

a herald of Christ's presence

# THE DAWN

"THY KINGDOM COME.  
THY WILL BE DONE  
IN EARTH, AS IT IS  
IN HEAVEN."

--Matthew 6:10

June 1968

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## This Ailing World

THE first half of 1968 will soon be history. Its opening months, like the many chaotic years which preceded it, were filled with shocks of disaster and increasing fears of calamities ahead. On the very first day of the year President Johnson announced the serious monetary position of the United States in relation to the other nations of the earth. Mr. Johnson requested that in order to slow the drain of gold from the United States treasury that tourist travel overseas be voluntarily curtailed as far as possible. Since then a world-wide money crisis related to gold supplies came to light, and radical readjustments have been made with respect to the distribution of the available gold supply.

Late in 1967 the news came out that the medical profession was planning to transplant human hearts, and in January the first successful transplant was accomplished. The patient lived, and is now enjoying reasonably good health at home.

Also in January, Great Britain announced her intention of withdrawing her troops and military installations from all countries east of Suez. When this withdrawal is accomplished it will leave the United States the only major power to protect the world against the further advance of communist forces.

It was in January that the American intelligence ship, Pueblo, was highjacked by the North Koreans, and its crew of nearly one hundred held prisoners. The North Koreans are still holding the ship and its crew, despite the insistence

of the United States Government that they be released; and also despite the fact that the demand for release was backed by the deployment of the world's largest aircraft carrier off the shores of North Korea, just outside the territorial limits. This has been a great blow to the prestige of the United States.

### **A Surprise Attack**

For a considerable time the people of the United States were given the impression that the war against the communists in North Viet Nam was going well, but suddenly at the time of the Viet Nam New Year the communists mounted their greatest offensive of the entire war. Many cities were occupied, temporarily—including the capital of South Viet Nam—and there was a tremendous increase in United States casualties.

This led to a further build-up of opposition to the war throughout the United States. A peace candidate, Eugene McCarthy, decided to contest President's Johnson's nomination for the presidency, and later Robert Kennedy also embarked upon this course. This was followed soon by the president's withdrawal as a candidate for the presidency that he might give all his attention to negotiating peace in Viet Nam.

At the same time that President Johnson declared he would not run again for the presidency he also announced a partial pause in the bombing of North Viet Nam, and made an earnest request that the North Viet Nam Government show its desire to enter into peace negotiations. There has been a response to this request, but it will undoubtedly be a long while before the world will know what the outcome will be—although everyone hopes that it will be good.

Meanwhile there have been continued warlike rumblings in the Middle East between Israel and Jordan. There have been many border clashes, and short-term invasions, any one of which could have led to another general war be-

tween Israel and her Arab neighbors. This situation in the Middle East is sufficient in itself to continue the fear that is in the hearts of so many millions of people the world over as to what the future holds for the present starving and homeless millions of people in many lands, and, as a matter of fact, for affluent members of the world society as well. Truly it is a sick world in which we live!

### **The Civil Rights Cancer**

On Thursday, April 4, Dr. Martin Luther King was assassinated, and this triggered a series of race riots throughout the nation in which thirty-nine were killed. Dr. King championed the cause of the poor, as he claimed, of all races. He was an advocate of nonviolence in his struggle against injustice, and endeared himself to well-wishing people throughout the nation. Seldom in the history of the nation has anyone been so highly honored in death.

Flags were flown at half-mast throughout the nation; schools and businesses closed. Even the New York Stock Exchange closed until after Dr. King was buried. Many now feel that the civil rights movement has lost its most effective champion; and probably this is true. It is now feared that the rioting following Dr. King's death is but the beginning of disorders that may well continue and increase throughout the summer. Here we have another evidence of the sickness which has fastened itself upon the present social order. While the political and social physicians are doing what they can to cope with it, there is not much evidence of success thus far.

### **Dr. King's Dream**

Dr. King seemed to envision himself as a modern Moses whose commission was to lead the poor, especially the negro poor, to a promised land of freedom and prosperity. Apparently he had a premonition of an early death by violence, and in speeches spoke of himself as having the privilege of standing on the mountain top and seeing the

promised land but knowing that it would not be given to him to enter.

From the standpoint of God's provision for the people, Dr. King's dream of the promised land was very limited. He foresaw the time when negroes would be fully accepted as first-class citizens, and when they would enjoy full freedom with the whites—in schools, in housing, and in every facet of life. What Dr. King failed to realize was that no amount of laws on the statute books of a nation will or can change the attitude of people's minds and hearts. Sheer force of police strength might make it possible for a family of negro people to live next door to a family of white people, but police strength in law enforcement could not change the feelings these two families may have in their hearts toward each other.

It is true, of course, and for this we are thankful, that in millions of cases there is no racial prejudice. But where there is, the making and enforcing of laws will not remove the prejudice; a prejudice that has existed for generations. So even if Dr. King's promised land should materialize it would be far from the ideal situation which he and many others envision in their dreams. As in the case of the Israelites of old, there would still be "Canaanites" in the land which would need either to be driven out or destroyed. Only the messianic rulership of Christ will be able to remove selfishness and racial hatred from the human heart.

### **Suffering Would Continue**

Let us suppose that human wisdom and ingenuity could bring about a peaceful and just solution to all the problems which plague the world today, including the securing of full civil rights for the black people in this country, and in Africa and in other places where they are downtrodden. This would mean that fighting would cease in Viet Nam, and between Israel and her Arab neighbors. It would mean that the communists and the capitalists would find a way

to co-exist in peace, and thus the threat of aggression would be removed.

It would mean that the underprivileged and starved of every nation would be lifted up to the prosperous level of their fellows in their own countries, and throughout the world. It would mean that there would be no more worry about the gold standard, or other money problems; and that nations as well as individuals would learn that the true way of happiness is to be found in living for one another, instead of fighting with one another.

Surely this would be an improved society; but it would not be a completely happy one, for in it the people would still be growing sick and dying. The earth would still be dotted with graveyards and hospitals. There would still be doctors and druggists everywhere. There would still be millions of crippled, and blind, and deaf; and there would still be a hundred and fifty thousand humans dying every twenty-four hours. A "promised land" in which death stalks about so prominently and so unfettered comes far short of what the Lord has really assured us to be his plan for this sin-sick and dying world.

### **Redeemed from Death**

God's remedy for all the ills of the people is his messianic kingdom. Jesus is the promised Messiah and King in this provision. At Jesus' first advent he gave his life as a substitute for the forfeited life of Adam, and, by redeeming Adam, Jesus redeemed all of Adam's children. This was an important work of preparation for his coming kingdom, for without the ransom, regardless of how many other good things Jesus provided for the people through the agencies of his kingdom, he would be reigning over a dying race.

True, it would be better to have peace than war; but with death stalking up and down in the earth the people could not fully enjoy a life of peace. Peace would seem empty and meaningless in a home broken by the Grim Reaper,

Death—and every home would be, sooner or later. An abundance of food which such a small part of the earth's population enjoys today, would tend to be tasteless with precious members of the family being carried off in death.

But Jesus, earth's new King, does not propose to reign over a dying race; for the divine plan is that his kingdom will provide health and life for all who will accept these blessings on the terms provided by divine wisdom, these terms being the acceptance of Jesus as their Redeemer, and obedience to the laws of the messianic kingdom. And what a change that will make in human experience! It is difficult for most people to believe that such a change can possibly be brought about. There has always been sickness and death, they reason, and so there always will be sickness and death.

But this reasoning does not take into account the power and promises of God, and the fact that he is abundantly able to fulfil all his gracious promises. When we reason from the standpoint of the Word of God, we reach a different conclusion. We know that Jesus healed the sick and raised the dead; and we know that the same divine power that enabled him to perform these miracles will again operate, not for the healing of merely a few of the sick, and the raising of only a few of the dead as was true at his first advent, but that all the sick will be restored to health, and all the dead raised to life again.

Of that "promised land" of divine prophecy we read, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." (Isa. 33:24) Throughout the ages people have become sick and died because all have been members of a sin-cursed and dying race—a race condemned to death because of the original sin of Adam. During the Millennium the people will not need to be sick, because provision was made by the redeeming blood of Christ to set aside the penalty for adamic sin and to restore them to human perfection.



What a change that will make in habits of conversation! When we meet our friends and neighbors today nearly always inquiry is made concerning their health. While occasionally we get the reply, "I am feeling fine," as a rule there is something the matter, some ache or pain, some failing of vision or loss of hearing. How wonderful it will be when "the inhabitant shall not say, I am sick."

And think of the joy that will fill the earth as a result of the resurrection of the dead! The first ones raised are those who have followed in Jesus' footsteps of sacrifice faithfully even unto death. These, according to the Scriptures, are brought forth in "the first resurrection," and will live and reign with Christ a thousand years." (Rev.20:6) In order to reign with Christ these will be exalted to the divine nature, as Jesus was when he was raised from the dead.

Then there is another group who will be brought forth from death in what Paul describes as "a better resurrection." (Heb. 11:35, 40) These are the ancient prophets and other worthy ones who served God faithfully during the ages preceding the present Gospel Age. These will also be rulers in the messianic kingdom, not in their own right, but as the human representatives of the divine messianic company, who will be invisible to human eyes.—Psa. 45:16; Isa. 32:1; Matt. 8:11; Luke 13:28, 29

Then there will be the general resurrection of all the dead! These will be brought forth as humans, and given an opportunity of being restored to perfection, and of living on the earth forever. Dr. Martin Luther King will be among these; as will also all who have been slain in race riots, in wars, and those who have died of disease or of old age. The dead, "small and great," will be brought forth, and enlightened and tried, or judged. What a glorious day that will be! It will be then that the dreams of Utopia will all come true, to the joy of the people and to the glory of God.—Rev. 20:12

# THE BIBLE ANSWERS TV SCHEDULE

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## 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.  
Hila KHAW Sundays, 7:00 a.m.

## INDIANA

Terre Haute WTHI-TV Channel 10  
Alternote Sundays, 11:00 a.m.  
South Bend WSJV-TV Channel 28  
Sundays, 12 noon

## 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

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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.

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## SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

### 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

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

### TEXAS

San Antonio KUKA 1250 8:00 a.m.

### URUGUAY

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

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# "Frank and Ernest" BROADCAST SCHEDULE

## SUNDAYS UNLESS OTHERWISE NOTED

### ALABAMA

Decatur WMSL 1400 11:15 a.m.  
 Haleyville WJBB 1230 12:00 p.m.  
 Mobile WGOK 900 10:45 a.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.

### 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

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 WEEH 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 KPON 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.  
Tacoma 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 JUNE

2—"The Christian Religion"  
9—"Paradise Restored"  
16—"Freedom from Fear"

23—"The Last Days"  
30—"What's Wrong with the World?"

