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Highlights of DAWN

Where is God in Our World's Trouble?

WHERE is God in our world's trouble? This question is a proper one. Many men in high places are spending much thought and effort to remove the threat of war. Our generation realizes a nuclear holocaust could destroy civilization. We know because we have seen a sample of this deadly type of destruction.

On August 6, 1945 one bomb that was dropped on one city in Japan forever changed the future and possible fate of every living thing on the face of the globe. That one bomb killed—directly or indirectly, at once or in time—around 200,000 men, women, and children. They were blasted to bits, or crushed, or suffocated; they were stricken with radiation sickness, or simply fried to death in a man-made temperature that, for one awful moment, exceeded that which exists on the surface of the sun.

However, that moment of horror did not stop man from continuing the making of such devices. Senator Symington of the U.S. Armed Services Committee has stated appalling facts about our nuclear arsenal. He said the United States nuclear stockpile is equal to 615,365 "Hiroshima bombs." Of course most are larger than the first one exploded. However, if one were to detonate each day a Hiroshima-size bomb, it would take 1,690 years before such a stockpile could be used.

We realize Russia, no doubt, has a similar stockpile of such destruction. But Senator Symington also states the United

States and Russia “are enlarging their stockpile each day of the year.” Why does not God intervene?

In spite of the advancement of knowledge in these days, the majority of men are still ignorant and unlearned. In this enlightened day, two-thirds of the world’s population do not have the equivalent of one nutritious meal a day, nor shoes to wear, nor a bed on which to sleep. With the world hungry, we are increasing so rapidly in numbers that in 43 years, according to Dr. Luck of Stanford University, our population will be doubled. Ever since history has been recorded man has been plagued with war. Pestilence has stalked the earth. Sickness and eventual death face every being who is born. Really, the question should not be, “Where is God in our world’s trouble?” referring to the present crisis, but, “Where has God been through the countless centuries that man has lived, suffered, and died?”

God specifically promises to intervene in the troublous affairs of earth. Among the many of such prophetic assurances we will read just two. The first is found in Psalm 46, verses 9 and 10. “He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen. I will be exalted in the earth.” This is a positive statement and it foretells God’s imposed disarmament.

The second scripture presents virtually the same sentiment but enlarges somewhat concerning what follows this disarmament. It is, “And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.” (Micah 4:3-5) The concluding phrase of the prophecy, “for the mouth of the Lord of hosts hath spoken it” becomes a

special type of guarantee to a believer in the Bible. This is because in Isaiah 55:11 the Lord states to the prophet, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Hence, when God states that the mouth of the Lord of hosts has spoken it, it becomes, in a sense, his special guarantee.

When thoughtful people read these promises of God's intervention, his plan to stop the trouble, some may ask, "If God plans to stop it, why did he let it start in the first place?" To understand this we must determine why sickness, death, and trouble started, and upon what basis God can stop it. We read in Romans 5:12, "Wherefore, as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." This, of course, describes the original sin of our first parents, Adam and Eve. Because of that disobedience, we were all condemned to death while we were yet in the loins of Adam.

The account in Genesis informs us that Adam and Eve were created perfect and placed in a garden of perfection eastward in Eden. None of us has ever seen a perfect human being, but we can somewhat visualize what such would be like. Imagine a young man in his early twenties with the well-formed body and supple grace of an athlete. Not only would a perfect man be noble of feature and superbly proportioned physically, but in addition there would be perfection of intellect. Occasionally we observe or read of a genius in music or mathematics, or some other line. Adam had mental capacity beyond all these, and in every field of thought. His helpmate, Eve, exquisitely beautiful, was his feminine counterpart. Adam was told that if he obeyed God he would live, but if he disobeyed, "Thou shalt surely die."—Gen. 2:17

The story is old and familiar. They disobeyed and were forced out of the Garden into the unfinished earth, as is stated in Genesis 3:22, "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." Evidently

in the fruit of the Garden was the perfect food required to sustain continual healthy human life. As is now suspected, the dying process that operates in man results from the absence of some necessary nutriment or nutriments yet unknown.

