

a herald of Christ's presence

THE DAWN

"ALL THE KINDREDS
OF THE NATIONS
SHALL WORSHIP
BEFORE THEE,
FOR THE KINGDOM
IS THE LORD'S."

--Psalm 22:27,28

May 1968

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Return of the Exiles

THE uneasy peace between Israel and her Arab neighbors resulting from cease-fire agreements in 1967 has become increasingly nervous during recent weeks. Border raids by the Arabs, and a short invasion of Jordan by the Israeli Army make it exceedingly difficult for the two sides to come to an understanding which would lead to mutual agreements and to a stable peace. So the Middle East continues to be one of the danger zones in a chaotic world.

Twenty years ago the new state of Israel was born. In these last days many new nations have been born in Africa, Asia, and elsewhere, but these small nations are composed of natives freed from their colonial rulers. It was different with Israel, for the people which, in the beginning, made up this new nation had been transported from many countries throughout the earth, and they went to Israel believing that this was the land of their fathers. Today, of course, a considerable portion of the Jewish population in Israel were born in this Land of Promise.

What is taking place in Israel in our generation is directly related to the outworking of God's plan of the ages as foretold by the prophecies and promises of the Bible, which go back to God's original promise to Abraham. God said to him, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. 12:2, 3

Later, in addition to the promise that Abraham's seed would bless all the families of the earth, God gave him title, as it were, to the land of Canaan. God said to him, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."—Gen. 13:14-17

However, despite this wonderful promise, we are informed in the New Testament that although Abraham moved into the Land of Promise upon the death of his father, he never did actually possess it, for we read that God "gave him none inheritance in it, no, not so much as to set his foot on." (Acts 7:5) It was not until forty years after the Exodus from Egypt that the descendants of Abraham entered into the Promised Land, and possessed it.

Even then they were almost constantly plagued by the surrounding nations. Finally, in 606 B. C., the whole nation was taken captive into Babylon. Seventy years later they were permitted to return to Palestine, but it was not as a free people. They remained subjects to Gentile governments until after the first advent of Christ. Then the Roman army moved against them, their capital city was destroyed, and the people scattered throughout the then known world. This was their great Dispersion, and it is the regathering from this Dispersion that so many of the prophecies of the Old Testament foretold.

So for the Jews who now believe the Bible as God's Word the happenings in Israel are indeed thrilling. Our Mr. Ray Krupa of The Dawn had the privilege of interviewing Mr. Levi Eshkol, Prime Minister of Israel, and he

clearly indicates his enthusiasm for the Word of God as related to the Promised Land. Asked if he believed that modern Israel and its achievements are in fulfilment of Bible prophecies, he replied:

"It is very difficult not to believe this. If you really want to visit Israel you should go with the Bible to see the places. The places which are already here and are known today and above earth, and the places which have been discovered lately, and that still will be discovered, are all proving the Bible."

The Prime Minister was then asked what was his favorite topic in the Bible. He answered:

"Israel for me is very favored, because after thousands of years of yearning and praying the Israelites are returning. Not all, of course. The first thing when I came here before the Second World War I felt that it was my duty to climb up the hills to Jerusalem. Then we had no automobiles. We had a cart with two or three horses, but for this you had to pay. We were young—mostly young boys, and we came here without a penny. We used to go by foot because you see more that way. Well, the first thing to go and see was Jerusalem. As a matter of fact, I even worked here in two places near Jerusalem as a laborer. One place was on the road to Shechem. I worked there to establish a settlement. The other was on the way to Joppa, where today you will see a nice Kibbutz. With us it was not only a must, but there was a love for this, even though there was then no Jewish government, we were pushed forward by a heart-longing—Jerusalem must have Kibbutz settlements round about the city to supply food—vegetables, and fruit, and everything."

Asked what he looked upon as important moments in his life the Prime Minister replied:

"I think that coming back here—the first day or two of

being here. There was the simple fact of coming here by boat to Jaffa—a very primitive harbor. I had the feeling that now I am touching the Holy Land, I am touching the land of my dreams, the land of my forefathers.

“The most important thing for me here was later when I was put in charge of an agricultural settlement looking for water; and we started to dig and to drill. Israel was known as a dry country, the arid zone. Engineers from various places in the First World War had always said that there is no water, it is a dry country. You can find water only where there is rain.

“So we knew that Israel was a dry country, and we believed there must be a way to solve the problems of millions of Jews wanting to come. They must leave their countries, and they wanted to come here. So, in spite of the opinions of experts, we started to drill and to dig. And when we started we found huge quantities of water underground. So there was the first well, and then the second well—it was really the joy of my life. I remember that once I was asked how we knew where to drill. I said that we consult geologists and engineers, then we simply go out in the field, throw a hat, and where that hat falls, there we drill; and we usually find water.

“Now we are discovering water here in the wells in the mountains of Jerusalem—six, seven hundred meters deep. It is very good, sweet water. So this is really an important chapter in my life. I often say that if you write a story of modern Israel, you will have to include this one about the water. The Jews are coming back. The sons of Israel are coming back to the mother. And Israel is no longer a dry country.”

Since Mr. Eshkol had spoken of their hope that many more Jews would return to the Holy Land, he was asked where he thought they would come from. To this he replied:

"There are still many Jews in the countries from which they have been coming during the last twenty years. And there are more than three millions of Jews in Soviet Russia. We know that many, many of them would like to come; but just now the Russian government does not allow Jews to emigrate. But we believe that this will change in another ten or twenty years—or maybe in five years, or even day after tomorrow. So this is a reservoir. The Russians were first to lay the cornerstone for the revival nation here. Then we have Jews in Europe even today. There is a trickle of immigration of young people pioneering from England and from France. I firmly believe that we will have an immigration of especially the younger generation from the United States, from Canada, from South America,—altogether some six or seven million people. And we have very close ties with them, and they feel part and parcel with us. Of course we will have to do our share in helping people to come here. My idea is that by the end of the twentieth century we can double our population."

Another question: "Has reading the Bible played an important part in your life, Mr. Prime Minister?"

"I started reading the Bible when I was very young, and memorized many chapters, and many of the psalms. The Jewish prayer book comprises many chapters of the Bible, and many psalms. The Bible has played an important part in the Zionist movement which called us back here to the place where the Jewish nation has been born. So the Bible no doubt has played a sizable role in my life."

We all know that the Six-day War of 1967 between Israel and the Arabs did not result in a stable peace, and Mr. Eshkol was asked if he believed there would be peace and good will on the borders of Israel in his lifetime. To this he replied:

"The question is, What is my lifetime? But nowadays,

with God's help, and medicine, they are prolonging the lifetime of mankind, and I surely believe there will be peace on our borders within that time. For peace you need at least two parties. One party may be ready, but only a fraction of the other party is. But peace must come. People will come to their senses. We know of countries with tens of millions of people which are on the verge of starvation. Where they spend millions and millions of dollars for armaments they could use this money for the betterment of the people, which would be much, much better. The same is true with us. We are compelled to spend huge sums of money—much more than for education, for instance."

"Fishers" and "Hunters"

One of the prophecies concerning the regathering of the Israelites is recorded in Jeremiah 16:14-16. We quote: "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes."

This is a definite promise that the Israelites were to experience an exodus from the various countries in which they were scattered, and restored to their Promised Land. The methods to be used by the Lord to accomplish this are symbolically described as "fishing" and "hunting." Many students of prophecy believe that one of the "fishers" re-

ferred to in this prophecy is the Zionist movement, which was organized by Theodore Hertzl.

The Prime Minister of Israel mentioned the powerful influence the Zionist movement had in causing him to emigrate from Russia to the Holy Land. But the number stirred to make this move as a result of Zionist activities was comparatively small. The Jewish people in Israel today recognize the part Zionism played in the restoration of the land, and have erected a suitable monument to Hertzl so that the people may remember it.

But more drastic methods were needed to induce large numbers of Jews to immigrate to Israel, and so Jeremiah, in his prophecy, speaks of "hunters." Hunting is more ruthless than fishing, and we can see this symbolic hunting in the great persecutions which came upon the Jewish people during the Hitler regime, when six million Jews were cruelly murdered. This led to the return of many Jews to the Promised Land. They went there to find security and to escape further persecution. The Jews in Israel have erected a fitting memorial to this massacre of their brethren under Hitler.

Death's Captives Restored

It is faith-strengthening to realize what has been taking place in Israel since the beginning of the Zionist movement. However, up to now it has come far short of a complete solution to the problems confronting the Jewish people. For example, Theodore Hertzl, who gave his life to help his people go back to the Promised Land, is now dead, and unable to participate in the results of his efforts. And think of the six million Jews who were killed by Hitler! While this experience greatly accelerated the exodus of Jews to Palestine, these six million are dead.

And then we think of the millions of Jews who, throughout the centuries, have longed for and prayed for the

restoration of Israel. These also are dead. There is only one answer to this situation, which reveals the justice and love of God in dealing with his people; and that answer is found in his many, many promises to restore the dead to life.

What this means is that Hertzl will, in God's due time, be awakened from the sleep of death, and will rejoice when he sees what God has wrought in the land of his dreams, the Promised Land. Those six million Jews murdered in northern Europe will also be awakened from death and have an opportunity to share in the blessings of that new age when Christ will be King of Israel and over the whole earth. Actually, in ancient times this was the hope of all the faithful of Israel. The Apostle Paul said that those who believed in the Law and the Prophets had hope toward God that there will be a resurrection of the dead, "both of the just and the unjust."—Acts 24:14, 15

The "just" ones of that period prior to our Lord's first advent are mentioned by Paul in Hebrews, chapter 11, and he assures us that they will have a "better resurrection." Paul also speaks of their being "made perfect," the thought being, we believe, that they will be raised from the dead as perfect humans. The "unjust," however, will need to progress to perfection after they have been awakened from the sleep of death, this progress being based upon the acceptance of Christ and obedience to the laws of the messianic kingdom.

We often speak of those faithful ones of the past as the "Ancient Worthies." The prophet explained that these would be "made princes in all the earth." (Ps. 45:16) Jesus foretold that in the kingdom the people from all quarters of the earth would recognize these, and would "sit down" with them; that is, be taught by them. These will be the human, or visible representatives of the divine Christ, the

promised "Seed" of Abraham which was to bless all the families of the earth.

In Galatians 3:16 the Apostle Paul explains that Christ is the "Seed" of Abraham—the blesser seed, that is, by whom all the families of the earth are to be blessed. In verses 27-29 he gives us the further information that the faithful followers of Jesus—those who are baptized into his death—will be associated with him as a part of the blesser seed of Abraham; that these also are "heirs according to the promise."

Jesus and his faithful church will be a spiritual, invisible Seed—constituting the invisible phase of the kingdom. The Ancient Worthies will be the visible phase. Together they will function to fulfil the promise of blessing for all mankind. Through this messianic kingdom arrangement universal and lasting peace will come to mankind, as will also prosperity and health and life—everlasting life as humans to all who, under the laws of the kingdom, prove worthy.

It will be during that glorious day that all the Israelites who throughout the centuries have died, including the six millions murdered by Hitler, will be awakened and blessed. It will be then that the Gentiles will also be awakened and blessed. The Bible speaks of those asleep in death as being "captives," and the Apostle Paul, speaking of Jesus' resurrection, informs us that he led forth a multitude of captives.—Eph. 4:8, marginal translation

So today we rejoice to realize that the Israelites, exiled among the Gentiles for so long, are returning, and building up the Promised Land. And we are glad that in this we can see evidence that soon all Jews and Gentiles who are held captives in death will be released from this exile, and receive the blessings which God promised through the Seed of Abraham for all the families of the earth.



THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.