**LESSON FOR JUNE 2**

## Picture of a Righteous Man

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

**JOB 31:5-8, 16-23**

THE Apostle Paul wrote, "There is none righteous, no, not one." (Rom. 3:10) Again, "All have sinned, and come short of the glory of God." (Rom. 3:23) John wrote, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8) Yet Job is referred to as "perfect and upright, and one that feared God, and eschewed evil." (Job 1:1) In view of the clear testimony of the Scriptures this could not mean that Job was without sin. The obvious meaning is that he endeavored wholeheartedly to serve God and to observe his laws of righteousness as he understood them. He did not willingly go contrary to that which he knew to be right.

The entire Ancient Worthy class, from the time of righteous Abel to the first advent of Jesus, possessed this same nobility of character, and through their faith, which they demonstrated by their works, received the testimony that they pleased

God. (Heb. 11:5, 39) The Scriptures declare that the faith of these worthy ones was counted unto them for righteousness. (Rom. 4:3; Gen. 15:6; Gal. 3:7; James 2:23) These texts refer particularly to Abraham, but the same principle applies to all those Ancient Worthies who received a "good report through faith."

James wrote, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." (James 5:10, 11) Job and all the other Ancient Worthies maintained their integrity before God under difficult circumstances.

Our memory verse indicates the proper viewpoint with respect to all the servants of God irrespective of the age in the divine plan in which they live—

"Keep thy heart with all diligence; for out of it are the issues of life." Job's heart intentions were right, so he is referred to as being "perfect" and "upright."

Chapter 31 of the Book of Job is referred to in the caption of our lesson as the "Picture of a Righteous Man." This chapter is the end of Job's controversy with his comforters, and in the first verse of the next chapter we are informed that the three men "ceased to answer Job, because he was righteous in his own eyes." This, apparently, was merely their viewpoint. They disagreed with Job all along the line, and it is not expected that they would take a different attitude in listening to his final effort to convince them that he had not been guilty of committing gross sin and then keeping it a secret.

There seems to be no doubt that Job was meticulous in his effort to observe the humanitarian and just regulations of the society in which he lived. He did this in the belief that God was able to see and to know what he was doing and thinking at all times. He calls for a just appraisal of his righteousness, saying, "Let me be weighed in an even balance, that God may know mine integrity."—vs. 6

Without hesitancy Job hurls the challenge, "If my step hath

turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; then let me sow, and let another eat; yea, let my offspring be rooted out." (vss. 7,8) We are not to think of this as an irreverent outburst of confidence by Job concerning his own righteousness. He knew that his comforters were falsely accusing him, and he was perhaps a little overanxious to convince them that they were wrong; but he was sincere. He was not boasting about his own righteousness.

Job refers to his treatment of the poor, and asserts that he had not knowingly let them suffer, nor had he in any way lifted up his hand against the fatherless. If he had, he concludes, "Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone." (vs. 22) He speaks of not hiding iniquity in his bosom as Adam did.

However, sincere and right though Job was, when the Lord revealed himself more fully to him, Job said, "I abhor myself, and repent in dust and ashes." —Job 42:6

## QUESTIONS

Are there any children of Adam who are perfect?

Why was God pleased with his servant Job?

## The Greatness of God

**MEMORY VERSE:** "Then Job answered the Lord, and said, I know that thou canst do everything, and that no thought can be withholden from thee."—Job 42: 1, 2

**JOB 38:1-7, 31-33; 40:2**

THE greatness of God is set forth many places in the Bible. David wrote, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." (Ps. 19:1, 2) Isaiah wrote, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."—Isa. 40:28

Jeremiah 9:23, 24 reads, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

If we had only the works of

creation through which to see and appraise the characteristics of God it might be extremely difficult at times to discern his "loving-kindness, judgment, and righteousness," for nature can be extremely cruel at times. It is only as we discover the plan of God for the eternal salvation of mankind through the redemptive work of Christ that we discern his loving-kindness in all its fulness. And this, despite all the things which we see and experience that seemingly bear testimony to the contrary.—John 3:16

There are four cardinal attributes of God's character—wisdom, justice, love, and power. His plan for the redemption and recovery of man from sin and death reveals these attributes. Death is the just penalty for sin. The death of Jesus as man's Redeemer is one of the evidences of God's love. His wisdom is also displayed in many ways, particularly in the condemnation of all mankind through the one man Adam,



which made it possible to redeem all through the one man Christ Jesus, who "gave himself a ransom for all."—I Tim. 2:3-6

One of the ways in which God's almighty power is displayed through his plan is in the resurrection of the dead. He raised Jesus from the dead; He is raising his followers from the dead, and in due time divine power will awaken all mankind from the sleep of death.

Job did not understand these truths of the divine plan as we are privileged to do today, and he found it difficult to harmonize his trying experiences with what he had believed God to be. God spoke to Job "out of the whirlwind," and asked him a series of questions about the works of creation, which he could not answer. Job's inability to answer these questions was designed to make him realize how little understanding he really possessed in comparison with the knowledge of God, and how limited his abilities compared with those of God.

After two full chapters of these questions God asks Job, "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it." (ch. 40:2) The Hebrew word here translated "contendeth" literally means "to grapple." Job grappled with his calamities, seeking to harmonize

them with what he wanted to be. The word "reproveth" is from a Hebrew word meaning right, or correct.

Satan had charged that if calamity came upon Job he would curse God. Job did not do this, but he did find it difficult to understand why God, whom he had served faithfully, would allow him to suffer so much. But when he was confronted with the fact of his own lack of understanding, Job recognized that he had said too much, and he confessed, saying, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth"—I will keep silence.—ch. 40:3, 4

Then follows another series of questions designed to impress Job further with his own folly, and Job perceives their meaning—"I know that thou [God] canst do everything, and that no thought can be withholden from thee." To this he added, "I abhor myself, and repent in dust and ashes." (ch. 42:6) May the contemplation of the greatness of God keep us all humble before him!

## QUESTIONS

Quote some scriptures which speak of God's greatness.

How is God revealed through his plan?

What effect did God's greatness have on Job?

## Faith and Works

**MEMORY VERSE:** "But be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22) "Even so faith, if it hath not works, is dead, being alone."—James 2:17

### JAMES 2:14-26

THERE has been some controversy among professed Christians as to the relative value of faith and works in one's endeavors to please God. Some have held that Paul and James disagreed on this matter, claiming that Paul taught justification by faith, while James taught justification by works. But actually this is not true. When Paul stressed the fact that we are justified by faith apart from works he was referring to the ceremonial works of the Law; whereas when James refers to works he means those things which we do in faithfully serving the Lord which demonstrate our faith.

Paul and James both speak of the justifying faith of Abraham, and they both refer to what Abraham did which demonstrated his faith. Concerning Abraham's faith, Paul wrote, "And being not weak in faith, he considered not his own body now dead, when he was about

an hundred years old, neither yet the deadness of Sarah's womb." (Rom. 4:19) In other words, Abraham believed God's promise concerning the birth of a child, and against great odds co-operated with God in its fulfillment. Thus he demonstrated his faith by his works.

James refers to Abraham's work by which his faith was manifested as being the offering up of his son Isaac in sacrifice. (James 2:21) A failure to have done this when requested by God would have demonstrated that Abraham did not possess a justifying faith.

Actually there is no relative value between faith and works as Christian virtues, for neither one can fully exist without the other. The only works which are pleasing to God are those works which are the outgrowth of a living faith; and the only genuine faith is that faith which is demonstrated by Christian works. The Apostle Paul wrote, "Remembering without ceasing

your work of faith, and labor of love." (I Thess. 1:3) Faith works, even as love labors.

This confirms the thought in our memory verse that "faith if it hath not works, is dead." Thus the importance of being doers of the Word, and not hearers only. In harmony with this Paul wrote, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10) Confessing, or testifying, the truth of the Gospel is the "work" here referred to as making one's heart belief vital.

One of James' illustrations of a working faith concerns the case of a brother or sister in the Lord who is without proper clothing and "destitute of daily food." We might profess love for such a one, but would be showing an utter lack of faith if we simply said, "Depart in peace, be ye warmed and filled." The work of faith in a case of this kind would be to do what we could to provide clothing and food for the needy brother or sister, even though it might be more pleasant to the flesh to turn aside and enjoy fellowship with the more fortunate ones in the congregation.

James reminds us that merely to believe that there is a God is not enough. "Devils also believe, and tremble," he wrote. Surely we want a faith that

makes us do more than tremble!

James mentions "Rahab the harlot" as another illustration of how works demonstrate faith. Rahab co-operated with God by helping the spies which were sent to Canaan to escape, when capture would have meant their death.

James concludes, "For as the body without the spirit is dead, so faith without works is dead." In the marginal translation we are given the word "breath" instead of "spirit." It is true, as we know, that there can be no life in the body without the breath of life. The translators have used the word "spirit" in an evident attempt to show that when one dies there is something alive called the spirit, or soul, which escapes and continues to exist apart from the body. However, this is an error, and is not taught in the Bible. It is part of the pagan philosophy that "there is no death." Its origin is in Satan's lie to Eve, "Thou shalt not surely die."

## QUESTIONS

Do Paul and James disagree on the matter of faith and works? Explain.

What is the true relationship between faith and works?

What illustrations did James use to demonstrate that faith without works is dead?

## Man's Way and God's Way

**MEMORY VERSE:** "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James 3:17

### **JAMES 3:13—4:4**

WHAT we may speak of as two wisdoms are brought to our attention in this lesson—worldly or carnal wisdom, and "the wisdom that is from above." Worldly wisdom is shrewd and scheming, and often motivated by selfishness which does not hesitate to take advantage of others. In the world we are surrounded by those who are guided by carnal wisdom, and to be pleasing to God we must resist its influence in our lives.

To do this, however, will be costly to the flesh and will lead to being misunderstood by those with whom we come in contact. Jesus said, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." (John 16:33) Jesus' example should give us much comfort and cheer as day by day we endeavor to walk in his steps and to be guided by heavenly wisdom.

"The wisdom which is from above is first pure," James wrote. If we are guided by this wisdom we will make no compromise with evil in any of its ugly forms. "Then peaceable," James adds. Most people like to dwell peaceably with their neighbors, and especially with their church associates, but it is not wise from God's standpoint to compromise truth and principles in order to do so. At times it is necessary to give up friendships to maintain purity of life and beliefs.

However, it is wise from God's standpoint to be at peace with those with whom we are associated if this can be done without compromising truth and righteousness. Paul wrote, "If it be possible, as much as lieth in you, live peaceably with all men." (Rom. 12:18) Paul realized that it would not always be possible to do this and at the same time maintain our standing of righteousness before the Lord.

"The wisdom which is from above" is also "gentle, and easy to be intreated." Those whose hearts are filled with the Spirit of the Lord will not be harsh or inconsiderate in their dealings with others, especially with their brethren in Christ. Love is kind; and there is never any excuse for a Christian to be unkind.

"Easy to be intreated" suggests that one is willing to listen to another's viewpoint with kindness and prayerful consideration; willing, humbly, to change his own viewpoint if he discovers that he is wrong. This is one of the very important characteristics of heavenly wisdom. True Christians are not arrogant and self-opinionated.

