from wickedness and live. Consider the mercy that forgives; the compassion upon the weak; the infinite tenderness that heals the broken-hearted and assists the feeble in faith; that understands the crooked; that soothes and helps with the patient, forbearing, comforting love of a mother.—Isa. 66:13

Who of us has not known in our walk of faith the compassionate love of God! If we have known and proved the smallest measure of his love at any time, have we not touched and known the perfection, the holiness, of our Father in heaven? It is this perfection that our Lord Jesus exhibited in his own life on earth. Jesus was the effulgence of his Father's glory, the express image of his person. (Heb. 1:3) As we consider him who is the Apostle and High Priest of our profession, we also consider our Father. (Heb. 3:1) Paul exhorts, "Be ye therefore followers of God, as dear children."—Eph. 5:1

Now the desire burns within our hearts to achieve and to possess that which we have seen and looked upon with admiration and ardent longing. The cry arises from our innermost being, as an urging of the soul:

"O for a heart more like my God,  
From imperfection free;  
A heart conformed unto thy Word,  
And pleasing, LORD, to thee."

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## How to Attain

The question arises,

“How can we attain?  
LORD show us the way;  
Enlighten us  
And we will obey.”

When an artist aspires to greatness, he studies long and intently the work of the great masters, striving to create a like masterpiece. If we truly aspire to the perfection of heaven, then we also must study and consider our great Master, Jesus, the Apostle and High Priest of our profession. (Heb. 3:1) Nor must we take just a few cursory glances, or take lessons only now and again. We must apply ourselves diligently to the task. Little worth while is ever achieved without a conviction of it being right, and a diligent enthusiasm for accomplishing it. The real secret is in our submission and obedience to the will of our Lord and our Father, “for it is God that worketh in you both to will and to do of his good pleasure.” (Phil. 2:13) And in Jesus we see the greatest example of perfection of any who ever lived. He is the great masterpiece of perfect love, the one we must take for our pattern and example, our teacher and our guide.—John 13:15; I Pet. 2:21

No day should be allowed to pass without meditation upon the life of our Master. It involves careful consideration and earnest prayer for grace to strive to attain the perfect heart; to copy the likeness of God's dear Son. (Rom. 8:29) As the artist seeks to know the secret of the genius of the old masters, so we should search after the secret of perfection.

Paul beautifully describes the ways and means to see God, “God, who commanded the light to shine out of darkness [at Creation], hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” (II Cor. 4:6) Through the Holy Spirit given at Pentecost this shining began, enabling the Spirit-begotten to “see Jesus.”

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And Jesus said. "He that hath seen me hath seen the Father."—Heb. 2:9; John 14:9

What a consolation that we can look upon Jesus, our beloved Redeemer, through the records of his ministry and word, and hear him, our Master, before us, beside us, within us, and about us, giving us counsel, instruction, assistance and strength. Without him we surely will fail. With him we cannot fail.

Let my eyes see Jesus only;  
Let my lips speak forth his praise!

All the great saints since the days of the apostles who have devoted their lives to the cause of Christ and God's plan of human redemption are also a splendid source of help and inspiration to us. Think of Paul! Read the life of any of the faithful disciples of Christ. As we learn of their struggles and conquests, their noble faith and lofty purpose, we are inspired to follow them as they followed Christ, and to join them in their great quest for heart perfection. Like them, by grace, we can win the crown of life.

We can all help inspire and encourage each other. Our own faith and noble determination can assist others who might faint. The light of our own enthusiasm can light a lamp in another heart and fan into a flame the same sacred ambition. Jesus admonished, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16

If we are seeking heart perfection with sincerity, if we have a deep-rooted ambition and apply ourselves to be like Christ and be found in him, then we shall, by grace and almighty power, receive the crown of life. As Paul remarked, "Not to me only, but unto all them also that love his appearing."—II Tim. 4:8

We must not only long to possess the treasure of heart perfection, but seek to comply with the conditions to obtain it. Paul suggests in Philippians 2:12, "Work out your own salvation with fear and trembling." Indeed, we must suffer

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for it; we must sell all, to buy it—to give all in this life in exchange for it—as our great Master did. “He humbled himself, and became obedient unto death, even the death of the cross.” (Phil. 2:8) It requires the abandonment of self, and to make it the very first objective in life.