Decatur WMSL-TV Channel 23
Saturdays, (Time to be announced.)

Florence WOWL-TV Channel 15
Sundays, 11:00 a.m.

ALASKA

Anchorage KHAR-TV
Sundays, (Time to be announced.)

ARIZONA

Phoenix KTAR-TV Channel 12
Fridays, 6:00 a.m.

CALIFORNIA

Clovis KAIL-TV Channel 53
Sundays, 8:00 p.m.

Hollywood KXLA-TV Channel 40
Sundays, 2:00 p.m.

Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.

Mt. Wilson KMTW-TV Channel 52
Sundays, 8:30 p.m.

Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.

Los Angeles KWHY-TV Channel 22
Saturdays, 6:00 p.m.

San Jose KNTV-TV Channel 11
Sundays, 11:30 a.m.

Visalia KICU-TV Channel 43
Sundays, 11:00 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, (Time to be announced.)

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

FLORIDA

Jacksonville WJKS-TV Channel 17
Sundays, 8:30 a.m.

Fort Pierce WTVX-TV Channel 34
(Day and time to be announced.)

GEORGIA

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

HAWAII

Honolulu KHON Sundays, 7:00 a.m.

Wailuku KALL Sundays, 7:00 a.m.

Hilo KHAW Sundays, 7:00 a.m.

INDIANA

Terre Haute WTHI-TV Channel 10
Alternate Sundays, 11:00 a.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 8:30 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Every Third Sunday, 8:00 a.m.

Hackensack KNMT-TV Channel 12
Every Third Sunday, 8:00 a.m.

Walker KNMT-TV Channel 12
Every Third Sunday, 8:00 a.m.

MISSISSIPPI

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

NEVADA

Reno KTVN-TV Channel 2
Sundays, 12:30 p.m.

NEW MEXICO

Farmington CATV-TV
Sundays, 8:30 p.m.

NEW YORK

Binghamton WNBF-TV Channel 12
Sundays, 8:00 a.m.

Buffalo WKBW-TV Channel 7
Sundays, 8:00 a.m.

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 9:30 a.m.

Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.

TV BROADCAST

Coshocton WHIZ-TV Channel 71
Sundays, 9:30 a.m.

Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

PENNSYLVANIA

Lebanon WLYH-TV Channel 15
Sundays, 10:30 a.m.

Wilkes Barre WBRE-TV Channel 28
Sundays, (Time to be announced.)

SOUTH CAROLINA

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

SOUTH DAKOTA

Aberdeen KXAB-TV Channel 9
Sundays, 10:30 a.m.

TEXAS

Fort Worth KFWT-TV
Sundays, 7:30 p.m.

San Antonio KWEX-TV
Sundays, 3:15 p.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 10:00 a.m.

VIRGINIA

Roanoke WRFT-TV
Sundays, 12:00 p.m.

WASHINGTON

Bremerton KBTW
Sundays, 5:00 p.m.

WEST VIRGINIA

Charleston WCHS-TV Channel 8
Mon.-Fri., 6:30 a.m.

Fairmont WDTV
Sundays, 1:00 p.m.

Huntington WHTN-TV Channel 13
Mondays, 7:30 a.m.

Oak Hill WOAY-TV Channel 4
Fridays, (Time to be announced.)

Weston WDTV-TV Channel 5
Sundays, 12:30 p.m.

WISCONSIN

Eau Claire WEAU-TV Channel 13
Sundays, 7:30 a.m.

BERMUDA

Hamilton ZFB-TV
Sundays, 11:00 p.m.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

COLORADO

Denver KFSC 1220 8:45 a.m.

DOMINICAN REPUBLIC

Radio Quisqueya
9.505 mc, 6.090 mc, 3.215 mc.
Sundays, 6:15 p.m.

PHILIPPINES

Zamboanga City DXJW 9:45 p.m.

SURINAM

Paramoribo 620 kc.
Tuesdays, 8:15 p.m.

URUGUAY

Montevideo Radio El Espectador
810 kc. Fridays, 2:15 p.m.

"Frank and Ernest" BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 11:15 a.m.
Haleyville WJBB 1230 12:00 p.m.

ARIZONA

Phoenix KMEO 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 10:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KSAY 1010 10:00 a.m.

COLORADO

Fort Collins KZIX 600 10:00 a.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WTLN 1520 9:45 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEAU 1330 10:00 a.m.
WEAU(fm) 105 Mondays, 12:30 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBJ 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:10 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 10:30 a.m.

MARYLAND

Ocean City WETT 1590 12:05 p.m.

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WLDM(fm) 95.5 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.
Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:40 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KFBB 1310 9:15 a.m.
Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRG1 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 8:15 a.m.

NEW MEXICO

Silver city KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEE 1300 9:00 a.m.
Buffalo-Niagara Falls WHLD 1270 12:00 noon
Kingston WBAZ 1550 9:45 a.m.
New York WJRZ 970 8:15 a.m.

BROADCAST SCHEDULE

NORTH CAROLINA

Elizabeth City
WGAI 560 12:05 p.m.
Leaksville WLOE 1490 12:05 p.m.

OHIO

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

OKLAHOMA

Oklahoma City
WNAD 640 8:10 a.m.

OREGON

Lebanon KGAL 920 9:00 a.m.
Portland KLIQ 1290 9:30 a.m.
The Dalles KODL 1440 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Connellsville WCVI 1340 12:05 p.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton WNAX 570 10:45 a.m.

TENNESSEE

Clinton WYSH 1380 7:00 a.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
Pampa KPBN 1340 12:00 p.m.
San Antonio KBOP 1380 7:15 a.m.
Wichita Falls KWFT 620 7:15 a.m.
Sherman-Dennison
KRRV 910 11:45 a.m.

UTAH

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

VIRGINIA

Richmond WLEE 1480 10:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Centralia-Chehalis
KELA 1470 10:35 a.m.
Olympia KGY 1240 10:35 a.m.
Quincy KPOR 1370 10:35 a.m.
Seattle KAYO 1150 10:30 a.m.
Tocoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
Milwaukee WEMP 1250 8:45 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

CANADA

Calgary, Alta.
CKXL 1140 11:30 a.m.
Corner Brook, Nfld.
CFCB 570 10:30 a.m.
Dauphin, Man.
CKDM 730 10:30 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Prince Albert, Sask.
CKBI 900 10:30 a.m.
St. Thomas, Ont.
CHLO 680 9:00 a.m.
Vancouver, B. C.
CJOR 600 7:15 p.m.

AUSTRALIA

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

RADIO TOPICS FOR MAY

5—"The Bible Ancient and Modern" 19—"Life Beyond the Grave"

12—"The Lord's Witnesses" 26—"The Faith of Our Fathers"

LESSON FOR MAY 5

The Wisdom of Self-Control

MEMORY VERSE: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."
—Proverbs 16:32

PROVERBS 20:1; 23:19-21, 29-35

CERTAINLY it is wise to exercise self-control. This is true in every avenue of life, and is particularly important in the Christian life. The Apostle Peter touches on this point. He speaks of the promises by which we are made partakers of the divine nature, and then adds, "For this very reason make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love."
—II Pet. 1:5-7, Revised Standard Version

Self-control, then, together with other Christian virtues, is a supplement of faith. The stronger our faith, the more successful we will be in exercising self-control. Those who have little or no faith in God lack a great source of strength

in controlling self. Our lesson passages deal largely with the intemperate use of strong drink, and of intemperate eating, but Christian self-control covers a much larger area than this.

Our memory verse reveals that useless anger displays a lack of self-control. Fits of anger lead to harsh words which often seriously wound others, and leave scars on the character of those who fail in this way to control their emotions. While forgiveness should be sought, the wounds incurred by outbursts of uncontrolled anger are often slow to heal.

We might try to justify our anger by referring to it as "righteous indignation." Doubtless there is such a thing as righteous indignation, but outbursts of abusive language when things go contrary to our wishes should be recognized for what they are; namely, unholy manifestations of failure to control self. True, we all are faced at

times with unpleasant circumstances, but if we have supplemented our faith with genuine Christian love we will not be abusive of others. Paul wrote, "Love suffereth long, and is kind." (I Cor. 13:4) There is never any genuine excuse for a Christian to be anything but "kind."

We may mistakenly suppose that by a display of bustling anger we can demonstrate how great and important we are. We may feel that to be kind under certain circumstances would be a display of weakness; but not so. Solomon wrote that those who are slow to anger "are better than the mighty."

Solomon explained further that those who rule their own spirit are mightier "than he that taketh a city." There were many war lords in the past, even as there are today. Generally speaking, the world esteems those who lead an army to victory in capturing a city, or accomplishing other objectives of war. But this is not God's appraisal. From his standpoint those of his people who are able to control their own emotions and go through life in a sober, dignified manner, always seeking to bless others rather than to injure them through displays of anger, are really the mighty ones, the real heroes in his army of "Christian soldiers."

Self-control enters into many aspects of the Christian life

other than strong drink, gluttony, and anger. We can be intemperate in our urge and effort to accumulate more of this world's goods than may be needed. "They that will be rich fall into temptation and a snare," we are told. (I Tim. 6:9) This is a snare that could be avoided by a proper exercise of Christian self-control.

We could become intoxicated with the spirit of the world, and with the love of ease or pleasure. We know the importance of Bible study, and we could easily spend all our available time in such study, and yet do nothing about making known the truth of the Bible to others. Thus we would be following our own preferences rather than the instructions of the Lord. This, too, could be a lack of self-control.

Solomon asks, "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine." (Prov. 23:29-30) This very aptly describes a pitiful condition. But intemperance, or a lack of self-control along any line, is regrettable and damaging.

QUESTIONS

What aspects of intemperance are mentioned in our lesson?

Could we fail to control self in other ways?

Wisdom for Family Living

MEMORY VERSE: "You fathers, again, must not goad your children to resentment, but give them the instruction, and the correction, which belong to a Christian upbringing."—Ephesians 6:4, New English Bible

PROVERBS 4:1-5a; 20:27; 6:20-23

SOLOMON wrote, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6) Generally speaking, this is true. The Catholic Church recognizes this, and makes every effort possible, through parochial schools and home training, to make sure that Catholic children are fully instructed in Catholic doctrines and traditions. However, there are times when children do, as they mature, depart from their childhood training.

However, it is important that truth-enlightened Christians give their children proper instruction in the teachings of the Bible, and to keep before them the high standards of righteousness which it sets forth. But there are right and wrong ways of doing this. In the New English Bible, our memory verse tells us that we must not goad our children into resentment. This could easily happen, for usually the Lord's people are so

desirous that their children learn to reverence and serve the Lord that they might, without realizing it, bring too much pressure to bear on them.

This might well goad children into resentment, with the result that they will give only outward obedience; and later, as they grow older, they may break away from parental instruction in the exercise of what they suppose to be their liberty. It seems to us that a godly example on the part of parents, rather than too much goading, would be the better way to influence children toward truth and righteousness.

Our lesson speaks of "good doctrine." (Prov. 4:2) Doctrine simply means teaching, and parents in their efforts to instruct their children would do well to emphasize that the teachings of the Bible with respect to God's plan, and the divine standards of righteousness are truly "good." These "good" doctrines reveal that God is love; that he does not propose to torment

nine-tenths of the human race in a hell of fire and brimstone, but instead sent his Son to die for the world in order that in his due time, and in keeping with his promises, he may extend blessings of health and life to all the families of the earth.*

Our observation is that while many children of truth-enlightened parents do not make the truth of the divine plan the principal thing in their life when they come of age—although many do—they nonetheless remember what they were taught, and it has a profound influence throughout their adult lives.