When our first parents were cast out of the Garden, God also stated, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee." (Gen. 3:17,18) In a sense, when the sentence was made it was as though God turned his back to man. The phrase, "Cursed is the ground for thy sake," at first seems strange. But when we give it thought we can see why such was for his sake. We recognize that man in his undone, sinful condition is better off when busy. We have coined a phrase to illustrate it; that is, "Idleness is the Devil's workshop." Some believe the mounting instances of juvenile delinquency are due in some part to the young having too much time at their disposal.

"Cursed is the ground for thy sake." How much in evidence is this! Each continent has its vast desert region, such as our own great southwest desert, the steppes of Asia, the lifeless plateaus of Tibet, the barren Sahara, and the stubborn bush country of Australia. Also the steaming jungles of the tropics and the contrasting frozen wastes contribute to create problems to man in his search for food. He is hungry!

It was not too long after Adam and Eve's expulsion from the Garden eastward in Eden that they saw the spectre of death in one of its most awful forms. This was when they discovered the lifeless, battered body of Abel, slain by their son Cain. It has been given to but few people to pass through such an ordeal, where one of their children has slain another of their family. It was the beginning of violence through envy. Adam, being near perfection, lived many years; but finally, as God had decreed, death came upon him.

Probably as he neared the time of death he was surrounded by his offspring who observed the sick and stricken man. No

doubt all of them were aware that his death and that of all others came because of his disobedience. So all mankind dies. As the sentence is carried out, some for a few brief years have what is called health. Others grope in darkness. Some drag crippled, misshapen bodies through life, while some live out their years with tormented minds. Yes, mankind has come to understand full well the sentence, "Dying, thou shalt surely die."

Although God figuratively turned his back on the human family when Adam disobeyed, yet his love was operative. This becomes most manifest when we read the familiar words of Jesus, recorded in John 3:16. It reads: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

When he stated that God so loved the world, it meant that the Heavenly Father had devised a way for man to be released from the sentence of death. God's arrangement for this release is made manifest in a statement of Paul, reported in I Corinthians the 15th chapter, verses 21 and 22: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." It is stated that the death of Jesus would in God's sight offset Adam's condemnation.

Before we consider how this is done, let us note some facts concerning Jesus. According to the Bible, he was the first being God created. This is stated by him in Revelation 3:14, where Jesus identified himself in this fashion: "These things saith the Amen, the faithful and true witness, the **beginning of the creation of God.**" The Apostle Paul confirms this in Colossians 1:15-17, where, in speaking of Jesus he says that he is "the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him."

Thus we are told that after Jesus was created, the first-born of every creature, the Father committed to him the project of creation. Hence we realize that Jesus in his prehuman life was the most glorious being, next to God, and his existence reaches far back into eternity—beyond that point when the galaxies of stars were created. With such appreciation of him we realize better what is meant when we read that for our sakes he who was rich became poor. (II Cor. 8:9) Why, though, was it necessary to have his life transferred to earth?

The matter becomes clear when we read Paul's words in I Timothy 2:5 and 6: "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." The word "ransom" is translated from a Greek word "antilutron" which could be more specifically rendered, "a corresponding price." This definition, along with the scripture previously read from I Corinthians 15:21 and 22, makes the matter clear. The entire race was condemned in one perfect man, Adam. "For as in Adam all die." Because this was a just sentence of God, it could not be rescinded unless he were willing to let another take Adam's place in death. This God was willing to do and even planned, as indicated in the words of Jesus, "For God so loved the world, that he gave his only begotten Son." Yes, God was willing to enter into such an arrangement and his power provided for a transfer of life from heaven to Mary's womb.

The transfer of life was necessary because the one who died in Adam's place had to be a ransom—as the Greek puts it, an antilutron—a corresponding price. It was so essential that Jesus be a corresponding price to Adam in every detail that Jesus could not offer himself until he was thirty years of age. According to Jewish law it was considered that a male was not a mature man until the age of thirty had been reached. When this feature of God's plan is understood, how meaningful are the words of I Corinthians 15:21 and 22,

which read, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

This knowledge gives us the answer to one of our original questions; namely, "If God plans to stop the world's trouble, why did he let it begin in the first place?" It started because of Adam's disobedience and subsequent condemnation. It can be stopped because Jesus took Adam's place in death. A recognition of this truth causes another question. If Jesus was Adam's ransom price, why have men continued dying since he, Jesus, died on the cross?