"Full of mercy and good fruits." Mercy will show itself in our attitude toward those in need—whether their need be for forgiveness, or for help along spiritual or material lines. In turn, the exercise of mercy toward others in their need will lead to "good fruits." To refuse the exercise of mercy when it is appropriate would result in the evil fruit of selfishness.

Heavenly wisdom is also "without partiality." We are so prone to have our special favorites, especially in the church, and to cater to these special friends, that we are in danger of overlooking the privileges we have of laying down our lives

for all our brethren. If we are being guided by heavenly wisdom we will not practice favoritism.

And certainly heavenly wisdom is "without hypocrisy." One cannot be truly guided by the Lord, through his Word, and at the same time be a hypocrite. Our yea must be yea, and our nay, nay. We cannot preach one thing and practice another—not if we are guided by heavenly wisdom.

We read in James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The Lord gives us heavenly wisdom through his Word, and by his overruling providences in our lives. Heavenly wisdom is the proper application of the truths of the Bible. It is a wisdom that leads us in the path of sacrifice. If we ask and receive not, perhaps God sees that we have in mind an improper use of his gifts.

## QUESTIONS

What are the two "wisdoms" brought to our attention in the lesson?

Why is heavenly wisdom "first pure"?

What are the other elements of heavenly wisdom?

## Patience and Prayer

**MEMORY VERSE:** "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—James 5:16

### JAMES 5:7-16

EVERY follower of the Master needs patience in order to endure the trials which the Lord sees are necessary for the testing of faith. Paul wrote, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive [the fulfilment of] the promise." And then Paul adds, "For yet a little while, and he that shall come will come, and will not tarry."—Heb. 10:35-37

Here Paul relates the need of patience until the return of Christ to set up his kingdom; and it is in this respect that James admonishes the exercise of patience—"Be patient therefore, brethren, unto the coming of the Lord." And again, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."—James 5:7, 8

Looking back into Bible times, and into the history of the church since our Lord's first advent, it becomes apparent that the Lord has tested the faith

and patience of all his people by their long wait for the fulfilment of his promises. The Old Testament promised the coming of the Messiah, and Jesus' disciples accepted him as the promised One, but he was taken from them and crucified. This dashed their hope, but on the third day he was raised from the dead and their hope revived.

When Jesus appeared to his disciples the last time, they asked, "Wilt thou at this time restore again the kingdom to Israel?" Jesus' reply was, "It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts 1:6, 7

True, some of "the times" and some of "the seasons" have since been revealed to the Lord's people, especially in these last days of the Gospel Age. We know from the signs of the times that the presence of the Lord is now a reality, but we are still waiting for the consummation of our hope of being with the Lord and of sharing in his thousand-year kingdom. Our patience is being

tested, even as was the patience of the Lord's people down through the ages.

The marginal translation of James 5:9 reads, "Groan not one against another." The implication here seems to be that there is a possibility that we may become critical of our brethren who do not see matters as we do with respect to the setting up of the kingdom. This would be due, in part, to a lack of patience.

James writes further, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." (vs. 10) All of God's holy prophets endured much because of their loyalty to God and to his messianic kingdom purpose. Paul tells us that they died in faith, not having received the fulfilment of God's promises. (Heb. 11:39) They waited patiently on the Lord, knowing that his promises were sure.

Prayer is a great help as we endeavor to wait patiently on the Lord. "Is any among you afflicted? let him pray," James wrote. He suggests the value of calling the elders of the church to pray with those who are passing through severe trials. In verse 15 we read, "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

In this verse the Greek word translated "sick" would be better translated "wearied," and it is so translated in Hebrews 12:3, which reads, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Sometimes the trials of the narrow way might well make one discouraged, or "wearied." This is a spiritual sickness that should be helped greatly by prayer. Indeed, one who is thus "wearied" may well become physically ill as a result, and if his faith and hope are restored his physical condition would automatically improve.

In our memory verse we are admonished to confess our faults one to another, and to pray for one another, that we may be healed. This is essentially what takes place at a prayer and testimony meeting, where we all acknowledge our imperfection and solicit an interest in the prayers of our brethren. And how great is the benefit received from such meetings, in terms of spiritual strength and encouragement! How much evidence we have that the prayers of a righteous man avail much!

## QUESTIONS

Why is patience needed in connection with the setting up of the kingdom?

Explain how prayers save the "sick."

## A Lesson From the Life of Daniel

THE sixth chapter of the Book of Daniel records how the prophet, because of his wisdom and prudence, was exalted to a position of great importance in the kingdom of the Medes and Persians. We read in the first few verses that King Darius set 120 princes over the kingdom. The Revised Version and Rotherham call them "Satraps," which means a governor of a province. Over these 120 province governors were set three presidents, or confidential ministers, of whom Daniel was first. To these ministers the province governors were to render an account that the king "should have no damage" or should suffer no loss.

The king became so pleased with Daniel, "because an excellent spirit was in him," that Daniel "was preferred above the presidents and princes, . . . and the king thought to set him over the whole realm." (Dan. 6:3) We are not quite sure that the king acted upon this thought, but it is worthy of note that some of these ancient kings recognized character and merit. This good judgment was shown by Nebuchadnezzar when he recognized Shadrach, Meshach, and Abednego as servants of the true God and gave them still higher positions in the empire.

Belshazzar also took no offense at Daniel's interpretation of the writing on the wall but highly honored and rewarded him for his faithful, plain, and outspoken words. And when Darius of the Medes and Persians overcame Babylon, far from destroying all the rulers, including Daniel, he apparently spared all except the king, and gave Daniel a very



high position in the empire. Doubtless, as Daniel was a prophet, the providence of God was also in this, but the king manifestly appreciated his good qualities.

Holding such an exalted office, as one of the three presidents of the empire, Daniel no doubt stood in the way of many who sought office; and, as a man of unimpeachable character, he would be in a position to defeat many schemes for personal enrichment and advancement, for those eastern countries were noted for plundering and dishonesty. Thus Daniel was sure to have made many secret enemies who would seek his downfall. From the narrative it appears that these enemies, many of whom were prominent in official life, had watched in vain to find some real cause of complaint; and that they finally concluded that if fault would be found at all, it must be because of his religion. The testimony of his enemies was, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."—vs. 5

### **Righteous Persecuted**

We are reminded here of the words of Jesus in John 3:19, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil," and in John 15:19 he told his disciples, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Paul gives a similar testimony in II Timothy 3:12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

It has been truly said, "Whosoever does well and is faithful and true, while others are dishonest and false, must expect to be opposed and hated; every effort will be made to injure his character and drag him into the mire, and to make it appear that he is no better than those who assail him." This was certainly true in the case of Daniel. The

enemies who sought his ruin were indeed filled with the spirit of Satan, whose schemes and plans seemed to come naturally to them.

Very cunningly they counseled the king that the people should recognize his exalted position. Relying on the law of the Medes and Persians, under which no decree that the king had established could be altered or set aside, these plotters succeeded in having the king appoint thirty days in which it would be considered a crime to offer a petition to any person or god other than Darius himself.

It is highly improbable that the king had so false an idea of his **own** personal importance, or that the officers believed him to be infallible; it was, rather, a matter which they suggested as a piece of statecraft, a fraud upon the people, justified, in their perverted judgment, on the grounds of national peace and security. In other words, it would help to impose a desirable restraint upon the masses. This has its counterpart in the principle behind the teaching of eternal torment. Many intelligent preachers disbelieve this teaching, but they do not discourage a belief in this false doctrine on the part of their hearers, on the principle that an evil or falsehood is justified if beneficial results are to be hoped from it.

### **Enemies Happy**

Having obtained the king's signature to the new law, the conspirators exulted in the thought that Daniel was at last in their grasp and already practically destroyed. They knew his character so well as to have no doubt that he would be faithful to his religious convictions, and thus furnish them with the opportunity to bring about his downfall. In this they were quite correct, for verse 10 says, "He went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did

aforetime." It was part of his habit of life to open the window towards Jerusalem and kneel before his God in prayer and thanksgiving.

There is a lesson we can draw from this for ourselves. Psalm 95:6 reads, "O come, let us worship and bow down: let us kneel before the Lord our maker." A "manna" comment on this is, "It is impossible for any Christian to maintain a proper, consistent walk in life, and to build up such a character and faith structure as are represented by the apostle as composed of 'gold, silver and precious stones' without prayer; more than this, without regularity in prayer—we would almost be inclined to say, without kneeling in prayer."

A proper reverential attitude toward our Heavenly Father prompts us in our private devotions to "bow down and kneel before the Lord our maker." In the busy turmoil of life, to kneel is not always possible, and we must learn to pray even when we cannot kneel in prayer. It has been said that prayer is thinking toward God. Ephesians 5:19 speaks of "making melody in your heart to the Lord," and this can be done in many everyday situations. When walking along the street we can think toward God, or when waiting for a bus we can think toward God. Prayer is doing everything as for him, and if our mental prayer covers all our daily activities we can indeed "pray without ceasing."

We are not told why Daniel had adopted the habit of private worship in so public a manner as to be generally known to the people—a manner so different from that which the Lord has commended to his followers during this age. Matthew 6:6 (Weymouth) reads, "Whenever you pray, go into your own room and shut the door; then pray to your Father who is in secret, and your Father, he who sees in secret, will recompense you." Probably the custom

of Babylon was such as to make Daniel's more open course the reasonable and proper one.

The heathen worship was more or less public and visible, and Daniel was not ashamed to let it be known that he turned his face toward Jerusalem, the typical city of God. It illustrated his faithfulness to the true God and his separation from idolatry. He was not satisfied just to close his eyes in prayer after he had retired to rest; he realized that he had a great God who was worthy of reverence and worship and he was great enough to appreciate that it was a privilege to have communion and fellowship with his Creator.

We, too, recognize that it is a wonderful privilege to worship the God of heaven; and we have additionally been granted the wonderful favor of looking to him and addressing him as our Father. We are also encouraged to come to him in time of need.—Heb. 4:15,16

Jesus gave us the formula for successful prayer when he said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The Apostle John wrote, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."—John 15:7; I John 5:14

According to a prearranged plan, the conspirators assembled at the proper time to witness Daniel's devotion, and then proceeded to the king to announce that the first one to disobey his decree, and therefore to come under its punishment, was the honored and trusted first minister of the empire, Daniel. They reminded the king that he had said that any man who made a petition to any god or man other than himself should be cast into a den of lions. When the king realized that he had been flattered into making this decree for the very purpose of destroying his most valued counselor, he was "sore displeased with himself," and he set his heart on Daniel to deliver him.—Dan. 6:14

The king sought every possible way to make void the decree or to excuse Daniel from its penalty, but the conspirators were close at hand with their arguments to prove that such a course was quite impossible. "Know, O king," they said, "that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed." (vs.15) Darius could find no way of escape; his decree must stand, so he commanded that Daniel be brought and cast into the den of lions. But Daniel's conduct at all times had been noticed and had such an effect on the king that he could express the hope, May thy God, whom thou servest continually, deliver thee. (vs. 20) He knew that Daniel worshiped God sincerely and trusted him implicitly, and this so impressed him that he had some hope that the God whom Daniel served might somehow deliver him.