Do we know something of what Jesus meant when he said, “If any man will come after me, let him deny himself, and take up his cross, and follow me”? And, do we understand what he said to the rich young ruler, “Go . . . sell whatsoever thou hast, . . . and thou shalt have treasure in heaven”?—Mark 10:21

How do we understand Paul’s remarks? Do we apply them to ourselves when he writes: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me”—Gal. 2:20

Do we “count all things loss for the excellency of the knowledge of Christ Jesus our Lord”? (Phil. 3:8) Do we rejoice with Jesus in selfless service and obedience? (Ps. 40:8) If we do, then the crown is reserved in heaven for us. (1 Pet. 1:4) We are by faith claiming and possessing in our hearts the perfection of our Father in heaven. On the other hand, if we know or possess little of the pain of striving: if we are not daily impoverished in self-esteem, then that crown of perfection is but a mirage, a phantom, a will-o’-the-wisp, a myth.

There is no royal road to heart perfection. It is a hard, rugged path. Jesus walked this way, thus showing us the path to God and his glory of holiness. “Though he were a Son, yet learned he obedience by the things which he suffered.” (Heb. 5:8; 2:10) When we first aim at heart perfection, we learn, as it were, our alphabet of grace. As little children we learned to articulate our first lesson in godliness. We seem to have been so pleased with our success when bad habits and moral slackness are overcome and put away. We measurably keep the commandments of Jesus.

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We say our prayers. We do good as opportunity arises. We study our scriptural portions. We regularly attend our studies and gatherings. We feel ourselves as Christians well on the way, at least, to the perfection of heart which Christ set forth for us as our goal. (Matt. 5:48) Perhaps we wrap ourselves around with the cloak of complacency, thinking we are doing all that can be done by divine grace and providence. We are like the rich young ruler that came running eagerly to Christ, questioning, "Good Master, what good thing shall I do, that I may have eternal life?"—Matt. 19:16

The glance of the Master read through the heart of that young man, just as he reads through us. He sees the eagerness the desires, and efforts, that have been put forth; the sureness of our own moral growth when we say, like the young ruler, "I have kept the commandments." Jesus, looking upon him, loved him as he loves us when we say, "Master, I have done this and that for thee." And Jesus looks into our hearts and says, perhaps, "Yet lackest thou one thing."—Luke 18:22

Perhaps, just as we think the will of God is sealed with us, a higher step blocks our vision, and we realize we have mounted only to the base of real ascent. As we come ever closer to him, through prayer, satisfaction with ourselves fades out, and we become conscious of weakness and faults before unseen. This consciousness of the vision of perfection brings to us the realization of John 15:5, "Without me ye can do nothing." It is here we are stripped more thoroughly of our own righteousness realizing our need to embrace the truth of things. "He who knew no sin [became a] sin [offering] for us, that we might be made the righteousness of God in him."—II Cor. 5:21

Then, like faithful Abraham, who realized the time had come for parting with righteous Lot, so we too look forward to the time when we might ascend higher into the hills of God's atmosphere and to realize something of the preciousness of II Corinthians 12:9, "My grace is sufficient for thee: for my strength is made perfect in weakness." There is within our hearts a deeper longing after Christ and the fullness of

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the Holy Spirit's power. We are surely on the way toward that aspired goal of heart perfection. While our first steps, or early months of experience, may be feeble, uncertain and timid, as time goes on our faith becomes strong, our heart confident, and we find ourselves adding virtue to virtue to gain moral excellence of thought and heart. It is here that our 'gold' meets the acid test.