We call upon the text quoted in I Timothy 2:6 and note particularly the last phrase. It reads: "Who [Jesus] gave himself a ransom for all, to be testified in due time." The phrase "to be testified in due time" suggests a "plan" to become operative at a specific time when the benefits of Jesus' death will be proved to all mankind. The reason for the seeming delay in releasing mankind from death is that during the interim God has been selecting from among the children of men a class who will reign with Jesus. In the Bible this faith class is described in various ways. They are called disciples, the bride of Christ, the body of Christ, the little flock, the church, and his joint-heirs, as well as by various other titles. These who walk by faith, and who are tested and tried, are changed to spirit nature and share with Jesus in the work of rehabilitating the remainder of mankind during the reign of Christ.

Thus we see the plan of God take form. Many centuries after Adam was condemned, including all of mankind as yet unborn in his loins, Jesus was transferred to earth to die in Adam's place. Subsequent thereto, and until the time to release mankind from death, God has been performing a special work of choosing co-workers for Jesus; namely, his church.

The return of our Lord at his second advent is to restore mankind to life, based upon Jesus' ransom sacrifice, and with

his church to assist the willing and obedient to return to perfection similar to that possessed by Adam prior to his fall. Note how specifically the Bible states that Jesus' return is for the purpose of restoring that which was lost by Adam. In Acts 3:19 to 21 we read, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

The phrase "times of restitution" refers to the kingdom reign of Jesus and his church. Its object is the resurrection of the dead, and assisting these to return to perfection. The word restitution means the restoration of that which was lost—and that which was lost through Adam's disobedience was perfect life on a perfect earth. At his first advent Jesus came as a man to die. At his second advent he comes as a glorious spirit being to bring to the willing of mankind health, life, and happiness. Previously we said that the dark cloud of trouble over the world has a silver lining. How true this is! The prophecies which describe this dark trouble also point out that afterwards comes the restitution kingdom.

Hear these prophecies speak: "The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. . . . Come, behold the works of the Lord, what desolations he hath made in the earth." And now comes the afterward: "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."—Ps. 46:6-10

Hear Zephaniah 3:8 and 9, as it speaks of the trouble and then the afterwards of the kingdom: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may

assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Now notice the afterwards: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

This present day of trouble is described in the prophecies as the day of God's wrath upon the world because man had violated God's righteous laws. Man's technological advance, coupled with moral decay and a disregard of justice and mercy bring about the world-wide trouble and threaten eventual total destruction unless God intervenes. Notice God's pictorial language of this troubled time in yet another prophecy, and then the afterwards of peace. We read Isaiah 42:13-16: "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools." Now notice the peace which follows: "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

In Haggai, God pictures the trouble as a great earthquake, but then follows the kingdom picture. Chapter 2 in Haggai, verses 6 and 7 read, "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea and the dry land; And I will shake all nations," (and how beautifully the next verse describes the kingdom): "and the desire of all nations shall come." What an intriguing thought! In the restitution kingdom which comes because Jesus died in Adam's place, the "desire of all nations shall come."

What are some of these desires? How does God promise their fulfilment? Man is hungry. Millions are undernourished due to so much of the land surface being unproductive because "cursed is the ground for thy sake." Mankind wants food. Isaiah 35 describes the kingdom and there states that the "desert shall rejoice, and blossom as the rose . . . for in the wilderness shall waters break out, and streams in the desert."

Psalms 67:4-7 describes the earthly kingdom and promises that the earth shall yield her increase. It reads: "O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us."