Daniel's life testified, not only to his own faithfulness and character, but also to the faithfulness and character of the God he worshiped. We are instructed, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Our lives should be living epistles: many of our friends and neighbors know God only as they see and appreciate the Christian's character and manner of life.

Daniel's enemies were not content with having him cast into the den of lions. They were determined that nothing should thwart their evil designs, so a stone was laid at the mouth of the den, and this was sealed with the seals of the king and of his lords. These wicked men could not tolerate in their midst one whose life was above reproach, or who had, perhaps, on some occasions prevented them from carrying out other evil plans.

We are not told how Daniel passed the night, but we know in Whom he trusted, and we are sure that he could pray as fervently in the lions' den as he could in his own chamber. The king was troubled in mind, and his sleep

went from him. He passed the night in fasting, and it is evident that Daniel had a more peaceful night in the den than the king had in his bed. Very early in the morning Darius went in haste to the den and cried, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" The reply came, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."—vss. 20, 22

### **A "Roaring Lion"**

We are told in I Peter 5:8 of a peril that threatens Christians: "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Daniel had committed himself to the God whom he served, and this is exactly what we are instructed to do (I Pet. 5:7): "Casting all your care upon him; for he careth for you." Psalm 34:7 assures us that "the angel of the Lord encampeth round about them that fear him, and delivereth them."

God's restraining power is over everything destructive and hurtful. As God's providence over Daniel permitted him to come under the power of natural wild beasts, so he sometimes permits his faithful ones now to be exposed to hatred and misrepresentation. This was so in the case of Jesus, and he warned his disciples that they would share the same experiences, saying in Luke 21:12, "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake."

To be near Christ was to be near the fire of persecution, and the Book of Acts tells us of James, Stephen, Peter, and Paul, and we know of many others at that time and since, who suffered and died because of their faith. Peter, writing at a time when much bitter persecution was raging, wrote, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened

unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings." (I Pet. 4:12-13) "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps."—I Pet. 2:21

God was able to, and did, deliver Daniel, and he is also able to send his "angel" to shut the mouths of "lions" who would injure his people now. As the hymn says, "The God who lived in Daniel's time is just the same today." In Romans 8:38, 39 Paul testified to God's great keeping power: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

All things are subject to the One whose service we have entered through vows of consecration. In some instances it may please the Lord to grant a wonderful deliverance, as in the case of Daniel, while in other cases his providential dealings may result otherwise. He allowed Stephen to be killed by stoning, and James to be beheaded by Herod; but when Peter was in prison awaiting the same fate, an angel was sent to deliver him.

It is God who decides when we shall be delivered, and when the enemy shall appear to triumph. We must accept by faith his providences in our lives, being assured that he will grant the necessary strength and grace for every time of need. In the midst of his persecution, Stephen had the peace of God ruling in his heart to such an extent that his face was as the face of an angel: calm, serene, and unperturbed, and "he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."—Acts 7:55

We must learn that godliness, uprightness, and virtue do not exempt one from adversities and ills; indeed it is fre-

quently the case that the deeper and more complete the devotion and fidelity to God, the greater the trials. All such suffering for righteousness' sake is helpful in building up a character fitted for eternity, and all the saints used of the Lord to instruct us have stressed that "we must through much tribulation enter into the kingdom of God."—Acts 14:22

### **God's Will**

To what extent may we look for and expect divine interposition when we are in trouble, trial, or danger? The Scriptures plainly declare that true children of God may confidently look to him for help in time of need. "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand . . . for the Lord loveth judgment, and forsaketh not his saints." (Ps. 37:23-24, 28) "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." (Ps. 55:22) Jesus said, "Consider the lilies of the field, . . . if God so clothe the grass of the field . . . shall he not much more clothe you?"

Your Heavenly Father knoweth your needs. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:28, 30, 33) He also said that God is mindful of the death of a sparrow, and continued, "Ye are of more value than many sparrows." (Matt. 10:31) The Lord is overruling all the affairs of those who have truly committed themselves to him, and his promise is, "I will never leave thee, nor forsake thee."—Heb. 13:5

### **God's Purpose Served**

Whenever miracles have been wrought in the deliverance of God's people, there has always been a divine purpose to be accomplished. That purpose has been the furtherance of



his good cause in the world. Daniel was a representative of the true God and had made known both by his words and his life the greatness of the God he worshiped. It seemed best to the Lord at this particular time to preserve the life of his servant. His life work was not yet finished; visions and revelations were to be given him concerning the future of the chosen people. He was to be further used to encourage and stir up his own nation to go up to the land of their fathers, rebuild their city and temple, and resume again the worship of Jehovah in the place appointed. This miracle was God's way of witnessing to them that he was their God.

After Daniel's deliverance, the king caused all the conspirators to be cast into the den of lions, and they were destroyed. This illustrates a principle of divine justice that those who dig pits for others shall fall into them themselves. "He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."—Ps. 7:15-16

Although it is true that "now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered," we are assured that in the next age it will be different. Concerning the kingdom age the Lord said, "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies."—Mal. 3:15, Isa. 28:17

God has caused the record of Daniel—his faithfulness and his deliverance when he was so beset by his enemies that there seemed no way of escape from a violent death—to be written, that we may learn valuable lessons respecting his care and protection of those who put their trust in him alone. "He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."—Dan. 6:27

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# The God of Hope Fill You

**"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."—Psalm 42:11**

DESPITE assurances by many in high positions to the contrary, most thinking people will admit that we live in a world of fear. Fear of war, of famine, of riots, of unstable social, political, and financial conditions; fear of pain and suffering, disease and death. Everywhere there is fear, hidden all too frequently under a cloak of bravado and self-confidence, but nevertheless lurking in the background as an insidious enemy waiting to strike. In this sense, fear has always been present with us and must always hold sway in an order of life largely given over to self-indulgence and open defiance of all moral and physical restraints, a society described with graphic emphasis by the Apostle Paul as "this present evil world."—Gal. 1:4

Our Lord himself, pointing to signs which would mark his second presence, listed among them fear in men's hearts, the terrible prospect of human self-destruction, false prophets arising, and a progressive loss of love for him and his Father, even among those professing his name. When you see these things occurring, he said, then know that the kingdom is even at the door—your redemption draweth nigh.—Luke 21:26, 28

There can be little doubt in any reasonable mind that these things are now coming to pass. But very few minds are reasonable, and because of this, the signs and portents of coming change, which bring such comfort and joy to the hearts of the few, instill nothing but fear into the minds of the vast majority, who put their "trust in princes," (Ps. 118:9) and who ignorantly worship the

golden images of sin, selfishness, and corruption which Satan sets before them in dazzling array. Groping for guidance in science and philosophy, their pitiful efforts at self-salvation are exposed as futile and ineffectual, while the ruthless onward march of retributive justice spells out, in terms of inevitable disaster, the dreadful climax which must, before long, be reached, unless "those days be shortened."—Matt. 24:22

### **Not of the World**

One of the most elementary distinctions which the Christian must keep constantly in mind—and certainly one of the most important—is that relating to his standing before God, as compared with the standing of those whom our Lord describes as "of this world." This separateness is not a social, racial, or class distinction, but is a separateness of heart and mind, a spiritual relationship with God which the Scriptures describe as sanctification, or setting apart. Such relationship is clearly reflected in the wonderful prayer of John 17: "They are not of the world, even as I am not of the world. . . . I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

It is to these separated ones that the precious promises of the Word are directed. Paul says, "The God of hope fill you with all joy and peace in believing." (Rom. 15:13) His meaning is clear. Without belief in God there can be no true joy or hope. Nothing but full acceptance of God as the fountain and source of all life, and of our Lord Jesus Christ as the basis of hope for all mankind through his ransom sacrifice—nothing but this earnest belief, with all its implications, can bring us into that condition of sanctification or separation from the world which our Lord laid down as an essential part of our Christian experience when he prayed, "Sanctify them through thy

truth: thy word is truth." (John 17:17) It is in "believing" that the Christian finds joy and hope, and in no other way; for there is no other way than that opened for us by him who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

### **David Makes the Point**

As is so frequently the case the psalmist, in prophetic phrase, presents this aspect of separateness and dedication to God in terms of his own varied experience. "Why art thou cast down, O my soul?" he exclaims. "Hope thou in God: for I shall yet praise him." (Ps. 42:11) He is saying that no matter what distress might be upon him, no matter what dangers might assail him, his hope is unshaken. "I shall yet praise him"—in spite of all that may befall me, my faith remains unshaken, my hope undimmed.

The man without faith seeks desperately and in vain for hope in this fear-ridden world. It is not to be denied that there are many wonderful people in the world who make no outward profession of a belief in God, who yet devote themselves to the service of their fellows in a most praiseworthy manner. Many of these people observe the highest degree of moral rectitude and maintain standards of conduct which are not always attained in the same measure by professing Christians. It remains to be seen what place such noble men and women will have in the outworking of the divine purpose; but it is quite certain from Scripture testimony that, whatever degree of human nobility is manifested by such people, they cannot, by their works alone, find acceptance with God as members of the body of Christ—"Not by works of righteousness which we have done, but according to his mercy."—Titus 3:5

### **The Power of the Holy Spirit**

So, then, to understand the true import of the Christian hope we must recognize and acknowledge the source from

whence it comes. The Apostle Paul sums up the matter when he says, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit." (Rom. 15:13) Here is the secret, the focal point, of the Christian life, "the power of the Holy Spirit," God's own mighty power working in us and transforming us, by the renewing of our minds, into the image and likeness of our Lord and Master. This is a work subject only to our recognition and acceptance of the conditions of our covenant of sacrifice, to "be dead with him," that we might also "live with him." (II Tim. 2:11) This is the hope which the Apostle John says purifies us, even as our Lord himself is pure. Only through faith can this hope be enjoyed; only by faithfulness can it be consummated in our final acceptance into the divine family as heirs of God and joint-heirs with Christ.

To those, then, who in covenant relationship with God are striving to serve and to worship him in spirit and in truth, the Bible is full of hope—abounding in hope. To Paul, the hope of the resurrection meant literally everything. "If there be no resurrection of the dead," he says, "then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." In other words, if our hope for the future lies in a dead Christ, so far from being hopeful, we are of all men most miserable. But he sweeps the thought away with characteristic Pauline directness. Triumphantly he proclaims, "Now is Christ risen from the dead, and become the firstfruits of them that slept." (I Cor. 15:14-20) No half measures here; just a plain, straightforward, unqualified, and completely dogmatic statement of faith.