One of the classical scriptural examples of proper childhood instruction and training is Timothy, the beloved spiritual son of the Apostle Paul. Timothy's father is not mentioned, but his grandmother Lois is, and also his mother, Eunice. Evidently these communicated to Timothy the teachings of the Law and Prophets, so that their faith in these and in the God of Abraham was engendered in Timothy. And how rich was the fruitage of these instructions in later years! —II Tim. 1:5

Paul speaks of the fact that from a child Timothy had known the Holy Scriptures. And thus

it is true today, as it was in Timothy's day, that faith in the Scriptures, and loyalty to them, makes wise unto salvation through faith which is in Christ Jesus.—II Tim. 3:15

Speaking of the special Gospel call of the present age, Peter said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39) This reminds us that the heavenly promises of the present age belong only to those whom the Lord calls. (Heb. 3:1) This text indicates that the children of those who are dedicated to the Lord are kept in mind by the Lord in this connection; but being the child of consecrated parents does not in itself constitute God's call.

It is our responsibility to teach our children in the ways of the Lord; and then we have to leave them in the Lord's care, knowing that he is too wise to err, and too loving to be unkind.

QUESTIONS

Do children, in coming of age, usually follow the instructions of their parents?

How can we unwisely "goad" children?

How does God's calling enter into the experiences of maturing children?

*NOTE—We recommend the book, "God's Promises Come True," as an aid in teaching children.

The Duty of All Men

MEMORY VERSE: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."—Ecclesiastes 12:13

ECCLESIASTES 5:1-12

THE name "Ecclesiastes" is a translation of the Hebrew word "Koheleth," which means an assembler, or convener. It is quite generally believed—although there are scholars who disagree—that Solomon was the author of the Book of Ecclesiastes. Surely it would take one as wise as Solomon to assemble so many precious nuggets of truth related to God's plan, and to righteous living, as we find in this remarkable book. And Solomon obtained his wisdom from the Lord, although he did not always act wisely in his personal affairs and relationships.

The first verse of our lesson presents an important point—"Keep thy foot when thou goest to the house of God." The "house" of God is where his people meet to study his Word, to encourage one another, and to pray. Those who enter should do so conscious of the fact that through his Word and Spirit God is present. This calls for the spirit of reverence.

Solomon adds, "Be more ready to hear, than to give the sacrifice of fools." It is always wise

to be a good listener, and especially in our relationship to God and to his people. Those who insist on doing most of the talking on all occasions often go through life quite ignorant of its true meaning. It is especially appropriate that in the house of God we give ear to what the Lord may be saying to his people through his Word and through his servants. We cannot truly know God unless we give ear to what he says.

"When thou vowest a vow unto God, defer not to pay it," wrote Solomon. "Better is it," he adds, "That thou shouldest not vow, than that thou shouldest vow and not pay." (vss. 4, 5) Bringing this important point down to the present age, we are reminded that the followers of Jesus have entered into a covenant or vow with him based upon sacrifice. (Ps. 50:5) We have covenanted to follow in the footsteps of Jesus, and this is a pathway that leads to sacrificial death. God is pleased with the vow we have taken, and for us it will lead to immortality and to joint-heirship with Jesus in his thousand-year kingdom if we are faithful to it

even unto death.—Rev. 2:10; 20:6

Our memory verse sets forth an important point: "The conclusion of the whole matter" concerning our relation to God is that we should fear him "and keep his commandments." This, Solomon says, "is the whole duty of man." This text is preceded by the statement, "Of making many books there is no end; and much study is a weariness of the flesh." Books in Solomon's day were not like they are today. They were hand written on parchment scrolls, and no doubt difficult to read; and much reading would indeed be wearisome to the flesh.

Found in this context the "books" referred to doubtless were treatises on religion of one sort or another, setting forth perhaps the traditions of men, or many-worded explanations of the simple laws of God. In any case, God's requirements then, even as now, were relatively simple, and quite understandable—"Fear God, and keep his commandments"—what could be stated more simply than this?

The Lord's people have always been somewhat prone to wander from the basic simplicity of his requirements. The Prophet Micah wrote, "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn

for my transgression, the fruit of my body for the sin of my soul?" And then the answer: "He [God] hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:7, 8

However, the implications of these simple requirements are far-reaching, and exacting. "The Gospel of Christ," which "is the power of God unto salvation," expresses a simple proposition. (Rom. 1:16) What is meant by following Christ is not difficult to comprehend. Jesus explained it very simply—"Take up your cross and follow me." This is easily understood—a college education is not needed to grasp it.

But to put these requirements into effect in our lives is exacting. It means the giving up of all that we have, devoting even our lives to the service of the Lord. This is not the duty of all men, as the caption of our lesson suggests, but it is the duty of all who have dedicated themselves to serving the Lord by following Christ, and endeavoring to be like him. It is more than a duty—it is a privilege. May we be faithful to it!

QUESTIONS

Explain the importance of reverence in "the house of God."

What is a Christian's vow to the Lord?

What is the Lord's will for his people during the present age?

The Story of Job

MEMORY VERSE: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Hebrews 12:11

JOB 2:1-10

JOB "was a man in the land of Uz." (Job 1:1) (see Smith's Bible Dictionary for the location of Uz) In the New Testament James wrote, "Ye have heard of the patience of Job." (James 5:11) Job needed patience, for the Lord allowed him to go through a very trying ordeal. He lost his flocks and his herds, his children and his health. His wife turned against him and said, "Dost thou still retain thine integrity? curse God, and die."—ch. 2:9

Job replied to his wife, saying, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" Job did maintain his integrity before God, although he found it difficult to understand why he was being permitted to suffer so severely.

After Job became ill three of his friends visited him—and later a fourth—thinking to comfort him; but their viewpoint (par-

ticularly that of the three) was far from comforting, for they insisted that Job had committed some gross sin that he was concealing, and for this he was being punished. Job knew this was not true, and most of the Book of Job is taken up in presenting opposing arguments on this point by Job, and by his friends.

Job also exercised great faith in God, although he did reach a point where he asked God to let him die that he might be free from suffering. Having made this request he wondered about the future, and asked, "If a man die, shall he live again?" (Job 14:13, 14) Job did not ask if a dead man is really dead, for he knew that death is a reality. What he asked was, "Shall he live again?"—in the resurrection, that is. Then Job added, "All the days of my appointed time will I wait [in death] till my change [from death to life] come. Thou shalt call, and I will answer thee:

thou wilt have a desire to the work of thine hands."—vs. 15

Job was one of God's inspired prophets, and therefore spoke the truth concerning the hope of the resurrection. But Job could not understand the meaning of his great personal trial. Speaking of his effort to find God in his bitter experience Job said, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, but I cannot see him: but he knoweth the way that I take: when he hath tried me, I shall come forth as gold." Job 23:8-10

While Job, by his searching, could not find God's hand in his suffering, he maintained his faith in God, and in the fact that he was watching over him. To Job, the fact that he could not find God in what was happening to him did not mean that God had forsaken him. "He knoweth the way that I take," Job said. In other words, Job believed that God knew where he was and where he stood, even though he could not find God; and he knew that in his trial God was testing him and that he would "come forth as gold," and he did.

The thought of our memory verse is related to Job's experience. It speaks of the chastening of the Lord. The Greek

word translated "chastening" in this text means tutorage, or training. Job was not only tested, but he was being taught to know God better, and to have greater faith in him.

Beginning with chapter 38, God asks Job a series of questions designed to teach his servant how very little he really knew concerning the great Creator of the universe, and his designs for his human creatures. And from these questions, none of which Job could answer, he learned the divinely designed lesson. He said, "I uttered that I understood not; things too wonderful for me, which I knew not."—Job 42:1-4

To this Job added, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." (vs. 5) Job failed to find and see God by his own efforts, even though he looked for him on every side. But now God had revealed himself to Job and he could "see" him who before had been hidden. Job now saw God by the eye of faith, and this will be true of all mankind when a knowledge of the Lord fills the earth.—Isa. 11:9

QUESTIONS

Who was Job? Relate briefly his great trial.

What was Job's hope for life after death?

Could Job find and know God by his own efforts?

Precious Doctrines of the Truth

"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."—Deuteronomy 32:2-4

THE words of our text are part of a "song" by Moses. Since Moses was one of God's holy prophets, and a type of Christ, we unquestioningly accept what he says as coming from the Lord. When he speaks of "my doctrine," and "my speech" we properly think of these as being the Lord's doctrines and the Lord's Word. The word "doctrine" simply means teaching, and it is by publishing the teachings which reach us through the Lord's Word that we "ascribe greatness unto our God." It is through these doctrines that we recognize that our God is the "Rock," the great foundation upon which our hopes are built. It is through the doctrines that we recognize that all God's "ways are judgment," and that he is "a God of truth and without iniquity," and that he is "just and right."

The doctrines of the Lord as set forth through the Old and New Testaments are likened by Moses to "rain" and "dew," to "the small rain upon the tender herb, and as the showers upon the grass." The tender herb and the grass would soon wither and die without the rain and dew; just so we need the refreshing waters of truth in order to main-

tain a healthy spiritual life. Without the waters of truth we too would soon wither and die as new creatures in Christ Jesus.

We often refer to the doctrines of the Bible as the divine plan of the ages. In the New Testament the combined doctrines are styled "the Gospel." Paul wrote, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16) In Romans 1:1-3 Paul speaks of "the Gospel of God, (which he had promised afore by his prophets in the Holy Scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh."

The word "Gospel" simply means good tidings. This was the good news that was proclaimed by the shepherds on the night that Jesus was born, when the angel said to 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." (Luke 2:10, 11) Here the "good news" is clearly indicated to be the fact that God had sent a Savior into the world, One who would save the people from their sins, and consequently from death.

First to Abraham

But this was not the first time that the Gospel was preached. Moses records a promise which God made to Abraham—a promise that through his "seed" "shall all families of the earth be blessed." (Gen. 12:3) The Apostle Paul refers to God's promise to Abraham as the "Gospel." He wrote, "God . . . preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." Then Paul identifies the promised "Seed": "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16

How refreshing this promise must have been to Abraham! As Moses said, it was like "rain upon the tender herb, and as the showers upon the grass," and this good news is also refreshing the Lord's people today. What an all-comprehensive Gospel it is! To Abraham, God promised that "all families of the earth" would be blessed, and thousands of years later, when Jesus was born, the angel of the Lord referred to the event as good news to "all people." In all that span of time God's design on behalf of his human creation had not narrowed. And today it is still our privilege to proclaim this same comprehensive Gospel as widely as possible.

The Prophetic Testimony

The promise to Abraham was that all families of the earth would be "blessed." The question naturally arises as to the nature of this promised blessing. When Paul wrote of "the Gospel of God" he explained that it was the Gospel which God had promised "by his prophets in the Holy Scriptures." (Rom. 1:2) What do the prophets say concerning blessings which are yet to reach all families of the earth? Let us examine in part what the Prophet Isaiah has written.

Isaiah 2:2-4 reads, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Here, as is usually the case throughout the Scriptures, a mountain is used to symbolize Christ's kingdom, and Isaiah informs us that "the mountain of the Lord's house shall be established in the top of the mountains," meaning, evidently, that it will occupy a commanding position over the affairs of all nations. What a refreshing blessing this will be! Isaiah explains that under this arrangement the people will learn the Lord's ways, which will be the ways of peace and righteousness. The Lord will then judge among the people, and any nations which resist his sovereign power will be rebuked. They will no longer use the resources of the earth for making war, for "nation shall not lift up sword against nation, neither shall they learn war any more."

The Birth of Christ Foretold

Isaiah also wrote of the birth of Jesus. We quote, "Unto us a child is born, and unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice, and with righteousness, from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7, R. V.