High among the desires of man is that for health. How few there are who really feel healthy and strong! In our country it is customary when being greeted to use the familiar phrase, "Well, how are you?" And then to answer cheerily, "Just fine," but generally the conversation does not continue much further until both are describing their aches and pains. Notice what God has promised to man when the kingdom is established. We read in Isaiah 33, verses 23 and 24: "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

Recently statistics were published which indicated causes of death in our country. They were: heart disease 44%; cancer 16%; vascular lesions 13%; accidents 4%, and all others 23%. Through research, education, and medication, our medical authorities are endeavoring to eradicate these illnesses. The dread killer tuberculosis has been largely eliminated in our country. However, there is one statistic which man can never change, nor has he dared to hope to do so. Of all who have ever been born, it is expected that 100%

will die. How greatly man has desired to live, and how futilely he has struggled against the enemy Death! But even this desire for life will be realized in God's kingdom on earth.

We read in Revelation 21:4 as part of the description of the reign of Christ that "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." To specially strengthen our faith that such shall be so, notice the assurance which follows this text, "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

When God's kingdom is established in the earth man's desire for peace will finally be realized. But it will not come because of man's effort. Instead, the Bible makes clear that it will be disarmament brought about by the intervention and power of God.

Hear the testimony of Micah 4:3: "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." At present the world is pouring into defense or war 120 billion dollars a year. Think of the benefit to mankind if this enterprise and energy were turned to good things! However, some economists are fearful that a sudden stopping of armament manufacture would cause a dangerous economic void which could spiral us down to a vicious depression.

Notice how the prophecy of Micah promises not only to stop armament building, but directs the energies used therein to proper avenues of creation. "They shall beat their swords into plowshares and their spears into pruninghooks." The present world-wide trouble has a silver lining for believers in the Bible because they know from prophecies that just beyond is the kingdom of peace and life.

It indicates in Ezekiel, chapter 38, that God will dramatically intervene in earth's affairs to protect Israel from destruction. This prophecy states that a great northern army will plan to take this country for a spoil; that miraculously God will destroy the invaders and thus reveal himself, as stated in Ezekiel 38:23: "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

The same defense of Israel will also make clear to that nation why they went into captivity, and it will prepare them to recognize Jesus as their Messiah. Hear the words of Ezekiel 39:28,29: "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them."

As the Scriptures indicate, the kingdom of peace and life will not be just for the people of the nations living at the time of its establishment. We recall the Apostle Paul's statement in I Corinthians 15:21 and 22: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." All who were condemned in Adam shall return from the sleep of death to receive their opportunity to gain life. The fact of the resurrection is difficult for many to accept, including some who believe the Bible. The Apostle Paul is forceful, though, in stressing this doctrine as noted in I Corinthians 15:13, as he states, "If there be no resurrection of the dead, then is Christ not risen." Those who appreciate the power and wisdom of God stagger not at the possibility of so great a Being remembering and awakening all who have died. If puny man can devise computers capable of storing multitudinous facts for instant recall, then God can surely provide that record of face, form, and character of every being who has ever lived since Adam's time.

We read in Psalm 147:4,5: "He telleth the number of the stars: he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite." Astronomers state that our galaxy of stars numbers over 100 billion and that furthermore there are unnumbered millions of such galaxies. If he created and named a multitude of stars numbering many billions, placed them in groups and ordered their precise pathways, we should never doubt his wisdom and power to bring back the dead.

The kingdom for which we were taught to pray shall come, and God has promised of that time in Jeremiah 31:34, "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Prayer

PRAYER holds a very important place in life's experiences. It is practiced throughout the world. The need to pray is an evidence of our dependency upon a power higher than our own; that there are times when we need help from a source outside ourselves. Doubtless, God is pleased when we, in sincere humility, endeavor to contact him in prayer. And thus we acknowledge his sovereign power.

We all should realize that the urge we have to pray to our Creator is fundamentally based on the truth that originally we were created in "the image of God." It is true that due to man's disobedience of the law of God, he has not only found himself in the way of death, but much of the perfection of his creation has been lost. But still, much of God's image and

likeness remain in even fallen man. And one of the manifestations of this is evidenced in our being impelled to pray to our Maker.