Here is hope personified in the risen Christ; hope not only for the Christian, but for all mankind; hope for the whole vast universe of God's creative work yet to be

revealed in the ages to come. This surely was in the apostle's mind when he triumphantly exclaimed that "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph. 2:4-7) This is hope, not for a day, not for a year, not for a millennium, but hope for eternity in the immense resources of his grace toward us and, through us, eventually toward all his creatures wherever they may be.

This is not to deny the logic of Paul's statement that "hope that is seen is not hope" (Rom. 8:24), for here Paul is making specific reference to the hope of salvation for the church and the world. The hope of the ages to come will be to see and to understand the glorious unfoldings of divine wisdom and power as God's work of creative love reveals an ever changing, but never ceasing panorama of perfect life in the environs of a universe completely and joyfully subjected to the will and purpose of Him who must be All in all. It must surely have been a glimpse of this stupendous hope that touched the heart of the hymn writer when, in the shadow of the loss of a loved one, he wrote:

"E'en sorrow, touched by heaven, grows bright  
With more than rapture's ray,  
As darkness shows us worlds of light  
We never saw by day."

When we compare the glorious hope enjoyed by the child of God with the precarious hopes of the world, we see how vast is the chasm between them. All men have hope of some kind unless they lose their reason—hope of peace, prosperity, health, happiness, long life. But where are these hopes today? After 6,000 years of sin, suffering, sorrow, and misery, with death in ruthless control, where is the hope of the atheist, the agnostic, the materialist,



or indeed of many professing but nonpracticing Christians, in these days of turmoil and strife? What hope have they of ending racial enmity, greed, squalor, ignorant arrogance, and callous selfishness?

What hope is it that stems from wealth and material power, from medical science and human invention, from political jugglery and bitter international rivalry? What crazy edifice of so-called peace can be reared upon the decrepit foundations of the United Nations in the face of nuclear weapons controlled by those who have no regard whatever for basic human rights and liberties? Such hopes have no anchorage; they drag in the shifting sands of human pride and self-assurance, in a quagmire of iniquity and unbridled selfishness. Well might the psalmist say, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock."—Ps. 40:2

### **Joy and Hope Set Before Us**

Only when we recognize the true import of man's failure can we, by contrast, experience that fulness of hope which comes from a recognition of our Heavenly Father's supreme sovereignty, whereby he is able to "make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (II Cor. 9:8) This leaves no margin for doubt in the mind of the consecrated child of God, whose faith is firmly grounded in the immutable promises, and whose hope is "as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." (Heb. 6:18-19) As with our dear Lord, the joy set before him was a supreme incentive to the absolute fulfilment of his Father's will, so the hope set before us purifies our hearts and intensifies our zeal as we seek to follow in his steps and thus prove ourselves worthy of the great vocation to which we are called.

How can we do otherwise than rejoice in such a hope,

implanted deep and immovable in our hearts through faith in him who was delivered up on account of our offenses, and raised for our justification! Secure in the knowledge that nothing can by any means hinder the full accomplishment of our Heavenly Father's purposes, this hope is, as Paul says, "rooted and grounded in love," so that we are "able to comprehend with all saints what is the breadth, and length, and depth, and height" of that love which passes human knowledge and comprehension, and which fills our hearts with all the very fulness of God himself.—Eph. 3:17-19

Such a hope in such a setting should surely shine forth brilliantly in every Christian life. Yet all too often it becomes dim and flickering, fearful and faltering, obscured and beclouded. How we need constantly to renew our hope by study of the Word, by prayer and communion, by fellowship and mutual help! "O may no earthborn cloud arise, to hide Thee from thy servant's eyes."

Yes, indeed, earthborn clouds of fear and doubt, envy and bitterness, strife and contention—how they can dim our hope and drag our anchor, subdue our rejoicing, and rob us of that "joy unspeakable" which fills the heart of each one who truly names the name of Christ. Let us resist, with all our might, these encroachments of the Adversary upon our spiritual life. With the psalmist we can say, "Let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them." (Ps. 5:11) Joy is founded in hope. Abandon hope, and joy must surely die. Enlarge our hope, and joy becomes increasingly real and evident. As our beloved Pastor Russell once said, "We cannot have too many rejoicing Christians."

### **Bubbling Over With Hope**

Writing to the Romans, Paul says, "May the God of your hope so fill you with all joy and peace in believing—

through the experience of your faith—that by the power of the Holy Spirit you may abound and be overflowing [bubbling over] with hope.” (Rom. 15:13, Amp. N. T.) Here is hope in abundance, an overflowing, through the Spirit, from the very throne of God. And that overflowing from God to us must result in an overflowing from our hearts to others.

We live in a world of fear and unbelief, and in such environment hope is manifestly of paramount importance. With faith and love it constitutes the abiding trio of Christian virtues that Paul enumerates in I Corinthians 13. Of itself, hope is impotent, but connected with faith, it radiates the glorious light and warmth of the Father’s own love.

The very fundamentals of our faith are laid in hope. From Abram in Ur of the Chaldees, to John on the Isle of Patmos, the clarion call of hope rings loud and clear to all those who see their calling and who hear the Master’s words, “Come unto me.” To those who humble themselves under the mighty hand of God is given the blessed assurance of final victory, when their hope, so long assailed by forces of evil, shall emerge triumphant into the very presence of him who is the God of hope, the fountain of life, the embodiment of hope for all his creatures in heaven and on earth.

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# The Path of Life

"THOU wilt show me the path of life." (Psalm 16:11) That this beautiful prophecy has direct application to the Lord Jesus, is made quite clear in Acts 2:22-28. The Heavenly Father did indeed graciously reveal to Jesus "the path of life" in which he was invited to walk. This was a path that had never been open before. It was a "narrow way," and Jesus, "being found in fashion as a man . . . humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:8) And where did this path of full consecration to do his Father's will lead? It lead to a throne beyond the veil.

Our Lord knew, during his earthly ministry, that he had been called to occupy a throne in the heavenlies; to be a kingly priest "after the order of Melchisedec." And his Father had shown him "the path" along which he must travel

throughout his earthly walk from Jordan to Calvary, if he were to attain that wondrous heavenly inheritance.

Jesus did, indeed, faithfully walk this path, this special way of life. And from that time onward, even until this day, his invitation to his disciples through the inspired Word, illuminated to our minds by the Holy Spirit, has been to follow him. "If any will come after me, let him deny himself [utterly, per Young], and take up his cross daily, and follow me. For whosoever will save his life shall lose it." In other words, He that loveth his life shall lose it. "But whosoever will lose his life for my sake, the same shall save it."—Luke 9:23, 24

This is a life of self-sacrifice. And it is as a result of our full consecration to God that we, by divine grace, are begotten by the Holy Spirit through the Word of truth, thus enabling us to understand more and more clearly the sacred plans and purposes of God, particularly as to his will concerning us individually, as

footstep followers of the Master.

### **A Wondrous Calling**

As we travel this path of life, we continually give thanks to our Heavenly Father who has called us and made us meet or sufficient, because of our faithfulness to be partakers of the inheritance of the saints in light. (Col. 1:12, 13) And we are to give special consideration to this heavenly calling, which, if we are faithful, leads to immortality. The Apostle Paul exhorts us: Consider, brethren, God's call to you. You—and it is all God's doing—are in Christ Jesus. He has become for us wisdom which is from God, consisting of righteousness and sanctification and deliverance; in order that it may be as the Scriptures say, that he who boasts, let his boast be in the Lord.—I Cor. 1:26, 30, 31

Of ourselves, we have nothing whatsoever about which we may boast; the possession of such a sense of pride would surely take us out of the path of life. But if, as fully consecrated children of God, we have truly denied self “utterly,” then pride and selfishness will have been eliminated from our hearts, and we shall

be walking closely in the Master's footsteps along the path which leads to that marvelous spiritual inheritance which God has in reservation for those who are faithful.

“To him that overcometh,” said Jesus through the Revelator, “will I grant to sit with me in my throne.” (Rev. 3:21) Meanwhile, we are to walk worthy of God, who has called us unto his kingdom and glory (I Thess. 2:12), even as we read in Ephesians 4:1-3, Diaglott: “Walk worthily of the calling with which you were called, with all humility and gentleness; with patience, sustaining each other in love; using diligence to preserve the unity of the spirit by the uniting bond of peace.”

In each of those who will overcome, and be seated with Jesus in his throne, God requires that there be developed the character-likeness of the Master—that they be “conformed to the image” of God's Son. (Rom. 8:29) This is purely an individual responsibility. Those who have become fully submissive to the divine Word will become increasingly humble, meek, loving, and kind; doing the Father's will from the heart, day by day—not their own will. Thus they

will be giving diligence in making their calling sure.—II Pet. 1:10

### **Learning by Experience**

If we are walking faithfully in this path of life, we will be learning valuable lessons from practical experiences. And if we are wise we shall, with the Lord's help, learn these lessons as quickly as possible. Jesus "learned obedience from the sufferings which he endured." (Heb. 5:8, Weymouth) The Apostle Paul also profited greatly from this process of learning by experience, and he exhorts us to see that we profit likewise. Notice his words as recorded in Romans 12:2, Weymouth: "Do not follow the customs of the present age, but be transformed by the entire renewal of your minds, so that you may learn by experience [or habitually discriminate] what God's will is—that will which is good and beautiful and perfect."

This process of learning from our experience is also indicated in Ephesians 5:8-11 (Weymouth): "There was a time when you were nothing but darkness. Now, as Christians, you are light itself. Live and act as sons of light—for the effect of the light is seen

in every kind of goodness, uprightness and truth—and learn in your own experiences what is fully pleasing to the Lord. Have nothing to do with the barren unprofitable deeds of darkness, but, instead of that, set your faces against them—convict them as evil." This will certainly require continued watchfulness and prayer.

As we daily walk this path of life, we are living epistles, known and read by others. (II Cor. 3:2-3) By our conduct, by our words and deeds, we are to "shine as lights in the world; holding forth the Word of life." (Phil. 2:15, 16) We are to be careful to give "no offence in anything, that the ministry be not blamed." (II Cor. 6:3) We are to be faithful to the instruction of our Lord that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations." (Matt. 24:14) And with it all, in the power of the Holy Spirit, we are to progress to maturity as "new creatures in Christ Jesus."—Heb. 6:1, Weymouth; II Cor. 5:17

### **Humble Submission**

As we travel along this sacred path which leads to the heavenly kingdom, the ques-

tion may arise, "But who shall enter that kingdom?" Jesus gives us the answer: "He that doeth the will of my Father which is in heaven." (Matt. 7:21) Later we have another interesting question. The disciples asked Jesus, "Who is the greatest in the kingdom of heaven?" We read that "Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."—Matt. 18:1-4

In a little child we find humility, gentleness, meekness, and implicit trust. Jesus was rich in these qualities; and we are to follow closely in his footsteps in this respect. Humble submission to the divine will is to be observed by all who would make progress in the path of life. To use another scriptural symbolism, Jesus had a lamb-like disposition. He did nothing to merit harshness or cruelty—a bruised reed would he not break. (Matt. 12:20) Yet he was led as a lamb to the slaughter, and as a sheep be-

fore her shearers is dumb, so he opened not his mouth in self-defence.—Isa. 53:7

This gentle One, this altogether lovely One, although unapproved by the world, was the spotless Lamb of God, who should take away the sins of the world. There is something very tender, very sweet, about this symbol of a lamb, and it seems appropriate indeed that John the Revelator carries the picture of a lamb onward to the wonderful throne scene in the heavenlies, as recorded in the fifth chapter. In simple, yet graphic, symbolism, John explains that he saw in the midst of the throne "a lamb." (Rev. 5:6) According to the Greek word here used, John saw "a little, or small lamb." A little lamb reminds us of meek, unresisting submission to the will of another, even when brought to the slaughter and being put to death. It is this lamb-like disposition, as manifested so faithfully by the precious Lamb of God, which serves to prepare his followers for the throne.