How refreshing this promise must have been to the natural descendants of Abraham! Here was a further assurance that the promised "Seed," the Messiah, would come, and that he would establish his rulership over the earth, which would mean justice and peace for the people. How much more refreshing it is for us who know that Jesus, through the merit of his redeeming blood, will establish peace between God and man, and that this will be followed by peace among men! How precious is this doc-

trine of the ransom and the assurance of the kingdom blessings which it guarantees to all families of the earth.

People Enlightened

Isaiah 11:9 reads, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." No longer will the people be held in bondage to heathen gods, nor to a torment deity. Instead, they will become acquainted with Jehovah, the true and living God, the God of infinite wisdom, exact justice, unbounding love, and unlimited power. What a blessing this will be to all the families of the earth, and to know about it in advance is indeed refreshing to the soul.

Isaiah forecasts further blessings of the Lord's "mountain," the messianic kingdom. We quote: "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:6-9

What refreshing blessings are here described as reaching the people through the administration of Messiah's kingdom! Much symbolic language is used, of course, but how meaningful it is! There will be a "feast" for the people, a feast of "wine on the lees, well refined." The "veil" of superstition and misunderstanding will be removed from the people, for then they will know the Lord, and his glory will fill the earth.

Death is man's greatest enemy, and here we are assured that in Christ's kingdom death will be swallowed up in victory. This itself will wipe away most of the tears of the people, for the destruction of death will be so complete that it will involve the restoration to life of all who have died. These, we are told, will return "with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

And when the people receive these promised blessings in fulfillment of God's promise to bless "all families of the earth" they will heartily respond, saying, "Lo, this is our God: we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation." Yes, those who have known about God's promises of kingdom blessings have waited for a long time to see their fulfillment; but in due time the waiting will be over, the blessings will be here, and all the peoples of earth will have an opportunity to enjoy them. What a refreshing doctrine this is! May we be more and more inspired by it, and give all diligence to make it known to all who will hear.

Jesus' Testimony

Jesus came as the Seed of promise, and to be the Messiah and King of Israel and the world. It is interesting to note the manner in which his doctrines harmonize with those of the Old Testament. This is not surprising, for, as he explained, his words were those of the Father. He did not proclaim his own doctrines, but the doctrines of the great Author of the divine plan. He was the "greater than Moses," and his teachings confirmed those of the great lawgiver of Israel as well as those of all God's holy prophets since the world began.

With this thought in mind it is interesting to examine the conversation between Jesus and the young man who came to him asking what good thing he could do to inherit

eternal life. (Matt. 19:16-28) Jesus replied to this young man, saying, "If thou wilt enter into life, keep the commandments." (vs. 17) This was a logical reply to the man's request, for after all it was promised that those who could keep God's Law, as represented in the Ten Commandments, would gain life.—Rom. 10:5; 7:10

The young man replied to Jesus: "All these have I kept from my youth up: what lack I yet?" Let us assume that this young man had made an earnest and sincere effort to keep God's commandments, but had found, as Paul testified, that that which was designed to give life was not doing so. Instead, just like everyone else, this man realized that he was aging, and that if this continued, sooner or later he would die. Perhaps he remembered the promise that death would be swallowed up in victory, but from his own experience he was being swallowed up by death; so he asked, "What lack I yet?" What else must I do to preserve my life?

One Thing Lacking

Jesus' reply to him was, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Matt. 19:21 We read that "when the young man heard that saying, he went away sorrowful: for he had great possessions." (vs. 22) Jesus had asked for sacrifice—the sacrifice of all that the young man possessed—and it was more than he was willing to give.

And then there was another aspect to the Master's reply which might have entered into the young man's attitude toward it. Jesus told him that if he would make this great sacrifice he would have treasure in heaven. This was something new to the young Jew. The prophets of Israel had not promised a heavenly reward in return for faithfulness in keeping the Law. Actually, this young man had asked what he could do to assure him of continuing life on earth; but

when he received Jesus' final reply it called for the sacrifice of all that he had of earthly goods, with a promise of a reward described as "treasure in heaven."

Jesus' disciples had been listening to this conversation, and he turned to them and said "that a rich man shall hardly enter into the kingdom of heaven." Then they were perplexed, and asked, "Who then can be saved?" Jesus replied, "With men this is impossible; but with God all things are possible." This was a reply, but not an explanation. So Peter, turning to Jesus, said, "Behold, we have forsaken all, and followed thee; what shall we have therefore?"—vss. 23-27

The reason for this question is obvious. In becoming the followers of Jesus the disciples had forsaken all, just as he asked the rich young man to do. They believed that Jesus was the promised Messiah, and that if they were faithful to him they would have a share in his messianic kingdom. Starting at Jerusalem, they believed that this kingdom ultimately would extend its sphere of influence over the entire earth. But now Jesus seemed to them to be saying something else; that instead of having a share in an earthly kingdom they would have treasures in heaven. What did he mean? Hence the question, "Behold, we have forsaken all, and followed thee; what shall we have therefore?"

The Regeneration

Up to this time Jesus' disciples had been given no special reason by Jesus for expecting a heavenly hope, so now they wanted to make sure just what discipleship would lead to. Jesus' reply to Peter's question is enlightening: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—vs. 28

"The regeneration" here referred to by Jesus is the restoration of the human race to life on the earth. The race,

originally generated by Adam, will be regenerated by Jesus, the second, or last Adam. (I Cor. 15:45) This restoration of Adam's race to life on earth is described by the Apostle Peter as "restitution," and the period in which it will be accomplished as "the times of restitution of all things." (Acts 3:19-21) Peter explained that this work of restitution had been foretold by God's holy prophets, and we have already quoted some of the forecasts concerning it which were made by the Prophet Isaiah.

By referring to the regeneration in his reply to Peter, Jesus would be assuring his disciples that he was not overlooking the great objective of the divine plan as foretold by the prophets. This was the great work to be accomplished by the exercise of messianic kingdom authority and power throughout the earth. It was to be in the regeneration that he would sit upon the throne of his glory, and when he did, then those who had faithfully followed him, laying down their all in sacrifice, even unto death, would share his glory; and a part of that glory would be the position of judges which would be given them—sitting upon thrones, judging the twelve tribes of Israel.

Joint-heirs with Christ

Here was a further unfolding of the Gospel of the kingdom, a further disclosure of the precious doctrines of God's plan which Moses said would fall like rain upon the grass. The disciples had some idea that they would be associated with Jesus in his kingdom, but it is doubtful if they then understood that through the kingdom a world-wide work of regeneration, or restitution, would be accomplished. Nor did they realize that they would be judges as well as kings in Messiah's kingdom.

After the pouring out of the Holy Spirit at Pentecost the apostles understood this point clearly. The Apostle Paul, for example, after identifying Jesus as the promised Seed of Abraham through which all families of the earth would

be blessed, further explained, "As many of you as have been baptized into Christ have put on Christ," "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27, 29

To be baptized into Christ means to be immersed into the doing of his will, and the will of the Lord for Jesus' disciples is that they suffer and die with him. Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) It is this that is involved in following in Jesus' footsteps, and those who thus dedicate themselves fully to the doing of the Lord's will, and are faithful even unto death, will, as Paul explains, be part of the blessing Seed of Abraham, that messianic Seed through which all families of the earth will be blessed.

The Apostle Paul again wrote, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:16, 17) To be glorified with Christ means to be highly exalted in the resurrection to live and reign with him. Those who attain to this high position are described in Revelation 20:4, 6 as coming forth in the first resurrection to live and reign with Christ a thousand years.

A Heavenly Reward

These will indeed have "treasure in heaven," just as Jesus explained to the rich young ruler. The Apostle Peter wrote, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (I Pet. 1:3, 4) Hebrews 3:1 reads, "Wherefore,

(Continued on page 34)

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(Continued from page 31)

holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

Thus it is clear from the Scriptures that there is a heavenly salvation for the faithful followers of the Master. Their future treasures will not be on earth, but in heaven. Sincerity and zeal are required on the part of the consecrated followers of the Master in order to lay up these treasures in heaven. The spirit of sacrifice must also be manifested; a willingness to give up all that we have, take up our cross and follow the Master. To these Jesus made the promise, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) And again, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

But it is not merely a matter of having a home in heaven. Jesus' faithful followers are called and are being prepared, to reign with him for the destruction of sin and death in the earth. That future age of blessing will also be a time of probation for mankind, called in the Bible "the day of judgment." It will be then that the overcoming saints will sit on thrones judging the twelve tribes of Israel. It will be then that they will sit on the throne of glory with Jesus, and share with him in judging the people of all nations.—Matt. 25:31, 32

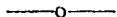
The worthy and unworthy in that future day of judgment are referred to symbolically as sheep and goats. To the sheep, those found worthy to be on the right hand of the Father's favor, will be said, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) This is the kingdom, or dominion, that was given to our first parents when God commanded them to multiply and fill the earth, and have

dominion over it. (Gen. 1:27, 28) It is an earthly dominion, and those who enjoy it forever will be the restored human race—all families of the earth—whom God promised to bless through the Seed of Abraham, which Seed, the Scriptures clearly indicate, will be Jesus and his overcoming church; those who have been baptized into his death and, in the resurrection, glorified together with him.

Two Salvations

So, among the galaxy of precious doctrines which the Lord sets forth in his Word we find that there are two salvations. There is the heavenly salvation of those who will live and reign with Christ, and there is the earthly salvation of all who, during the thousand years of coming judgment, will prove themselves worthy of everlasting life on earth. A knowledge of these two salvations greatly increases our appreciation of the glorious harmony of the Scriptures. It is these, and the other precious doctrines of the Word, which "drop as the rain" and distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

Moses added, "Because I will publish the name of the Lord: ascribe ye greatness unto our God." The precious teachings of God's Word have not been revealed to us to be held merely for our own refreshment and joy. If we cease to publish them far and wide as we have, and can make, opportunities, and thus show forth the greatness of our God, they will sooner or later lose their refreshing power in our own lives. But how great is the privilege which has been given to us to declare of God, through the doctrines of the truth, "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."—Deut. 32:2, 4



"The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."—Psalms 33:11

I Am the Life

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6

Jesus said of himself: "I am . . . the life." It is spoken of him in Proverbs 8:22, 23 "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." And John says of him, in John 1:1-4, "In the beginning was the Word [or Logos], and the Word was with God, and the Word was a God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." (See Diaglott inter-linear translation.) And then John says: "In him was life; and the life was the light of men." Also, in Acts 3:15, he is called "the Prince of Life."

So when Jesus said, "I am . . . the life," he meant more than just the fact that he would be the ransom for fallen humanity, restoring the life they had lost. The ministering of life had been committed to him long before that. If all things were made by him, and without him was not anything made that was made, and he was the firstborn of every creature (Col. 1:15), it was he, as God's instrument, who created every living thing. He gave them life. Angels, archangels, cherubim and seraphim—it was he who brought them into being. The first sight that mighty angels beheld at their creation, when they attained consciousness, may have been the Prince of Life standing before them. It was he who, under God's direction, formed Adam of the dust of the ground, and it was he who breathed into his nostrils the breath of life. And when light came into Adam's eyes, and he sat up and looked about him, the Logos, who became Jesus, was there, although Adam did not see him. Is not

this what John meant when, speaking of Jesus, he said, "In him was **life**; and the life was the light of men"?

Life is the most precious thing in the world. Without it nothing can be known, and nothing can be enjoyed. One cannot even praise God without life. In Psalm 6:5, David, deserving death, prayed for a continuance of life, using this argument: "For in death there is no remembrance of Thee; in the grave, who shall give Thee thanks?"