Perhaps we have discovered through meditation and study of the LORD's Word that much of what has been accomplished is the result of self-effort. Then perhaps it is here our Master seems to say, "It is not enough. You have only begun to attain perfection. Yet lackest thou one thing." What thing? Something to make your moral excellence a warm, living glow of light and life to others; and, in all humility—for God's glory—to keep yourself out of sight, and thought.

Sell all thou hast and thou shalt have treasure in heaven, and come and follow me, were Jesus' words to the young man. But we have been following all the while! Yes, but now he is calling us to a closer following, a deeper, richer, fuller fellowship and nearness to himself, which is attainable only when, like him, we give our *all* in happy submission to our Father's will. Let us not refuse, as did the rich young ruler, in order that we might still direct and rule our own life.

It is the glad abandonment of our wills that our Heavenly Father is looking for. He wants us to put away the human treasures of life—count them as refuse, as Paul said: "That I may win Christ, and be found in him." (Phil. 3:8) "I consider the sufferings of the present time, as unworthy of comparison with the future glory to be revealed in us."—Rom. 8:18, *Wilson's Emphatic Diaglott*

To be over-anxious about many cares of life often means to exclude our Master from sweet hours of transforming fellowship, and is he not our great assistant and paragon of perfection? To serve self with the bulk of time and thought and give to him the odds and ends of whatever we can spare, is a miserly sum with which to hope to obtain heart perfection. There can be no heart perfection without renunciation. Whatever we lose for Christ's sake, we gain in eter-

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nal values. The joy of the LORD, the power of Christ, the fellowship of God, are infinitely greater treasures than any of the earthly good things which we may pay out as the price for heart perfection.

In the Apostle Paul we have a very great example of one—though imperfect—giving his all for the hope of the perfection of heaven. He sought to be poured out as an sacrifice for others. It brought him at last to a prisoner's lot—almost blind, and in chains. He faced a martyr's death. But Paul could say with conviction and confidence, in all humility and in meekness, to the praise of God, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness."—II Tim. 4:6-8

Ah! The crown! That was the thing for which he had paid his all, esteeming it only a light affliction. He said, "If by *any means*," he could gain the crown. He had nothing, yet he had everything. He had the conviction that the crown was his. Do we really have that same conviction, that heart set upon perfection, and are we following after this priceless experience and joy? Are we, too, willing to have it cost us our all?



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## OBITUARIES

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*The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.*

Brother Stanley Binda, Chicago, IL—September 28. Age, 79.

Sister Henrietta Stocker, Portland, OR—October 26.

Brother Roy Poland, Indianapolis, IN—October 27. Age, 100

### Report on a Trip to Russia, Moldova, and the Ukraine

FROM MAY 22 to June 6, 1992, Brother Gregory Bologna, elder in the Middletown, NY Class, along with his wife and several other brethren, made a trip to Russia, Moldova, and the Ukraine. Since both Brother Bologna and his wife are of Russian extraction, and had lived there for many years, they are acquainted with some of the brethren, and speak the language well, since it is their native language.

The first stop they made was in the city of Novogorod in Russia. They had the name of one correspondent in that city. After the long trip from New York City via Helsinki and St. Petersburg, which took fourteen hours, they found that their contact was out of town! However, they learned that he was to return that night, and by the next morning he was awaiting their visit. He arranged for a meeting to be held that night, at which twelve were in attendance.

There they found a class composed mainly of young people who desire to gain a deeper knowledge concerning the divine plan of the ages. The group includes many different religious backgrounds and ideas, which presents a number of problems. But their faith seems to be strong, and all appeared to benefit from the visit by the brethren, which lasted several days.

While in Novogorod, arrangements were made with a radio station to broadcast The Bible Answers program. Negotiations are in progress at the present time to initiate this radio program there. As you will notice on page 35, listing the radio programs in foreign countries, we do now have a radio program going out from Russia.