### **Self-sacrificing Love**

Yes, humility is a quality that is essential to the Christian, but there is something

else of paramount importance which we find in Jesus, and that is the all-embracing quality of love—that rich combination of all the various Christlike qualities. Notice how concisely Paul states it: “Love: it is the bond of the completeness.” (Col. 3:14, Diaglott) Love binds, or unites, as it were, all the Christian graces.

It seems impossible to fully describe love, but we can describe its conduct. For example, it is Christlikeness in the heart; in the tongue; in the hands; in the thoughts. It seeks to supervise all the human attributes, taking hold upon all our thoughts, words, and deeds.

According to Moffatt's rendering of I Corinthians 13:4-7, “Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient.” This is the love that is to be our pattern. Without love, we are nothing. (I Cor. 13:2) So the exhortation comes to us:

“Become therefore imitators of God, as beloved children; and walk in love, even as the Anointed one loved us, and delivered himself up on our behalf.”—Eph. 5:1, 2, Diaglott

One of our main objectives in life is to deny self utterly, and to develop a self-sacrificing love which is in harmony with the divine will, being ever mindful of the Master's words: “If a man love me, he will keep my words.” (John 14:23) It would be meaningless to say that we love the Lord, if we continue to disobey him. It is as we practice this high form of love, as manifested in Jesus, and as revealed to us by the Holy Spirit through the Word of God, that we attain to an increasing appreciation and possession of divine, self-sacrificing love.

Just as a musician is required to practice daily, if he would become proficient, so are we to practice divine love, and the doing of the divine will, every day—not merely once a week, or even less frequently—if we would make progress along the path of life. This principle is clearly set forth in I John 3:7: “He who practices righteousness, is righteous.”



## **Press Toward the Mark**

As we sincerely practice the love of Christ, day in and day out, letting this intense love rule in our heart and control us, there will be, as a result, evidence that we are developing a higher and higher standard of love such as is not common to mankind in general. For us, this high form of love is, at it were, a standard toward which we strain, as we "press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:14

It may be questioned, What actually is this "mark" toward which the apostle pressed with such diligence, in order to lay hold upon that heavenly inheritance? We may view this "mark" from two standpoints, both of which may be considered as correct. From one standpoint this mark is that of heart-likeness to God's dear Son, embracing perfection of intention, love for righteousness, for God, for the true followers of Jesus, and for the world, even including our enemies. And this degree of character development should be attained as early as possible in our Christian experience.

From the other standpoint, this mark toward which we press is the crystalization of

our character in the likeness of our Lord. Having attained a heart-likeness to Christ, we must then hold it fast, and see that in all the testings which the Lord permits to come upon us we are counted by him as overcomers not in our own strength, but in that of our Redeemer.

So we may view this mark, first, as character development, followed by the crystalization of that character. In other words, a fitly formed and fixed character in the likeness of our Lord is vital. And toward this mark, or standard, we are to press forward with all diligence, remembering the words of Jesus, through the Revelator: "To him that overcometh will I grant to sit with me in my throne."—Rev. 3:21

## **A Grand Testimony**

It is by overcoming ourselves, as we are exhorted in the holy Scriptures, that we are able with divine help to overcome also the world and the Adversary. It is in losing self, as Jesus directs, that we gain all that is promised to us, including his sweet, inspiring fellowship here and now, and also for all eternity beyond the veil. It is as a result of being "new creatures

in Christ Jesus," living and wonderful Friend, and can walking in him and with him; gladly and gratefully testify that we know him as a most from the heart:

"I have a Friend so precious,  
 So very dear to me,  
 He loves me with such tender love,  
 He loves so faithfully;  
 I could not live apart from him,  
 I love to feel him nigh,  
 And so, we dwell together,  
 My Lord and I.  
 He knows how much I love him,  
 He knows I love him well;  
 But with what love he loveth me  
 My tongue can never tell.  
 It is an everlasting love,  
 An ever rich supply;  
 And so we love each other,  
 My Lord and I.  
 Sometimes I'm faint and weary,  
 He knows that I am weak;  
 And so he bids me lean on him,  
 His help to gladly seek.  
 He leads me in the path of life,  
 Beneath a heavenly sky,  
 And so we walk together,  
 My Lord and I."

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## BRITISH SPEAKERS' APPOINTMENTS

<b>C. A. CORNELL</b>		<b>E. T. NADAL</b>	
Latchford	June 30	Portrush	June 1-3
		Dewsbury	Saturday, July 20
<b>J. H. MURRAY</b>		<b>E. ROBERTS</b>	
Portrush	June 1-3	Portrush	June 1-3
Liverpool	July 6	<b>C. WARD</b>	
Latchford	28	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.

## The 1968 General Convention

### Bloomington, Indiana, August 10-15

TIME marches on, and soon the brethren will again be gathering at Indiana University for another six-day annual convention. Already the program committee appointed by the brethren assembled at last year's convention has met, and has drafted the program for this year, and we have received a blessing from contemplating the many good sessions provided. We are confident that each meeting will contribute toward drawing those assembled nearer to the Lord, and to giving them a renewed determination to press on in the narrow way of sacrifice to the glory of our Heavenly Father and his beloved Son, Christ Jesus.

In drafting the program the committee first of all chose a theme text. This year that text will be the words of the beloved Apostle Paul: "For to me to live is Christ, and to die is gain." (Phil. 1:21) The first clause of this text—"For to me to live is Christ"—will be displayed on the platform banner. Paul had always been a firm believer in Jehovah, the God of Israel, and from the time of his conversion on the Damascus road, when the eyes of his understanding were opened to recognize that Jesus was God's promised Messiah, his life became centered in him.

To Paul, Jesus was the crucified Christ, and he counted it a privilege, symbolically speaking, to be "crucified" with him. In another epistle he wrote, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the

faith of the Son of God, who loved me, and gave himself for me.”—Gal. 2:20

Paul’s love for Christ, and his devotion to the messianic cause, was so wholehearted that he gladly endured weariness and persecution, as daily he laid down his life in the great divine cause. At times he was confronted with tests which involved his very life, and he always met these challenges with fortitude, knowing that the Master whom he served had shown the way, and to no degree would he depart from this course of sacrifice. When he was warned not to go to Jerusalem on a certain occasion because bonds and imprisonment awaited him, Paul said to his friends, “What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.”—Acts 21:13

### **The Apostle Paul**

Paul was one of the Lord’s chosen twelve apostles—those referred to in Revelation 21:14 as the twelve foundations of the New Jerusalem. In his arrangements for the building up of the body members of The Christ, God has provided various ministers. Paul explains that these were given to the church by Jesus when he returned to the heavenly courts after his resurrection. He wrote, “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.”—Eph. 4:11-14

The pastors, teachers, and evangelists throughout the age have had an important function in the teaching and

admonition of the Lord's people. How much we have appreciated the ministry of that special pastor whom the Lord raised up at this end of the age! It has often been said of him, and properly so, that he served as an index finger to point to the Word of God. But as for Paul and the other apostles, and the prophets, and our Lord Jesus Christ, their messages ARE the Word of God—that infallible Word upon which we depend as our authority with respect to all truth pertaining to God's great plan of salvation.

None of the infallible servants of God made mistakes which need to be adjusted with the passing of time. This should be a great source of encouragement to all the Lord's people who lean upon the Word of God for support in their every time of need. God's infallibly stated promises are sure. Paul wrote, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)" —Heb. 10:23

### **God's Work**

It was while Paul was in prison in Rome that he wrote the words of this year's convention theme text. When this zealous and fearless servant of God went to Jerusalem against the advice of his friends he was arrested as they had forewarned, and after many trying experiences this led to his imprisonment in Rome. Paul accepted this providence of the Lord as an experience that would "work together for good" to him as a new creature in Christ Jesus.

Paul realized at the same time that the brethren with whom he labored would feel a sense of loss in the fact that his personal fellowship and assistance could not—for a time at least—be enjoyed by them. In view of this he assured the Philippian brethren that the Lord would continue to take care of them, and without his being present with them in person. He said in his letter that he was "confident of this very thing, that he which hath begun a good

work in you will perform it until the day of Jesus Christ.”  
—Phil. 1:6

Paul knew of his position of authority in the church. He knew that he was one of the apostles of the Lamb, but he knew also that despite the honor and authority bestowed upon him, it was the Lord who had begun the good work in the minds and hearts of the Philippian brethren. Paul knew also that since it was the Lord who had begun that good work, the Lord was able to finish the work without his help. Thus this great soldier of the cross, who later in the epistle said, “For to me to live is Christ, and to die is gain,” acknowledged humbly that the Lord did not really need him, and that to die in the messianic cause is a privilege. May we all endeavor to esteem ever more highly this blessed privilege—“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.”—Phil. 1:29

### **The Theme Song**

The theme song for the convention will be Number 15 in “Hymns of Dawn”—“Hope in Christ.” The first stanza of this hymn reads, “Ask ye what great thing I know that delights and stirs me so? what the high reward I win? whose the name I glory in?—Jesus Christ the Crucified.” As the representative of the Heavenly Father, Christ should be everything to us, his followers. The Scriptures speak of him as our Advocate, our High Priest, our Good Shepherd, our Teacher, and our Guide. Christ is our All in all, and we trust that the convention—its discourses, and the fellowship of the brethren which it will provide—will help all who attend to realize more than ever the importance of Jesus in the plan of God, and in their own lives as his followers.

### **Special Sessions**

As usual, there will be certain special sessions of the convention. One of these will be the baptismal service on

Wednesday evening. As a result of the general witness work conducted by the brethren, people are still coming into the truth, and in this we rejoice. Naturally the baptismal service is a special one for those who are taking the step of water immersion to indicate that they have made a full consecration to know and to do the Heavenly Father's will. And it should be special also for those who in past times have symbolized their consecration to be dead with Christ. It is a time for the renewal of our consecration, of rededication to follow in the footsteps of the Master; and we trust that all the brethren present will take advantage of this aspect of the baptismal service.