Man was designed to live, and to continue to live. This desire to live is universal. Even those of the most savage and primitive cultures cling to life and the hope of life. They refuse to believe in the finality of death. Instead, they believe in the abode of the dead, in life after death.

The ancient Egyptians placed in the tombs with their dead the comforts of life—food and furnishings, and the replicas of all their possessions in life—believing that those who died here journeyed to another land, a happier land of eternal life. The various western Indian tribes, who depended upon successful hunting in this life, and who knew hunger when game was scarce, believed their dead went to a "happy hunting ground," where game was plentiful and easy to take, where one could live forever without fear of hunger.

Other peoples believed the dead became living shadows, to return and abide with the living, haunting them and influencing them for good or for evil. This is demonology, resulting in the slavery of the living to placate the dead; in reality, it is evil spirits masquerading as the dead. How strange that it was among the more civilized peoples that the idea of the torment of the dead was fostered! The pagan Greek and Roman cultures had it, and it was from these that this horrible doctrine was adopted into the nominal Christian church.

The universal desire for continuing life is not accidental. It is inherent and God-given, having been implanted

in man's very being. It is the most magnificent proof that man was really designed to live forever. Every fiber of man's being resists death and the thought of death. "I must not die!" man says. "I will not die!" While dying, man reaches out and frantically grasps for life as a drowning man grasps at straws. He refuses to believe in death. He rejects it. But he sees it all about him, even in his own body. He cannot escape it; so what does he do? He rationalizes it. He calls it a friend. He calls it a gateway to another world, a better world, where one may live forever under more ideal and happier conditions. Thus man attempts to reconcile himself to death.

But is death a friend? We who have the truth know that it is not. First, we have the plain scripture calling it an enemy. I Corinthians 15:26 reads, "The last enemy that shall be destroyed is death." Also, it is obvious that if Jesus Christ is the Prince of Life, the opposite of life is not a friend. But aside from this, reason alone tells us that death is not a friend. Is it a friend that causes hearts to break, that fills lives with anguish over a departed loved one? Is it a friend that snatches away the mainstay and support of a family, leaving behind a destitute widow and children in want? Is it a friend that suddenly and cruelly terminates all the beautiful dreams and plans of a life together? No! Death is an enemy! A miserable and hateful enemy that Satan's deception brought into the world. As Jesus Christ is the Prince of Life, Satan the Devil is the prince of death.

And, from the human standpoint, the situation is hopeless. Every man of the world fearfully anticipates death. It is an inevitable fate. It is like a black and evil vulture, ever circling overhead, watching intently for its victim to weaken, only biding its time to pounce suddenly upon him.

Considering all this, could there be any better news, or Gospel, than that death had been abolished? Not that man

should continue to live on and on in sickness and misery, which are the workings of death in our bodies, but that every vestige of death should be abolished, and man should live on in perfect health. Could there be a more joyous Gospel? And this is what we read in II Timothy 1:10, "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." And John 3:16 goes with it: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What better news could there be?

In these days of threatened atomic destruction, the most shocking headline that could appear in a newspaper would be the two words: WAR DECLARED! But after the long nighttime of weeping the world has been through, what an impact of joy would result from the two-word headline: DEATH ABOLISHED! This, in essence, is the Gospel we preach. These are the words of life we take in our mouths; and it is the message of Jesus Christ, the Prince of Life, to whom Peter said, in John 6:68, "Thou hast the words of eternal life." This is the very substance of the divine plan of the ages: man created perfect, designed to live forever; the fall of man into sin and death; the frightful experience with sin; a ransom found—appropriately that same Prince of Life through whom man was first created and given life; then the re-creation, the resurrection, the restitution—life restored in full measure, with man fulfilling the original design, and living forever in happiness upon the earth.

But when Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me," he was speaking to his disciples alone. He had just partaken of the Last Supper with them. Judas Iscariot had left the group, with Satan in him. Jesus knew of the or-

deal ahead for his disciples, when he would be taken from them, be crucified, and return to his Heavenly Father; so he tried to prepare their minds. "Whither I go, ye cannot come," he said. (John 13:33) "Why not?" Peter wanted to know. "Why can't I follow you?" (John 13:37) How could Jesus at that time explain to their fleshly minds the nature of the high calling? He simply answered, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards."

Then he spoke intimate, encouraging, and comforting words which they would remember in the dark days that followed: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." (John 14:1-3) What simple and beautiful words these are! One would almost think he was speaking to children—and he was, in a way. His disciples were childlike, in the best sense of the word: loving, trusting, obedient, in the same sense that Jesus used the term when he said of little children: "Of such is the kingdom of heaven."—Matt. 19:14

When he told his disciples, "In my Father's house are many mansions . . . I go to prepare a place for you . . . that where I am, there ye may be also," he was offering them the divine nature. This was the high calling, of glory, honor, and immortality. (Phil. 3:14; Rom. 2:7) This was that of which David prophetically spoke, in Psalms 16:11, "Thou wilt show me the path of life. In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Jesus was showing them the way to immortality, in fulfilment of Proverbs 12:28, "In the way of righteousness is life; and in the pathway thereof there is no death." He was pointing out the gateway to eternal

life, as he did when he said in Matthew 7:14, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Jesus had a complete right to offer his disciples the divine nature, immortality. As our text says, he was "the life," the embodiment of life, and, as the Heavenly Father's agent, the dispenser of life. He himself said, in John 10:28, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

And now let us fully realize that these promises Jesus made to his early disciples are ours also! We, too, are his disciples. Jesus said, "I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever. And the bread that I will give is my flesh, which I will give for the life of the world." (John 6:51) To which Paul added, "The bread which we break, is it not the communion [or participation] of the body of Christ? For we, being many are one bread, and one body: for we are all partakers of that one bread." (I Cor. 10:16, 17) We are of the body of Christ, which has 144,000 members. Therefore these promises of life which apply to the entire body are ours also, because our Head is the Prince of Life. Through Jesus, we are victorious over death. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—I Cor. 15:54, 55

Jesus said, in John 6:51, that he would give his flesh for the life of the world. This is the ransom. There is a scripture—Proverbs 13:7, 8—which in a few words covers the entire plan of God in this respect. It reads: "There is that maketh himself rich, yet hath nothing. There is that maketh himself poor, yet hath great riches. The ransom of a man's

life are his riches" Who is it that makes himself rich and has nothing? We read of Satan, in Isaiah 14:13, 14, "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." And what does Satan have? What is his dominion like? Disease and death; depravity and degeneration; the earth one vast graveyard. Nothing!

Then, "there is that maketh himself poor, yet hath great riches." We read of Jesus, in Philippians 2:6-9, "Who, being in the form of God thought not, by usurpation, to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name."

We also read, in II Corinthians 8:9, "Though he was rich, yet for your sakes he became poor." Is there any greater poverty than to be deprived of life? The death of an ordinary sinful person is bad enough; but for the Prince of Life to die, that was poverty indeed!

Yes, it was Jesus "that maketh himself poor, yet hath great riches." But what are these "great riches?" The scripture continues: "The ransom of a man's life are his riches." Notice the singular, a man's life. This is Jesus' ransom for the life of Adam; a life for a life; a corresponding price. And this is confirmed in Romans 5:12, 19, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned . . . For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

"The ransom of a man's life are his riches, the scripture says. This is the rich and complete offering Jesus had in his hands, and which he presented in heaven for the redemption of the human race. It was the ransom of a man's life, Adam's life, and covering Adam and all of Adam's children who were born in sin and shapen in iniquity. It was a rich gift indeed. Romans 6:23 sums it up: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Christ has returned. He who said, "I am the life," is here. The kingdom will soon be manifested in power and glory, and the blessings of life will begin flowing to the peoples of earth. Instead of death notices in the newspapers, there will be resurrection notices. Instead of funeral services, welcome services will be held; and instead of a "wake," an awakening! As the kingdom progresses, the memories of Satan's reign of sin and death will fade, like the remembrance of a nightmare from which one has awakened. Only the lessons learned from the experience with sin will be remembered. And there will forever be remembered the sacrifice of Jesus, who died, "that through death he might destroy him that had the power of death, that is, the Devil." (Heb. 2:14) And thanks be to God, this, too, will be accomplished!

WEEKLY PRAYER MEETING TEXTS

MAY 5—"If ye through the Spirit, do mortify the deeds of the body, ye shall live."—Romans 8:13 (Z. '03-172 Hymn 44)

MAY 12—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."—II Corinthians 7:1 (Z. '03-408 Hymn 256)

MAY 19—"We that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Romans 15:1 (Z. '97-75 Hymn 312 A)

MAY 26—"Knowledge puffeth up, but love buildeth up."—I Corinthians 8:1 (Z. '97-277 Hymn 165)



Beware

THE APOSTLE Peter in his second epistle, the third chapter, when referring to the days in which we now live, exhorts: "Seeing that these things [of the old social order] are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness. . . . Give diligence that ye may be found in peace, without spot and blameless in his sight. . . . Beloved . . . beware lest, being carried away, with the error of the wicked, ye fall from your own steadfastness.—vss. 11, 14, 17, R. V.

We are not warned here to beware of the publicly announced wicked people. They are not so apt to bring to us subtle and harmful human imaginations and God dishonouring doctrines. But, according to the Greek word used, we are to specially see to it that we be not carried away by the error of the "unsettled," the "unstable." This brings the lesson much closer home to us.

We must, therefore, beware of any who may be around us who are unsettled, unstable in the truth; and, what is of vital importance also, unsettled, unstable in the spirit of the truth. It is essential that we walk in the light of God's holy Word; that there be no slight yielding, or departing from our steadfastness, but rather a maintaining of full consecration to our Heavenly Father.

Severe testings and siftings are now upon us, and these will doubtless continue until all are tried and proved as being worthy or unworthy. These tests are divinely permitted for a very wise purpose, and we are to be prepared. For our protection, the armour of truth has been granted to us as indicated in Psalm 91:4: "His truth shall be thy shield and buckler."

We, individually, are to put on this armour, and keep it on, seeing to it that the truth is our shield and buckler; our defense against all the cunning arts of the evil one. There can be no doubt that every member of the true

church will, through some instrumentality, be attacked.

Very aptly does the psalmist liken this to a pestilence—"the noisome [or calamitous, Young] pestilence . . . that walketh in darkness." And the next verse reads: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."—Ps. 91:3, 6

The warning given by the Apostle Peter: "Beware lest . . . ye fall from your own steadfastness," is immediately followed by divinely wise instructions for us: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever." (II Pet. 3:18) We are, then, to grow in this grace and knowledge.

Another Warning

Again, especially related to the days now present, is the Lord's message through the Revelator to the nominal Christian church in this our day; and it contains very grave warnings, also appropriate exhortations to faithfulness. It is recorded in Revelation 3:14-22, and begins, "I know thy works, that thou art neither cold nor hot." You are not in that condition in which it can be

clearly discerned by those around you, that you are not truly my people. Nor are you "hot"; you are not fervent. You are not full of warm, loving devotion to Christ.

The Revelator continues, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Lukewarmness is a very undesirable condition of heart and mind, yet how prevalent it is in the Christian world today, particularly respecting the whole counsel or will of God.

Taking a surface view, many people would say, "That is not so bad after all—somewhat warm is all right." But it is not so! It is a condition in which the flesh, fleshly desires and hopes and ambitions, enjoy very considerable ease and comfort. That may sound good, but it is very displeasing to the Lord for his true people to be in that condition.