However, the question is often asked, "If God is pleased to have us approach him in prayer, why is it that all prayers are not answered?" Some are, and some go unheeded by our Creator. Jesus gives an answer to this query in Matthew 6:5,6. So there are improper attitudes and methods of prayer, making it true, as the Bible states, "Ye ask, and receive not, because ye ask amiss."—James 4:3

But there are also correct methods of prayer, and if God's children come to him properly, they may expect that they will be heard, blessed, and answered in such wise as will be most beneficial to their highest spiritual welfare.

But they must come to him in the spirit of his children. Jesus emphasized this when he instructed us to begin our prayer by saying, "Our Father which art in heaven." We should also keep in mind that there is a purpose in prayer. Sometimes it is a prayer of thanksgiving. We have received so much from God; we have so much to be thankful for, and God is pleased when we tell him of our gratitude. Certainly we should take time also to show our devotion to him because of our understanding of his justice, wisdom, love, and power as expressed in so many ways. And sometimes we should pray for the forgiveness of our sins and shortcomings. All these prayers will be appreciated by our Father, and answered.

Another prayer that will be answered is the prayer expressed in the familiar words, "Thy kingdom come. Thy will be done in earth, as it is in heaven." The blessing of this prayer will be world-wide; it is an unselfish prayer for the blessing of all. It will bring peace for all nations, and health for everyone, and because there is no death in heaven, it means everlasting life for all the families of the earth; when God's kingdom has dominion "from sea to sea, and from the river unto the ends of the earth."—Psalms 72:8

Bible Study

LESSON FOR FEBRUARY 2

A Worshiping People

MEMORY VERSE: "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Colossians 3:16

ACTS 2:42-47; I PETER 4:7-11

IN MATTHEW 22:37-40 Jesus answered a lawyer's question as to which was the great commandment of the Law. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

But it is impossible to love God and to worship him acceptably unless he is known. Jesus, speaking of the hypocritical attitude of the scribes and Pharisees, said that the prophecy of Isaiah was fulfilled in them. "This people draweth nigh unto me with their mouth, and honoreth me with their lips;

but their heart is far from me. But in vain they do worship me, teaching of doctrines the commandments of men."—Matt. 15:8,9

Then again Jesus, speaking to a Samaritan woman, said, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:21-24

Salvation was of the Jews "because that unto them were

committed the oracles of God.” (Rom. 3:2) They alone knew God as a just and loving, wise and powerful God, a God whom they could worship and serve. Through the Prophet Jeremiah, God instructed the Jews, “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.”—Jer. 9:24

Knowing God and worshipping him acceptably is a particular privilege of the church during the Gospel Age. Jesus, when speaking to the woman at the well, said that the hour “now is, when the true worshipers shall worship the Father in spirit and in truth.” It was during the first advent of Jesus that he formed the nucleus of the church, drawing out from the world his apostles and disciples. Among the many promises to these faithful followers were promises that they would receive the Holy Spirit, and that this power from God would enlighten their minds with respect to God and the things pertaining to God. One such promise is recorded in John 14:26 (Diaglott): “But the Helper, the Holy Spirit, which the Father will send in my name; shall teach you all things,

and remind you of all things which I said to you.” This wonderful promise had the beginning of its fulfilment at Pentecost when the Holy Spirit came upon the apostles and its power became immediately manifest in their lives. It enabled them to call to mind and understand the teachings of Jesus, to understand and appreciate something of God’s character as revealed in the Gospel and the divine plan of the ages. To grant this insight to the church has been one of the principal works of the Holy Spirit during the Gospel Age. It is in the divine plan that the footstep followers of Jesus begin to understand something of God’s justice and why this aspect of his character must necessarily be the foundation of his throne. The other facets of wisdom, love, and power likewise become evident as the divine plan for the salvation of the world is known and appreciated.

It is with this knowledge that the church is enabled to worship God “in spirit and in truth,” and as a people they find that the highest form of expression of their love for God is in obedience and willing service to his cause.