### **The Public Meeting**

A public witness has been arranged for the Sunday evening session of the convention. A one-hour color film will be used for this witness. The film will be a new one, and based on pictures recently obtained in Israel. This is a film which, we believe, will be especially appreciated by the brethren, and we trust that it will also be an effective witness to the public.

This public witness feature of the convention will afford an opportunity for all those to participate who can, in that circulars will be available for advertising it, and an opportunity will be given to take part in the work of distribution. So come prepared to help with the advertising of the public meeting as well as to enjoy it yourself.

### **Theme Discourses**

It is the desire of the convention committee that the theme text will be more than just a good text of Scripture which appears on the printed program. Accordingly, arrangements have been made for five special sessions in which the various aspects of the theme text will be discussed. The first of these will be on Sunday morning, when

an able brother will give the theme address of the convention.

The second of these sessions will be held on Monday evening, when six brethren will discuss the general topic, "Living for Christ." This subject will be divided into six categories, as follows: "Paul's Conversion and Early Ministry," his "First Missionary Journey," his "Second Missionary Journey," his "Third Missionary Journey," his "Arrest and Court Appearance," "To Rome and Prison." Surely this will give us a comprehensive cross section view of Paul's travels and general ministry, and help us to better realize what he meant when he said, "For to me to live is Christ, and to die is gain."

The third special session on the theme text will be held on Tuesday afternoon, when four brethren will discuss the general topic, "The Teachings of Christ." The purpose of this discussion is to remind us of Christ's teachings, and what Paul had in mind as Christ's place in the plan of God when he wrote, "For to me to live is Christ." The four brethren taking part in this session will discuss, in turn, "Christ's Teachings on Character," "Christ's Teachings on Prayer," "Christ's Teachings on the Kingdom," and "Christ's Teachings on Prophecy."

The fourth special session on the theme text will be in the nature of a panel discussion participated in by five brethren. The general topic before the panel will be, "How We Live with Christ." The breakdown of this topic will pertain to "Character," "Sacrifice," "Service to the Brethren," and "Witness to the World." This should be an encouraging session of the convention. It is scheduled for Wednesday afternoon.

The fifth and final of these special sessions dealing with thoughts suggested by the theme text will be held on Thursday afternoon, when four brethren will discuss the topic, "Examples of Christ." To all his faithful followers



Jesus' life is an example in "Humility," in "Faith," in "Zeal," and in "Trial and Sacrifice." Paul's statement, "For to me to live is Christ, and to die is gain," comprehends our following the example of Christ in all these facets of his life of faithful devotion to the doing of his Heavenly Father's will. We trust that this discussion will stimulate us all to a firmer resolve to follow our Master faithfully, even unto death. Paul admonished the brethren to follow him as he followed Christ, and when the convention is over it is our hope that the brethren attending will return to their homes more determined than ever before to keep the example of Jesus before them and, like Paul, to rejoice in their opportunity of living for Christ, and of being planted together in the likeness of his death.

### **Testimony Meetings**

Six testimony meetings have been scheduled for the convention. Our observation is that testimony meetings are especially appreciated at the General Convention. The public address system in the auditorium is excellent, which means that the testimonies will be well heard by all. Even those who do not have strong voices will be heard, and their testimonies appreciated.

Our suggestion is that the brethren come to the convention prepared to encourage the others by their testimonies. Have in mind some outstanding experience of the year, or even longer ago, which was a great blessing to you, and at one of the testimony meetings of the convention, share it with your brethren. They also will rejoice.

### **The Tie that Binds**

In addition to the large number of discourses, and the special features of the convention, ample time has been provided on the program for the general fellowship of the brethren. Besides the half-hour intermissions during the day, there are the opportunities of fellowship three times a

day as the brethren partake of the temporal food served by the university. This fellowship will naturally be centered in Jesus, our Head and King, and our oneness in him.

From the days of the Early Church even until now, Satan has been going about as a roaring lion seeking, among other things, to disrupt the unity of those who are sincerely endeavoring to follow in the footsteps of Jesus. One of his methods of attack is through fear, endeavoring to frighten the brethren with the suggestion that they are in danger of being led out of the truth. Coupled with this is overemphasis of nonessential viewpoints of truth resulting at times in agitation and a marring of the true spirit of fellowship which the brethren should be enjoying in Christ.

Let us go to the convention armed with love, and the desire that more than ever before we will experience that blest "tie that binds our hearts in Christian love." We feel sure that everyone at the convention will be there for the one purpose of doing all possible to build up the brethren in our most holy faith. Since this will be true, we can all enter into the sweet privilege of fellowship and thereby encourage one another to greater zeal and faithfulness as each and all become more and more determined to live for Christ, and for Christ alone.

All of the brethren are learning to know the Lord and the teachings of his blessed Word more clearly as the days go by. We are all grounded in the great fundamentals of the divine plan, and what a joy it is, as we fellowship with one another, to be helped to understand some of the finer details of truth more clearly. This is in keeping with Peter's admonition to grow in grace, and in the knowledge of our Lord Jesus Christ.—II Pet. 3:18

### **Prayer**

It is appropriate that the brethren everywhere—those who plan to attend the General Convention, and those who

cannot attend— should pray for the Lord's rich blessing upon this gathering of his people. Thus through prayer we can all have a share in the blessings of the convention. Let us pray that the Lord will give strength unto his people; that he will help them to be emptied of self and filled and guided by his Spirit in their understanding of his will for them. All in all we are looking forward to enjoying rich blessings in the Lord at Bloomington.

Application forms for accommodations will be found on pages 63 and 64, together with details of costs, etc. Send in your application as soon as possible. While rooms will be provided for those who do not request them in advance, there will in such cases be an extra charge. We urge that if possible you send in your application for accommodations on or before the first of August.

Plan now to attend this year's General Convention!



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## FREEDOM FROM FEAR

To be discussed by

### "FRANK AND ERNEST"

KMEO—740 kc.—8:30 A. M.

Sunday, June 16

Tune in this vital discussion, and send for a free copy of the booklet, "Our Lord's Return." Address:

"FRANK AND ERNEST"

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

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## 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.

**SPECIAL CIRCULARS:** On Sunday, July 21, the "Frank and Ernest" broadcast should be of unusual interest to the public. Special circulars are being prepared to announce this discussion, and these will be supplied free in any quantity desired. Send your request for these free circulars to, The Dawn, East Rutherford, New Jersey 07073.

## LETTERS OF APPRECIATION

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### **No Other Savior**

Dear Sir: I would like to continue receiving The Dawn Magazine; it is to me like the manna from heaven. I get together with my many friends and read the articles, and we are all enlightened. There is no other Savior and Redeemer than Jesus.—Macedonia

### **More and More Clear**

Dear Friends: Christian greetings! I am very pleased to have received the literature you sent to me some time ago. I also thank you for the book, "The Divine Plan of the Ages," which I have just received, and which I am sure will be equally interesting and helpful to me. Many important texts of Scripture which at one time puzzled my mind, are now being made

more and more clear to me through your valuable publications; and I feel confident that I shall be privileged to gain even more light and understanding from your volume which I have just received. Thank you very much for your wonderful service.—Ghana

### **Blessed by Spiritual Food**

Dear Brethren: Enclosed is a postal order for The Dawn Magazine, and for the general fund. I do give thanks to our Heavenly Father for the rich spiritual food we receive from The Dawn from month to month. It is a wonderful blessing. May the Lord richly bless all of you who are engaged in this glorious service. With much love in the Lord.—Scotland

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## **ANOTHER PILGRIM FINISHES COURSE**

Brother Harry Herrscher, of Phoenix, Arizona, has finished his course, being faithful, we believe, unto death. He embraced the truth in 1905 while living in the metropolitan area of New York City. Brother Herrscher was tireless and self-sacrificing in his service of the Lord, the truth, and the brethren. He is known by many brethren throughout this country and Europe, having served as a pilgrim under the auspices of The Dawn. Brother Herrscher died at the age of eighty-one, and is survived by his wife, Laura, and by two sons, Emile and John, to whom we extend our deep sympathy.

### **A Refreshing Start**

Dear Sirs: I have just enjoyed the program, The Bible Answers on TV. It is so refreshing to start the morning with word from that wonderful book, The Bible. Will you please send me the booklet, "Hope Beyond the Grave."—Alabama

### **Comforted**

Dear Sir: I enclosed twenty-five cents for which please send me twelve copies of the booklet,

"Hope." This has been the most comforting message I have had. Eight months ago my oldest and beautiful daughter was killed in a head-on automobile accident. She was a nurse, much loved and needed. It has been very hard for me to accept. I had lost my husband in death just seventeen months previously. Perhaps with the extra "Hope" booklets, I can help others in their bereavement. I thank you for such fine information.—New Hampshire

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## **WEEKLY PRAYER MEETING TEXTS**

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**JUNE 6**—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life."—Luke 21:34 (Z. '95-201 Hymn 145)

**JUNE 13**—"I shall be satisfied, when I awake, with Thy likeness."—Psalm 17:15 (Z. '95-251 Hymn 105)

**JUNE 20**—"Love not the world,

neither the things that are in the world. If any man love the world, the love of the Father is not in him."—I John 2:15 (Z. '96-67 Hymn 256)

**JUNE 27**—"Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us."—II Corinthians 1:21, 22 (Z. '96-212 Hymn 21)

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### **PILGRIMAGE TO AUSTRALIA AND NEW ZEALAND**

In September Brother Edward Fay will go to Australia and New Zealand to serve the brethren in those distant countries. He will appreciate an interest in the prayers of all the brethren, that his services may be to the glory of the Lord and a rich blessing to those to whom he ministers. Brother Fay will be accompanied by his wife, Lillian.