From Novogorod, our brethren travelled to Kishinev, in Moldova. Here they had the names of several interested people to contact. Again, the providential hand of the LORD

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was evident, since one of the first persons they met was able to help them reach the other individuals on the list. Within two hours eight of them had been contacted and came in the afternoon to the hotel where Brother Bologa was staying, for a question and answer session. That evening a meeting was held in a brother's home, where thirteen gathered for what turned out to be a very profitable time together.

The following day, as many as could find transportation, drove fifty miles into the country where a meeting had been arranged. About fifty-five assembled in the yard of a farmhouse, sitting upon benches for the services. The brethren in this community are sorely in need of truth literature.

In Kishinev, as in Novogorod, a radio station was approached to inquire about the broadcasting of The Bible Answers program. Unfortunately, the cost there was excessive.

After leaving the Kishinev area, the brethren drove 150 miles to Belsey. Despite the fact that there was no communication by telephone, the brethren were informed by word of mouth that there would be a meeting, and 36 assembled! Other villages in the area were also visited.

From Belsey, the trip proceeded into the Ukraine, where their visit was limited to one family of five, in the vicinity of Chernovtsky. There was a brief return to Belsey to see the brethren there before the return journey to Kishinev, Moscow, Helsinki, and finally, arriving back in New York City.

The brethren who were visited all have a need for books and booklets explaining the divine plan of the ages clearly. Another problem they must contend with is the teaching that the door of opportunity to run for the prize of the high calling has been closed. Despite these hindrances, all the family of God visited were found doing well in their search for the Truth, and all are rejoicing in God's wonderful plan.

Let us pray for these faithful ones who live so far away, that God will bless them, and fulfill all their needs according to his will. □

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## SPEAKERS' APPOINTMENTS

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### *Ministering the Glorious Gospel of Christ*

*These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Pilgrim Service. Their visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.*

**Brother W. Austin**

Fresno, CA                      December 13

**Brother J. Dolan**

Claymont, DE                      December 6

**Brother G.M. Jeuck**

Middletown, NY                      Dec. 13

Phoenix, AZ                      Dec. 31-Jan. 3

**Brother Jos. Panucci**

Phoenix, AZ                      Dec. 31-Jan. 3



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## CONVENTIONS

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*These conventions are listed at the request of the classes who sponsor them. In order to ensure your convention being accurately placed in these columns, please make your request IN WRITING and mail it to this address at least two or three months before the date of the convention: The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073.*

**PHOENIX, AZ, December 31-January 3**—Holiday Inn, 1600 S. Country Club Dr., Mesa. (602) 964-7000. You may make reservations directly with the hotel. Contact Esther Bachorski for information: 13223 Palmwood Drive, Sun City West, AZ 85375  
Phone: (602) 546-0430

**SACRAMENTO, CA, February 12,13,14**—The Beverly Garland Hotel, 1780 Tribute Rd., 95815. Contact Betty Lankford, 6000 19th Ave. 95820 for information and reservations.  
Phone: (916) 457-0569

**DETROIT PRE-MEMORIAL CONVENTION, March 26-28**—Macomb Community College, 14500 12 Mile Rd., Warren, MI. For

information and reservations, contact: Robert Gorecki, 6731 Scotch Lake Rd., West Bloomfield, MI 48324  
Phone: (313) 363-6848

**ASILOMAR CONVENTION, Spring 1993**—Pacific Grove, CA. We have been asked to announce that, contrary to a rumor you may have heard, an Asilomar Convention is being planned for 1993. Please keep this in mind when your 1993 vacation plans are being made.

**JERUSALEM, ISRAEL CONVENTION, Spring of 1993.**—For information and reservations, contact: Dawn Shallieu, Jerusalem Convention, 1041 Johnston Dr., Watchung, NJ 07060-6414, USA