A Serving People

MEMORY VERSE: "Let ours also learn to maintain good works for necessary uses, that they be not unfruitful."—Titus 3:14

I PETER 2:9; II CORINTHIANS 8:1-7; JAMES 2:14-17

IN OUR last lesson we concluded that the highest expression of love for God is found in the obedience and willing service of his people. And so we find the true people of God with an insatiable desire to serve and glorify the Heavenly Father's name.

To serve God acceptably requires that the service be in harmony with his will. So we ask, "What is God's will for his people during the Gospel Age?"

The Apostle Paul, in Hebrews 10:5-10, indicates that it is God's will that the church follow in Jesus' footsteps in the laying down of their lives in sacrifice. In verse 5 he quotes Psalm 40, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." Jesus' mind was enlightened that he might understand that the sacrifice of bulls and goats did not

really accomplish anything, nor were they pleasing in God's sight. (Micah 6:6-8) What God desired was a ransom for Adam, and for this purpose he provided the life principle of the Logos with a perfect human body so that he could be the sacrifice that would take "away the sin of the world." (John 1:14; Heb. 2:9; John 1:29) Since Adam was perfect when he sinned and all the race was condemned in him, it was necessary, to satisfy justice, that a perfect man take Adam's place in death. This man was Jesus.

In the 7th verse of Hebrews 10 the apostle continues to quote the 40th Psalm, a prophecy concerning Jesus, "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." Then the apostle continues in verse 9, "Then said he, Lo, I come to do

thy will, O God. He taketh away the first, that he may establish the second."

In other words, Jesus, by offering himself in sacrifice, brought an end to the typical sacrifices of the Law Covenant arrangement under which the sacrifice of animals was required. But in doing this he established the better sacrifices of the present age. Unlike the old covenant, under which the priest offered animals, the Abrahamic covenant provided that the Priest sacrifice himself.

This was God's will for Jesus. In the process of laying down his life he was required to be obedient under difficult and trying circumstances. It was in meeting these experiences that he developed his spirit-begotten mind—the fruits and graces of the Spirit. The Apostle Paul, in Hebrews 5:8,9 says, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect [mature] he became the author of eternal salvation unto all them that obey him."

In verse 10 of Hebrews 10 the apostle says, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." It is evident that the same will that determined that Jesus sacrifice himself is also operative toward us, not because we have merit of

ourselves, but only because Jesus took Adam's place in death, thus providing the ransom price which during this Gospel Age is applied on our behalf. This gives us justification, and being justified by the blood of Christ we become an acceptable sacrifice.

In the process of laying down our lives, we too must learn obedience under difficult and trying circumstances. In these experiences we develop the fruits and graces of the Spirit. We learn that in serving the Lord's people he accounts this as service unto him. Jesus said, "Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all." (Mark 10:43,44) "By this we have known love, because he laid down his life on our behalf; and we ought to lay down our lives for the brethren."—I John 3:16 (Diaglott)

The Apostle James emphasizes the reality of our commitment to serve thus: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."—James 2:15-17

A Reconciling People

MEMORY VERSE: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Galatians 3:28

II CORINTHIANS 5:16-21; GALATIANS 6:1-7

THE golden thread of the Bible from Genesis to Revelation is the plan by which God means to reconcile the world to himself. This plan centers around Jesus. And so the apostle, in verses 14 and 15 of the 5th chapter of II Corinthians, says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

To implement God's plan it was necessary for Jesus to die; to give his perfect human life for the perfect life forfeited by Adam, and by redeeming Adam he redeemed the entire human race, which was condemned in Adam. So the apostle says that since he died for all, then all were dead; that is, dead from God's standpoint, since they did

not really possess life, but were on their way to the grave. (I Cor. 15:20-23) As we look about us today it is evident that the merit of Christ's sacrifice has not yet been applied on behalf of Adam, for the human race is still dying.