How can we define this particular "lukewarmness" which must not, on any account, develop within us? It is to be partly hot and partly cold, divided between Christ and self—longing to do our own will as well as God's will. The heart, the mind, and the affec-

tions are not being as fully occupied with a personal Lord and Saviour and his commandments as they ought to be. There is a lack of fervent loving devotion to him. The spirit of self is much in evidence. There is inattention to the opportunities which still may be ours of shining as lights in the world, so that by our kind words and deeds and by our consistent true Christian way of living as we hold forth the Word of Life, those around us may know whose we are, and whom we serve. Lukewarmness encourages us to hide our light under a bushel.

Surely the message for us today is that which the Revelator indicates when dealing with this condition of lukewarmness; that is, "Be zealous therefore, and repent." (Rev. 3:19) Change your heart and mind from this deplorable condition of being only "somewhat warm."

We are to follow closely in the Master's footsteps. All that we have and are is to be placed on the altar of sacrifice. Ours is not a dead offering, but by the mercies of God, it is an acceptable living sacrifice. And the fire of our zeal, as it seeks for avenues of usefulness and faithfulness, as

directed by God's holy Word, is not to go out until our sacrifice is thoroughly and completely consumed upon the altar of the Father's will. And in this Revelation message the risen Lord Jesus adds: "To him that overcometh will I grant to sit with me in my throne." (vs. 21) Away, then, with lukewarmness, and be zealous; be steadfast as footstep followers of the Master!

The Adversary Active

Accompanying our Lord's presence here and now are the energetic workings of the Adversary, "with all power, and signs, and wonders of falsehood, and with every deception of iniquity to those who are perishing, because they admitted not the love of the truth in order that they might be saved." (II Thess. 2:9, 10, Diaglott) In this connection the Apostle Paul seems to urge us to love the truth which has been granted to us as a sacred trust by our Father.

And if the Apostle Paul were with us now, he would doubtless point out that those who receive the truth in the love of it will walk in it, rejoice in it, continue to grow in it—also serve and defend and

guard the truth, with all the decision and zeal they can command and acquire. And respecting this quality of love, Paul would indeed stress as of vital importance that it must be the governing influence of all our thoughts, words, and deeds. This love must be the motive power, working in us in no uncertain manner; permeating all our knowledge of the truth, and all our faith, and all our works; quickening our talents as day by day we faithfully follow closely in the footsteps of Jesus.

Give All Diligence

The Scriptures abound with all the instructions we need to enable us to be steadfast and faithful overcomers, and it is the Apostle Peter who exhorts us to "give diligence" in this connection. In II Peter 1:4-13 this theme is very clearly and wonderfully dealt with, and the whole context is very encouraging. Herein Peter gives assurance that exceeding great and precious promises are given unto us, that by these we might be partakers of the divine nature.

Then he urges, "Giving all diligence, add to your faith." And what must we add to our

faith? Sterling qualities of Christlikeness, per Diaglott: "fortitude" (strength of character in righteousness); "knowledge" (of God and his holy will concerning us); "self-control"; "patience"; "piety" (godliness); "brotherly-kindness"; and that all-embracing quality, "love."

"If ye do these things," continues the apostle—if we do thus add to our faith, availing ourselves of divine help day by day, cultivating all these graces to the fullest extent of our ability, we shall not fall. "Giving all diligence" we are to work out our own salvation with reverence and great carefulness, pursuing "peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12:14

This way of life leads to complete unselfishness, and ultimately into the heavenly phase of the kingdom with Jesus. However, if any of the Lord's true people fail to go on in that way, fail to add to their faith the necessary sterling qualities of Christlikeness, they will surely go backward. The light they once enjoyed will fade away and there will be darkness—the outer darkness in which we lived before

we came to know the Lord.

II Peter 1:9 reads: "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." The Greek word translated "purged," and its context, do not seem to refer merely to a purging or purification that happened in the past when we first came to the Lord, as might be understood from this Authorized Version. Young's translation is, "For he with whom these things are not present is blind; dim sighted, having become forgetful of the cleansing of his old sins." The urgent need for the constant cleansing of self does not concern him now, as it did at one time.

A well-known commentator has written, "He does not remember the obligation which grows out of the fact that a system has been devised to purify the heart, and that he has been so far brought under the power of that system. If he had any just view of that, he would see that he was under an obligation, to make as high attainments as possible, and to cultivate to the utmost extent the Christian graces.

"The Lord is selecting the

members of the bride class. If any fail to go on in the development of the spirit of love, the spirit of holiness, the spirit of God, they will surely retrograde, and the light that is in them will become darkness—great darkness. We urge that all who have been once enlightened, and made partakers of the Holy Spirit . . . should be zealous to maintain the standing to which they have already attained. We urge that they be conformed to the character likeness of God's dear Son."—Reprints, 4444

Be Ye Steadfast

In order that we be steadfast in this exacting experience, it will be necessary to continue yielding or surrendering ourselves completely (all that we have and are) in full consecration to our Father, giving due attention to prayer, and meditating upon his Word. It is also important to remember that Jesus, as recorded in Luke 11:13, mentioned something very precious that our Heavenly Father will be pleased to give us, and that is his Holy Spirit.

An increasing measure of this holy influence is exactly what we individually need. We are invited to ask for it.

We are to earnestly pray for it. We are exhorted to be filled with it, and by emptying ourselves more and more of self, our capacity to receive a greater measure of the Holy Spirit will be increased.

It should be ever kept in mind that we are being given an opportunity of proving the sincerity and depth of our consecration to God. Our steadfastness is being proved, and we shall need a goodly measure of this holy influence. We are assured that "whom the Lord loves he disciplines." Heb. 12:6, Diaglott. "If you endure discipline, God deals with you as with sons."—Heb. 12:7, Diaglott

If we will but learn loving submission; if we, by the Lord's help, manifest cheerful, patient endurance, then heavenly graces and rich blessings flow. The Scriptures teach us that our difficulties are permitted by the Father, and that he has taken us in hand, to discipline and to bring us up as his children. Every difficulty or disappointment is a trial of our faith; every unpleasant incident a test of our

goodwill and brotherly love. There is a lesson in our every experience, and we are wise if we learn it!

Let us remember, also, for our encouragement, that he who has begun this good work in us will carry it on to completion, if we humbly submit to his leading and discipline. And if we are steadfast to the end of our pilgrim journey we shall be able to say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith."—II Tim. 4:7

Then the promised crown of righteousness, the crown of life, immortality, will be ours. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev, 20:6) "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—I Cor. 15:58



BRITISH SPEAKERS' APPOINTMENTS

| | | | |
|----------------------|----------|---------------------|----------|
| E. T. NADAL | | CEDRIC SMITH | |
| Dublin | May 4, 5 | Letchford | May 19 |
| Portrush | June 1-3 | J. H. MURRAY | |
| | | Portrush | June 1-3 |
| C. A. CORNELL | | E. ROBERTS | |
| Dewsbury | May 12 | Portrush | June 1-3 |
| Letchford | June 30 | C. WARD | |
| | | Portrush | June 1-3 |

PORTRUSH CONVENTION, June 1-3 (Spring Holiday)—For further particulars and accommodations apply to Mr. T. Lang, 31 Hawthorne Terrace, Londonderry, North Ireland.

Brother A. H. Krumpolt, U. S. A., will be serving classes in the British Isles from May 19-26. He will serve Aldersbrook May 26.



Available in Great Britain

STUDIES IN THE SCRIPTURES

—Full Set of Six Volumes, £1/5. Volumes I, II, and III, 3/6d each; paper bound Volume I only, 2/3; Volumes IV, V, and VI, 6/-each.

FIVEPENNY BOOKLETS—Day of Judgment; Divine Healing; Peace Through Christ's Kingdom; Life After Death; Reincarnation versus Resurrection; Spiritualism; Jesus, the World's Saviour; Hope for a Fear-Filled World; Father, Son, and Holy Spirit; Armageddon; How God Answers Prayer; Your Adversary the Devil; The Light of the

World; The Church; Born of the Spirit; What Can a Man Believe?; The Blood of Atonement.

TENPENNY BOOKLETS—Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; When a Man Dies; The Grace of Jehovah; Future of Israel and the World; God Has A Plan; Israel in History and Prophecy; Why God Permits Evil; Science and Creation; When Pastor Russell Died.

THE DAWN 70 Station Road Gidea Park Romford, Essex

Joys in Follow-up Work

IT IS encouraging to realize that every week in America and elsewhere millions are hearing the Gospel of the kingdom by means of radio and television. Large numbers are also being reached by advertisements in magazines and newspapers. Many thousands of tracts are being distributed. All these efforts are being prospered by the Lord, and blessings are being received by many who come in contact with the truth in these various ways.

But we should not conclude that these witness efforts constitute all there is to being ambassadors for Christ, ministers of reconciliation. The brethren throughout the country are giving much thought, and making every effort they can, to stimulate and nourish the interest which the various witnessing efforts have engendered. We rejoice in this, and are always glad to learn of successful efforts.

Many of those who respond to the witness live in areas where there are already brethren in the truth, and where possible these are contacting the interested ones with the thought of providing them with additional literature, and to invite them to meetings where these are being held.

But there are thousands who respond to the witness of the kingdom who are not in areas where they can be reached by personal visits, and the interest of these is being followed up by mail. We are not always aware of the full extent to which mail follow-up is being done in the field by individuals or by ecclesias. However, The Dawn sends four successive follow-up letters, together with ap-

propriate circulars, to every name we receive in response to the various efforts which are being put forth in the general witness work.

The response to these messages is very encouraging. First Volumes are being ordered; Dawn subscriptions are being sent in, and other literature is ordered. Included in each follow-up envelope is a catalog, which brings all our publications to the attention of the interested, including "Studies in the Scriptures." When the Christmas season approaches we send a follow-up to all the names received throughout the year announcing our children's book, "God's Promises Come True." The response to this has been most encouraging.

Recently we received a letter from Sister Mary Nail, Secretary of the San Francisco Bible Students Ecclesia in which she reports a follow-up effort the brethren have made, and in which they have been richly blessed. Here is her letter:

"Loving Christian greetings to you all! The Lord seems to be blessing very much a new endeavor we are making in the follow-up work, and I am sending the idea on to you for what it is worth. I took the names of fifteen people who have written to The Dawn for literature more than once, and sent them personal letters, asking if they would be interested in forming a Bible study group with us. The letter was signed only by me, but the enclosed self-addressed card was to Mr. and Mrs. To date I have received eleven replies. Even among those who could not attend it opened the way for a personal visit, and in the homes I have already visited I spent no less than two and one-half hours talking about the plan of God. Brother Nail contacted the men who replied to my letter. Because these were Bible Answers listeners we asked Brother Edward Fay to give a chart talk and of course the three who attended greeted him like an old friend. We have now had three meetings in

our home with some very genuine interest. One couple went to meeting in San Francisco on Sunday. They said that it was the most wonderful day of their lives. I have been blessed beyond measure by this experience."

Sister Nail sent us a copy of the brief personal letter she sent to the fifteen names mentioned in her letter. Here it is:

"My husband and I have been listening to The Bible Answers program on Channel 11 for a long time. We are much enthused with the message, and have secured names of others in our area who also listen, and who might be interested in forming a Bible study group with us.

"I hesitated to bother you in person or on the phone, so I have enclosed a self-addressed postal card, and I hope to hear from you. Most sincerely."

We all rejoice with the brethren in the San Francisco area in the blessings they have received in their efforts to nourish the interest awakened in the kingdom message by The Bible Answers television programs. The truth is never more precious to those who know and love it than when they are active in serving it to others. And the joy in these efforts is greatly increased when a response is obtained such as is mentioned in Sister Nail's letter.