## SPEAKERS' APPOINTMENTS

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

<b>LEVI JACOBS</b>		<b>E. K. PENROSE</b>	
Wallingford, Conn.	June 16	Winnipeg, Man.	June 2
<b>G. M. JEUCK</b>		Kirkness, Man.	3
Catawissa, Pa.	June 16	Fergus Falls, Minn.	4
<b>A. H. KRUMPOLT</b>		Parkers Prairie, Minn.	5
Dortmund, Germany	June 1-3	Minneapolis, Minn.	6
Hannover, Germany	4	(Cedar Ave.)	
Berlin, Germany	5, 6	Minneapolis, Minn.	7
Lauf-Pegnitz, Germany	7, 8	(Fillmore)	
Ludwigshafen, Germany	9	Withee, Wis.	9
Sulzbach-Heilbronn, Germany	10, 11	Wausau, Wis.	10
Baltimore, Md.	June 23	Plover, Wis.	11
Philadelphia, Pa.	23	Milwaukee, Wis.	12
<b>R. J. KRUPA</b>		Beloit, Wis.	13
Allentown, Pa.	June 2	Clinton, Iowa	14
Waterbury, Conn.	9	LaSalle, Ill.	16
<b>J. Y. MAC AULAY</b>		<b>LEO POST</b>	
Sayville, N. Y.	June 2	Paterson, N. J.	June 16
New London, Conn.	16	<b>H. W. PRICE</b>	
<b>HARRY PASSIOS</b>		The Dalles, Oreg.	June 2, 3
Son Francisco, Calif.	June 1, 2	Portland, Oreg.	4, 5
(Asilomar)		Salem, Oreg.	6, 7
Palo Alto, Calif.	3	Lebanon, Oreg.	9
Antioch, Calif.	4	Salt Lake City, Utah	11, 12
Son Francisco, Calif.	5	Pueblo, Colo.	14
Sacramento, Calif.	6	Colorado Springs, Colo.	15
Salem, Oreg.	9	Denver, Colo.	16, 17
Lebanon, Oreg.	10	Fort Collins, Colo.	18
Portland, Oreg.	11	Laramie, Wyo.	19
Tacoma, Wash.	12	Bosler, Wyo.	20, 21
Bremerton, Wash.	13, 14	Grand Island, Nebr.	23
Seattle, Wash.	16	St. Joseph, Mo.	25, 26
Victoria, B. C.	18, 19	Kansas City, Mo.	30
Duncan, B. C.	20	St. Louis, Mo.	30
Nanaimo, B. C.	21	<b>H. J. TIEMEYER</b>	
Vancouver, B. C.	23	York, Pa.	June 9
Bellingham, Wash.	24	<b>F. S. WASSMANN</b>	
Spokane, Wash.	25	Allentown, Pa.	June 2
Sagle, Idaho	26, 27	Lynchburg, Va.	June 12
Portland, Oreg.	30		

Knoxville, Tenn.	June 13	Lamesa, Tex.	June 23
Birmingham, Ala.	June 14	Phoenix, Ariz.	June 27
Mobile, Ala.	June 15	<b>W. N. WOODWORTH</b>	
Lake Charles, La.	June 18	Allentown, Pa.	June 2
Shreveport, La.	June 19	Silver Creek, Nebr.	22, 23
Houston, Tex.	June 20	San Francisco, Calif.	26
San Antonio, Tex.	June 21	Los Angeles, Calif.	30

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

<b>GEORGE BALKO</b>		<b>LUDLOW LOOMIS</b>	
Dequesne, Pa.	June 23	St. Louis, Mo.	June 16
Pittsburgh, Pa.	30	<b>EDWARD G. LORENZ</b>	
<b>FRANK BOYCHUK</b>		Riverside, Calif.	June 16
Virdeu, Man.	June 23	Ontario, Calif.	16
<b>DAVID A. BRUCE</b>		<b>ADAM MISKAWITZ</b>	
Hawthorne, Calif.	June 9	Saginaw, Mich.	June 16
<b>C. M. CHUPA</b>		<b>D. J. MOREHOUSE</b>	
Adrian, Mich.	June 16	LaSalle, Ill.	June 16
<b>L. P. DAVIS, JR.</b>		<b>MICHAEL R. NEKORA</b>	
Fresno, Calif.	June 9	Gilroy, Calif.	June 23
<b>EDWARD E. FAY</b>		<b>H. W. OSTRANDER</b>	
San Luis Obispo, Calif.	June 16	Sacramento, Calif.	June 9
<b>THOS. C. FAY</b>		Bakersfield, Calif.	16
San Diego, Calif.	June 9	<b>G. R. POLLOCK</b>	
<b>JOSEPH FENCHAK, JR.</b>		Hawthorne, Calif.	June 23
Pittsburgh, Pa.	June 16	<b>GILBERT L. RICE</b>	
<b>KEN FERNETS</b>		Covina, Calif.	June 23
Saskatoon, Sask.	June 9	<b>JOHN TRZYNA</b>	
<b>IRVING C. FOSS</b>		Gary, Ind.	June 16
Santa Ana, Calif.	June 9	<b>J. I. VAN HORNE</b>	
<b>STEVE GOWRYLUK</b>		Duquesne, Pa.	June 2
Fisher Branch, Man.	June 2	<b>E. G. WYLAH</b>	
<b>G. HOMER HAMLIN</b>		Miami, Fla.	June 9
Palo Alto, Calif.	June 9	<b>IRWIN WYSOCKI</b>	
<b>ARTHUR JEZUIT</b>		Duquesne, Pa.	June 30
Minneapolis, Minn.	June 16	<b>HOWARD YOUNG</b>	
(Cedar Ave.)		E. Liverpool, Ohio	June 9
<b>DAN KARUTSKY</b>		Connellsville, Pa.	16
Star City, Sask.	June 16	Monessen, Pa.	23
<b>DANIEL KAZIAK</b>		<b>L. W. ZBIK</b>	
Western Michigan	June 9	Saginaw, Mich.	June 2
<b>HENRY KWOLEK</b>		London, Ont.	9
Chatham, Ont.	June 16		

## CONVENTIONS

**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, Calif.

**ALLENTOWN, PA., June 2**—Americus Hotel, Sixth & Hamilton Sts. Mrs. Esther Getz, 131 S. Jefferson St.

**MINNEAPOLIS, MINN., June 2**—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

**CHARLOTTE, N. C., June 8, 9**—Charlottetown Mall Community Hall, S. Independence Blvd. Mrs. Arthur B. Hyde, Route 1, Box 565-A, Mt. Holly, N. C.

**JACKSON, MICH., June 8, 9**—IOOF Hall, 789 Woodworth Rd. Mrs. Ralph Gaunt, 510 Golf Ave.

**WATERBURY, CONN., June 9**—Waterbury Girls' Club, 35 Park Place. Miss Anna Tsimonis, 227 Willow St.

**DAYTON, OHIO, June 15, 16**—The Terrace, Montgomery County Fairgrounds, 1043 S. Main St. Mrs. Alvin Raffel, 6720 Mad River Rd.

**FAYETTEVILLE, ARK., June 15, 16**—Downtown Motor Lodge, 21 S. College Ave. Mrs. Edward Conrad, Route 4, Box 255, Springdale. Ark.

**CINCINNATI, OHIO, June 23**—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Margaret Ellis, R. 1, Box 71, Melbourne, Ky.

**GARY, IND., June 16**—Indiana University Northwest Campus, 3400 Broadway. Mrs. Esther Ledwinka, 5825 Nicholson Rd.

**MINNEAPOLIS, MINN., June 16**—IOGT Hall, 2922 Cedar Ave. Mrs. D. Borowiec, 10410 Fifth Ave. Circle.

**PONTIAC, MICH., June 16**—YWCA, 269 W. Huron St. Mrs. Alice Mondo, 1948 Oakside Ct., Union Lake, Mich.

**SILVER CREEK—GRAND ISLAND, NEBR., June 22, 23**—Strickland Farm, near Silver Creek. Miss Marguerite Rosswick, 1317 W. Sixth St., Grand Island, Nebr.

**CHICAGO, ILL., June 23**—Centrol Masonic Temple, 912 N. LaSalle St. Mr. E. Jezuit, 4327 S. Christiana Ave.

**CINCINNATI, OHIO, June 23**—YWCA, Ninth & Walnut Sts. Mrs. W. N. Poe, One W. Ridge Place, Newport, Ky.

**WINNIPEG, MAN., June 29-July 1**—Mrs. Sharon Gowryluk, Kirkness, Man.

**BUFFALO, N. Y., June 30**—Kenmore Branch YWCA, 2756 Delaware Ave. Mr. Allon Mac Alister, 37 Clifford Heights, Amherst, N. Y.

**LOS ANGELES, CALIF., July 4-7**—Mr. A. W. Abrahamsen, 700 S. Hobart Blvd., Apt. 207

**CANORA, SASK., July 5-7**—Mrs. Doris Karutsky, Box 152, Stenen, Sask.

**DETROIT, MICH., July 5-7**—Armenian Cultural Bldg., 22011 Northwestern Highway, Southfield, Mich. Mr. Henry Kwolek, 38231 Richland, Livonia, Mich.

**NEW BRUNSWICK, N. J., July 6, 7**—Douglass College, Hickman Hall, St. George Ave. Mrs. Mark Kandel, 846 Van Buren Ave., Elizabeth, N. J.

**PORCUPINE PLAIN, SASK., July 9, 10**—Porcupine Plain Community Hall. Mrs. Steve Svab, Box 357.

**PRINCE ALBERT, SASK., July 12-14**—Arcade Hall, 107 Eighth St. E. Mrs. Janet Jinjoe, 428 - 13 Street E.



# RESERVATION FORM

## BIBLE STUDENTS GENERAL CONVENTION

Indiana University, Bloomington, Indiana

August 9—August 15, 1968

Put an X in each day's square for which you will require lodging:

Aug. 9	Aug. 10	Aug. 11	Aug. 12	Aug. 13	Aug. 14	Aug. 15
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Each night of lodging will provide meals as follows:

August 9: Lodging and breakfast

August 10—August 14: Lunch, supper, lodging, breakfast

August 15: Lunch, supper, lodging, (breakfast extra)

Write below the name of the person making the reservation and the address to which the confirmation is to be sent:

Name:

Number and Street:

City, State, and Zip code:

Names of all of the other persons included in this reservation:  
(Give age if 18 years old or less)

SPECIAL NEEDS BECAUSE OF PHYSICAL CONDITION:

If a group of guests wish to be assigned to rooms near each other, the reservation forms of all persons involved must be sent together and the sharing for twin rooms should be given.

### **RATES**

The charge for the whole period from lodging August 9 through lodging on August 15 (breakfast on Friday, August 16 not included) will be:

Twin bedded Room, per person:

Adults: \$46.50

Children: (2 to 7 years) \$26.80

Children: (7 to 19 years) \$35.50

Single Room: Adults only, \$56.00

Breakfast on Friday morning, August 16, is not included in the full-time charge. It is optional, cost 60¢, and should be arranged for at the time of checking into Forest Quadrangle.

### **DAILY RATES**

Twin bedded Room, per person:

Adults: \$6.50 per day plus \$1.00 for first day

Children: (2 to 7 years), \$4.05 per day plus 50¢ for first day

Children: (7 to 19 years), \$5.50 per day plus 50¢ for first day

Single Room: Adults only, \$8.50 per day

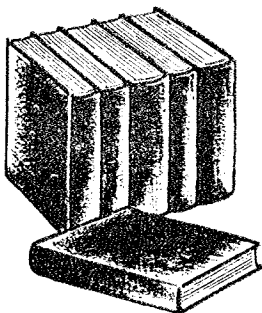
The minimum charge is for one night's lodging and three meals, except as noted under August 9 and August 15 above. There will be a service charge of \$1.00 for all reservations that are made after the beginning of the convention at noon, August 9. This will apply only to those persons who have not made reservation prior to that date.

All prices subject to 2% sales tax.

Send this reservation request to:

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to us the
<b>SCRIPTURES</b>
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