Report from Greece

THE brethren in Greece are finding it difficult to continue their activity in proclaiming the truth since the present military dictatorship was imposed upon the country. However, they are doing what they can, and the Lord is blessing their efforts. Previously we have reported the encouraging success the Greek brethren have had through the use of advertisements for literature in the newspapers. While the present government does not permit the use of newspapers

for this purpose, results are still accruing from that work during the time it could be done. Two brethren—elders in the Athens Ecclesia— make periodic pilgrim trips to various parts of the country. These are brothers Kastanis and Gonos. Here in part is a recent letter received from Brother Kastanis by the Greek-speaking brethren of the New York Ecclesia:

“Our beloved brethren in Christ: Greetings in our Redeemer’s name! We would like to share with you some of the blessings we received on our recent pilgrimage. I went to Patras, in the southern part of Greece, one hundred and fifty miles from Athens; and Brother Gonos went to Salonica. In Patras I accepted the invitation of two brethren who came out of the ‘Society’ some years ago. One is a retired chief of police. Both these brethren have zeal in their hearts for the truth.

“Eight years ago these brethren saw the advertisement of ‘God and Reason’ in the newspapers, and responded to it. They received the booklet, and a sample copy of the Greek Dawn. They testified to me that when they read the Greek Dawn they felt the spirit of truth and love which it contains, and said that they did not find an antagonistic spirit anywhere in it.

“They were glad that they had come into contact with the brethren in Athens, and had received the Volumes. They expressed the great joy they experienced in reading the articles in the Greek Dawn. These articles, they said, ‘are seasoned with salt, clearly teaching the truth, the good tidings from the Word of God.’

“Now these two brethren have seven others meeting with them who, like themselves, have escaped from the bondage of the ‘Society.’ Their enthusiasm is commendable. I was three days in Patras, and we had three meetings, two of which were held in the home of Brother Frange. Each of the meetings was two hours in length. When I was ready

to check out of the hotel where I stayed I found that everything had been paid, even my final breakfast.

"Now Brother Gonos has returned from Salonica, and he had a blessed time with the Lord's people there. The only elder they have there now is ninety years old, but his mind is clear, and to him precious truth is like a diamond. He has been leading the meetings for forty-five years. The couple who symbolized their consecration last year continue to grow in grace and in knowledge. Their landlord and his wife are now very interested in the truth.

"The Athens Ecclesia all rejoiced to hear the report of their brethren, and we know that you will rejoice with us also. We are looking forward to the time when there will again be freedom of the press in Greece, so we can begin again publishing the good news of the kingdom, for the glory of our Father. We salute you all in the Lord's name."



FREE LITERATURE FOR FULL TIME COLPORTEURS

The Dawn is prepared to provide books and booklets free to those who are able to spend full time in the colporteur service. The conditions of this provision are that the literature not be given away, and not sold to ecclesias—also that all obtainable names and addresses of those who purchase literature be sent to The Dawn. To help obtain names and addresses, and as an incentive to purchase the literature, we will send free a three months' trial subscription of The Dawn to every name received. We will be glad to hear from anyone who may be contemplating entering this service. Address, The Dawn, East Rutherford, New Jersey.

Joyful Service

Will I be "lost" if I do not go from door to door with literature?

Salvation is provided by the grace of God, and is obtained by us on the basis of faith. Paul wrote, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." (Eph. 2:8) However, a faith that leads to salvation is much more than a mental assent to the fact that Jesus died for us. James wrote that "faith without works is dead." (James 2:20) The "works" which are activated by a justifying faith are the full dedication, or consecration of oneself to do the will of God.

It is the will of God for all such dedicated believers to walk in the sacrificial footsteps of Jesus. Of Jesus we read that "he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." (Luke 8:1) It was Jesus' faithfulness in proclaiming the

glad tidings of the kingdom—truths which were unpopular with the scribes and Pharisees—that led to his death.

Faithfulness to our consecration vows will lead to activity in bearing witness to the truth, even as it did with Jesus. But this does not imply the necessity of going from door to door with literature containing the kingdom message, although this is one way in which it can be done; and a good way, for it involves giving a personal witness.

Those who find themselves in a position to serve in this manner will undoubtedly be richly blessed by the Lord. Incidentally, we might say that to those who desire and are able to spend full time in this particular service, we will supply literature free, so that when it is sold the total amount received can be used for the living expenses of the worker. Write to The Dawn for further information.

One of the most effective methods of witnessing is by personal testimony. And per-

sonal witness work can be conducted among those with whom we come in contact at work, or in the shopping center, or on the bus, and in other ways. It will be found helpful to supplement the spoken word with a printed message in the form of a suitable tract or booklet. If interest is created eventually a book can be used. Our experience and observation indicate that it is not often advisable to "rush" a budding interest with too much literature.

Today, also, there are the larger witness efforts, such as the "Frank and Ernest" programs on radio, and The Bible Answers television programs. Personal witness work can consist in part of calling people's attention to these programs. We know of one brother who is essentially an invalid, who calls a certain number of people on the telephone every Sunday morning and invites them to listen to the "Frank and Ernest" program.

It is not what one actually accomplishes in the Lord's service that is so important. Rather, it is the spirit of sincere devotion to our covenant of sacrifice. If through our love for the truth we are im-

pelled to do all we can, and in every way we can, in serving the Lord, we know that he is pleased.

It is also important that this spirit of sacrifice manifest itself through a pure character, and that the fruits of the Spirit be apparent in our lives. We need also to be faithful in our study of the Word; and we will need to be earnest in our prayers for others, and for grace to help in our every time of need.

For the Dead

I Corinthians 15:29 reads: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Just what does the Apostle Paul mean by being baptized for the dead?

Romans 6:3, 4 reads, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death." This is true Christian baptism. It is not a baptism in water, but into the death of Jesus. Water immersion is merely a symbol of this true Christian baptism.

Paul's reference to Christians' being baptized for the dead applies, not to symbolic water immersion, but to baptism into Christ's death. All footstep followers of the Master are invited to suffer and die with him, and they are promised that if they are faithful in this, they will live and reign with him.—II Tim. 2:11, 12

The purpose of Christ's reign is to restore the dead world to life. God promised Abraham that his "Seed" would bless all the families of the earth, and in Galatians 3:16 we are informed that Jesus is that promised Seed. In Galatians 3:27-29 we are given the additional thought that all those baptized into Christ; that is, into his sacrificial death, are likewise considered to be Abraham's seed, "and heirs according to the promise."

Thus we see that those baptized into Jesus' death will share with him in the future work of blessing all the families of the earth. This would mean that their death baptism into Christ will accrue to the benefit of the dead world of mankind, hence that their baptism is for the dead.

Paul's argument is that this

precious Christian hope would be empty and worthless if there is to be no resurrection of the dead. If this were true, instead of suffering and dying with Christ we may as well eat and drink, for tomorrow we die, and that is the end.

But we know that there is to be a resurrection of the dead. Jesus was raised from the dead and exalted to glory, honor, and immortality. God's plan calls for the resurrection of his faithful followers and for their exaltation to be with him in his kingdom, and to share in its work of blessing. There will also be the general resurrection of all mankind, who will be given an opportunity of being restored to perfection as humans to live on the earth forever.

Television and Radio

Will television, radio, and other means of communication be used in the new world of tomorrow?

These modern means of communication have been permitted by the Lord, we believe, to help augment the increase of knowledge foretold in Daniel 12:4. It is reasonable to conclude that they will con-

tinue to be used, although so far as we know there are no prophecies relating directly to these inventions.

We think it is also reasonable to conclude that all the present-day inventions, to the extent that they are needed

during the kingdom age, will be greatly improved over what they are today; but this also must be only an assumption. If the people in the kingdom age do not have the advantages that we enjoy today, it seems clear that they will have something better.

TWO DISC RECORDINGS

The two booklets, "Why God Permits Evil" and "How God Answers Prayer," are now available on twelve-inch, long-playing records—speed, 33 RPM. These records are sent out on loan to the blind, and are available to others at \$1.75 each. One or both may be ordered as desired. Additional recordings will be available later. Address: Dawn Recorded Lecture Service, East Rutherford, New Jersey 07073

LIFE BEYOND THE GRAVE

To be discussed by

"FRANK AND ERNEST"

KCMO—810 kc.—9:40 A. M.

Sunday, May 19

Tune in this vital discussion, and send for a free copy of the booklet, "Hope Beyond the Grave." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

JUNE TOPIC: On Sunday, June 16, "Frank and Ernest" will discuss the topic, "Freedom from Fear." Today there is fear in the hearts of the people everywhere, and this topic should be an appropriate one. Attractive circulars will be available for advertising it, and will be furnished free. Send your request for circulars to, The Dawn, East Rutherford, New Jersey. 07073

LETTERS OF APPRECIATION

Remarkable Word

Dear Sir: I am so interested in your Sunday morning TV program! It is a great and excellent message to my soul to hear the remarkable Word of God, the Bible, especially its answer to the question as to why God permits all the trouble in the world. Please send me your booklet, "Why God Permits Evil." May God bless you. —Hawaii

Starts Day Right

Please mail me your booklets "God and Reason," and "God's Plan." Your program is a great uplift with which to start the day. I enjoy it very much.—West Virginia

From a College Student

Dear Sir: I received your letter and the booklet for which I asked. I fail to find words to thank you for the noble interest you display to feed the spiritually hungry and thirsty ones. You pour oil on sore souls. I am thankful always.—Athens

Interesting Experiences

Dear Brethren: We have had several interesting experiences in making follow-up calls. We find that many on whom we call are hearing the kingdom message through the "Frank and Ernest" program. It has been our experience also that many of these already have The Divine Plan of the Ages, and

The Dawn Magazine; or else they want them. We appreciate every privilege we have of proclaiming the good tidings of great joy that in due time all the families of the earth are to be blessed. In His name.—Wisconsin

Minds Changed

We appreciate the wonderful work you are doing. The Dawn has surely changed our minds from the way we were taught sixty years ago. It is wonderful.—Ohio

Gave Courage

Dawn Publications: I enjoyed "God and Reason" very much and want to keep my copy. It gave me courage when I had terrible fear as to present world conditions. Thank you so very much, and may God bless you all for taking such an interest in other souls.—Connecticut

Enjoys Peace with God

Dear Sirs: Please send me the two booklets—"The Kingdom of God," and "Faith of Our Fathers." I have truly found what it means to have peace with God through our Lord Jesus Christ, a peace which the world cannot give. The Dawn, and all the books you publish, have really been a blessing to me, and I pray that God will continue blessing you in the fine work you are doing. Sincerely.—Ohio

A Greek in Italy

Dear Sir: I am a Greek, studying medicine in Italy. In a newspaper which my Father sent to me from Greece I saw your advertisement of the book, "God and Reason." So I decided to write to you, asking if it is possible to send me two copies—one for me and the other for my friend. I shall be grateful to you. Yours sincerely.—Italy

Two Presentations

Gentlemen: This morning at Sunday School I was quite impressed by a film shown there which was produced by your organization. At the conclusion we were urged to send for the booklet, "Life After Death." On the way home I heard the "Frank and Ernest" program over WOWO in Ft. Wayne, and they suggested that we write for the "Creation" book. I would like a copy of each of these books. I am enclosing a

dollar to help cover the cost of mailing. Thank you for the offer.—Indiana

Now Has Hope

I want to thank you very much for the "Hope" booklet you sent to me when my husband passed away. I have received a lot of comfort out of it. I have read some of it every day, and have read it several times. And now I do have hope that we will meet again some day. Thanks again!—California

Wants "Hope" for Another

Dear Sir: I just got through reading the booklet you sent me called "Hope." My husband died in January, and I am very grateful for the booklet. I have a friend to whom I would like to give the booklet, but I do not want to part with my copy. So will you please send me another, and also your booklet, "God and Reason." I thank you a lot.—Florida



FAITHFUL UNTO DEATH

Brother Fred Bright, a member of The Dawn staff for more than thirty years, finished his earthly ministry and passed to his reward on Saturday, February 10. Brother Bright was a member of the board of trustees of the Dawn Bible Students Association, and as a local pilgrim was well known to most of the brethren in the East. He was a staunch defender of the faith once delivered to the saints, and zealous in the service of the kingdom message. Brother Bright was ninety years old when he passed away, and is survived by two sons, both of whom live in Allentown, Pennsylvania.

SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn.

| | | | |
|------------------------|----------|-------------------------|---------|
| O. R. BARRALL | | Tacoma, Wash. | 14 |
| Sayville, N. Y. | May 30 | Seattle, Wash. | 15 |
| O. D. DEIFER | | Bellingham, Wash. | 16 |
| Catawissa, Pa. | May 19 | Vancouver, B. C. | 18-20 |
| G. M. JEUCK | | Bremerton, Wash. | 21 |
| New Haven, Conn. | May 19 | Portland, Oreg. | 22 |
| Waterbury, Conn. | 19 | HARRY PASSIOS | |
| G. O. JEUCK | | Columbus, Ohio | Apr. 30 |
| Jacksonville, Fla. | May 5 | Indianapolis, Ind. | May 1 |
| Charlotte, N. C. | 7 | Zeigler, Ill. | 2 |
| Greensboro, N. C. | 8 | Kansas City, Mo. | 4, 5 |
| Lynchburg, Va. | 9 | Joplin, Mo. | 6 |
| Norfolk, Va. | 10 | Fayetteville, Ark. | 7 |
| Washington, D. C. | 12 | Stigler, Okla. | 8 |
| York, Pa. | 13 | Oklahoma City, Okla. | 9 |
| Allentown, Pa. | 14 | Wichita, Kans. | 10 |
| Rutherford, N. J. | 15 | Grand Island, Nebr. | 12 |
| Poterson, N. J. | 16 | Denver, Colo. | 14 |
| New London, Conn. | 17 | Colorado Springs, Colo. | 15 |
| Boston, Mass. | 19 | Denver, Colo. | 16 |
| Agawam, Mass. | 20 | Fort Collins, Colo. | 17 |
| Hartford, Conn. | 21 | Laramie, Wyo. | 19 |
| Waterbury, Conn. | 22 | Bosler, Wyo. | 20 |
| New Haven, Conn. | 23 | Kuna, Idaho | 23 |
| New York, N. Y. | 26 | Chico, Calif. | 26 |
| Richmond, Va. | 27 | Gilroy, Calif. | 27, 28 |
| A. H. KRUMPOLT | | San Francisco, Calif. | 30, 31 |
| Pottstown, Pa. | May 5 | E. K. PENROSE | |
| British Isles | 19-25 | Wenatchee, Wash. | May 1 |
| Aldersbrook, England | 26 | Lebanon, Oreg. | 2 |
| Frankfort, Germany | 27 | Salem, Oreg. | 3 |
| Freiburg, Germany | 28 | Portland, Oreg. | 5 |
| Mulhouse, France | 29 | The Dalles, Oreg. | 6 |
| Freiburg, Germany | 30 | Tocoma, Wash. | 7 |
| R. J. KRUPA | | Bremerton, Wash. | 8, 9 |
| Grand Rapids, Mich. | May 4, 5 | Bellingham, Wash. | 10 |
| Rochester, N. Y. | 18, 19 | Seattle, Wash. | 12 |
| J. Y. MAC AULAY | | Langley, B. C. | 13 |
| York, Pa. | May 5 | Victoria, B. C. | 14 |
| Baltimore, Md. | 19 | Duncan, B. C. | 15 |
| Philodelphia, Pa. | 19 | Nanaimo, B. C. | 16 |
| D. J. MOREHOUSE | | Vancouver, B. C. | 18-20 |
| Portland, Oreg. | May 12 | Calgary, Alta. | 22 |
| Salem, Oreg. | 13 | Luseland, Sask. | 24 |

| | | | |
|------------------------|------------|------------------------|----------|
| Prince Albert, Sask. | 26 | Vancouver, B. C. | 18-20 |
| Tarnopol, Sask. | 27 | Seattle, Wash. | 21 |
| St. Brieux, Sask. | 28 | RICHARD SURACI | |
| Porcupine Plain, Sask. | 29 | Wallingford, Conn. | May 12 |
| Canora, Sask. | 30 | STEPHEN SURACI | |
| LEO POST | | New London, Conn. | May 19 |
| Boston, Mass. | May 4, 5 | H. J. TIEMEYER | |
| Allentown, Pa. | 12 | Paterson, N. J. | May 26 |
| H. W. PRICE | | F. S. WASSMANN | |
| The Dalles, Oreg. | May 25, 27 | Sayville, N. Y. | May 5 |
| Portland, Oreg. | 28, 29 | Rochester, N. Y. | 18, 19 |
| Salem, Oreg. | 30, 31 | C. R. WEIDA | |
| R. S. SEKLEMIAN | | Boston, Mass. | May 4, 5 |
| Sacramento, Calif. | May 12 | Sayville, N. Y. | 30 |
| Chico, Calif. | 13 | W. N. WOODWORTH | |
| Salem, Oreg. | 15 | Boston, Mass. | May 4, 5 |
| Portland, Oreg. | 16 | Hartford, Conn. | 12 |

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

| | | | |
|-------------------------|--------|---------------------------|----------|
| MIKE BALKO | | LUDLOW LOOMIS | |
| Duquesne, Pa. | May 12 | Minneapolis, Minn. | May 5 |
| JOHN BARACOS | | (Fillmore) | |
| Monessen, Pa. | May 26 | G. R. POLLOCK | |
| NICK BARACOS | | Grand Rapids, Mich. | May 4, 5 |
| E. Liverpool, Ohio | May 12 | San Diego, Calif. | 12 |
| WALTER Blicharz | | RAY RAWSON | |
| Adrian, Mich. | May 19 | Pontiac, Mich. | May 12 |
| DAVID A. BRUCE | | GILBERT L. RICE | |
| Fullerton, Calif. | May 26 | Riverside, Calif. | May 19 |
| L. P. DAVIS, JR. | | Ontario, Calif. | 19 |
| Santa Ana, Calif. | May 12 | WALTER ROZMUS | |
| IRVING C. FOSS | | Broadview, Sask. | May 26 |
| Tehachapi, Calif. | May 12 | ALBERT SHEPPELBAUM | |
| ED. HNATOWICH | | Beloit, Wis. | May 5 |
| Regina, Sask. | May 5 | ADAM SIWAK | |
| ARTHUR JEZUIT | | Luseland, Sask. | May 12 |
| Grand Rapids, Mich. | May 5 | JOHN TRZYNA | |
| (Lafayette St.) | | Milwaukee, Wis. | May 5 |
| EDMUND JEZUIT | | E. G. WYLAM | |
| Saginaw, Mich. | May 19 | St. Petersburg, Fla. | May 12 |
| DANIEL KAZIAK | | HOWARD YOUNG | |
| Chatham, Ont. | May 19 | Duquesne, Pa. | May 5 |
| E. F. LANKFORD | | L. W. ZBIK | |
| Jamestown, Calif. | May 19 | Saginaw, Mich. | May 5 |
| | | London, Ont. | 12 |

SPEAKERS' APPOINTMENTS

CONVENTIONS

An asterisk (*) indicates an immersion service is being planned.

BOSTON, MASS., May 4, 5—May 4: Arlington Street Church, corner of Boylston St. May 5: State Suite, Sheraton Plaza Hotel, Copley Sq. Miss Florence B. Child, 64 Thurston St., Somerville, Mass.

GRAND RAPIDS, MICH., May 4, 5—Associated Bible Students of Western Michigan. Kenowa Hills High School, 3980 Hendershot, N. W. Mrs. Earl VanderBoegh, 821 Rogers, N. W.

KANSAS CITY, MO., May 4, 5—The Athenaeum, 900 E. Linwood Blvd. Mrs. J. Bacher, R. 1, Greenwood, Mo.

MINNEAPOLIS, MINN., May 5—2601 Fillmore St., N. W. Mrs. C. R. Newhom, 678 40th Ave., N. E.

NEW ALBANY, IND. - LOUISVILLE, KY., May 11, 12—Amalgamated Bldg., 1614 E. Spring St., New Albany, Ind. Miss Mary B. Longest, 202 Alcott Rd., Louisville, Ky.

CHATHAM, ONT., May 12—Mr. Joseph E. Day, 136 William St., North.

HARTFORD, CONN., May 12—Odd Fellows Hall, 510 Wethersfield Ave. Mrs. Anthony Latina, 270 Hills St., East Hartford, Conn.

***ROCHESTER, N.Y., May 18, 19**—YMCA, 100 Gibbs St. Mrs. Mary Harold, 39 Bleile Terrace.

VANCOUVER, B. C., May 18-20—May 18: Community Centre, 65 Sixth Ave., New Westminster, B. C. May 19-20: Centennial Lodge, Queens Park, New Westminster, B. C. Mrs. W. A. McNee, 6569 Argyle St., Vancouver, B. C.

CINCINNATI, OHIO, May 19—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Margaret Ellis, R. 1, Box 71, Melbourne, Ky.

COLUMBUS, OHIO, May 19—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S.

Algonquin Ave.

MINNEAPOLIS, MINN., May 19—IOGT Hall, 2922 Cedar Ave. Mrs. D. Borowiec, 10410 Fifth Ave. Circle.

TOLEDO, OHIO, May 19—Seventh-Day Adventist School, 540 Independence Rd. Mr. Frank Burke, 519 Independence Rd.

WEST NEWTON, PA., May 19—Sewickley Grange Hall, Route 136, 3 miles East of West Newton. Mr. Mike Bolko, 501 Pittsburgh St.

DETROIT, MICH., May 26—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Henry F. Kwolek, 38231 Richland, Livonia, Mich.

NELSONVILLE, OHIO, May 26—“Little House”, corner of Monroe and Myers Sts. Mrs. Edward Price, 10 Bowers Court, Logan, Ohio.

SAYVILLE, N.Y., May 30—Memorial Day. Parkway Community Church, Stewart Ave., Hicksville, L. I. Mr. Edward Worfler, 391 Arkansas Drive, Valley Stream, N. Y.

CHICAGO, ILL., May 30-June 2—Concordia Teachers' College, 7400 W. Augusta, River Forest, Ill. Mr. E. Jezuit, 4327 S. Christiana Ave.

SAN FRANCISCO, CALIF., (Asilomar), May 30-June 2—Asilomar Convention Grounds, Pacific Grove, Calif. Mrs. E. E. Fay, 4732 Stacy St., Oakland.

ALLENTOWN, PA., June 2
CHARLOTTE, N. C., June 8, 9

JACKSON, MICH., June 8, 9

WATERBURY, CONN., June 9

DAYTON, OHIO, June 15, 16

GARY, IND., June 16

PONTIAC, MICH., June 16

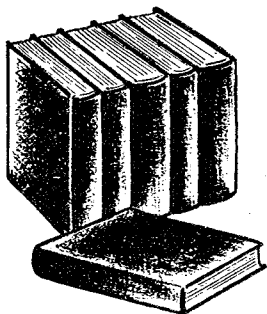
SILVER CREEK - GRAND ISLAND,

NEBR., June 22, 23

WINNIPEG, MAN., June 29-July 1

BUFFALO, N. Y., June 30

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| |
|-------------------|
| to us the |
| SCRIPTURES |
| clearly teach |

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

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

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