The Bible teaches that since Pentecost God has been reconciling to himself a group of people—a little flock—that are to be associated with Jesus during the operation of the kingdom. These are required to walk in the footsteps of Jesus, to lay down their lives in sacrifice; to suffer with him that they might also reign with him.—I Pet. 2:9; Rom. 8:28-30; Rev. 20:6; II Tim. 2:12; Luke 12:32; Rev. 3:21

The great truth of the ransom price provided by Jesus, when it is known and understood by those who have faith, is a motivating force to love and serve God, whose love and mercy made the arrangement possible,

and to love and serve Jesus, who so willingly gave himself as the sacrifice. The apostle says that the thought constrained them; that is, they were compelled or forced by their love to live a new life. "Old things are passed away; behold, all things are become new."—vs. 17

And then, in verse 18, he says, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." It is through the blood of Jesus, being thus used during the Gospel Age, that the little flock is made right, or reconciled unto God. (Rom. 3:24-26; 5:9) As a result of this reconciliation, or justification, the little flock, the footstep followers of Jesus, have been given the ministry of reconciliation. These have been duly authorized to preach the Gospel.

In verse 19 the apostle says that the Gospel, or good news, is "that God was in Christ reconciling the world unto himself . . . and hath committed unto us the word of reconciliation." When Christ was here in the flesh he preached the Gospel of the kingdom, and he laid the foundation for the future work of the ministry of reconciliation. But when he died on the cross the responsibility of this min-

istry was passed on to his footstep followers. The word committed more properly carries the thought "placed in charge," and so we find that God, through the Holy Spirit, has placed in the enlightened minds of his people an understanding and appreciation of the word of reconciliation, and has given them the responsibility of declaring it.

In verse 20 the apostle states, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray in Christ's stead, be ye reconciled to God." To be an ambassador means that the individual acts as a representative. And so the apostle tells us, in this text, that Jesus was an ambassador from God preaching reconciliation; and now we as the footstep followers of Jesus have taken his place as ambassadors of God and are preaching in Christ's stead the word of reconciliation. In II Corinthians 6:1 the Apostle Paul ties the entire thought together for us: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

So we as his people are workers together with God to accomplish his ultimate purpose of the reconciliation of the church and, eventually, of the world of mankind.

A People of Hope

MEMORY VERSE: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—I Peter 3:15

ROMANS 5:1-5; 8:18-25

HOPE is defined as a desire with expectation of obtaining what is desired. A Christian's hope has its beginning in the promises of God found in his Word. The Apostle Paul, in Romans 5:1-5, says that there are really four things that give assurance to the Christian's hope.

Verse 1 states, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The word peace has the thought of being "set at one again." Every consecrated Christian knows what it is like to be out of harmony with God, for all were "children of wrath" before receiving the benefit of the blood of Christ by faith. Conversely, all consecrated Christians know the peace of mind and heart that comes from being reconciled with God. The Apostle Paul, in Philippians 4:7, states, "And the peace of God, which passeth

all understanding, shall keep your hearts and minds through Christ Jesus." This peace comes from knowing God and being able to have fellowship with him through his Word. This wonderful condition of mind and heart is a real confirmation of the Christian's hope.

In verse 2 the apostle says, "Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God." (RSV) It is through Jesus that the Christian is enabled to stand before God, being justified by faith in the merit of Jesus' blood. This condition in itself is confirmation of our hope to be with Jesus and to see him as he is. The Apostle John expresses this hope for us. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall ap-

pear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3:2, 3

In verses 3 and 4 the Apostle Paul says, "But we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope." This is a profound statement by the Apostle Paul. The implication is that we should bask in the favor of God and the glorious hope of one day being with him and sharing in the great work of the kingdom; but we should also glory, or rejoice greatly, in the tribulations that are promised to every child of the Lord, because it is through tribulations—trials under difficult and trying circumstances—that we learn to wait on the Lord. Waiting on the Lord is the equivalent of exercising patience.

Patience in its ultimate sense expresses complete submissiveness to the Heavenly Father's will and confidence in his overruling providences in the lives of his people. With this attitude of mind the Christian is prepared to realize that "This thing is from Me," and to look for the lesson and for God's overruling providence in the experience.

These experiences then give a basis for our hope and make the prospect of receiving our desire more of a reality, for we gradually learn that "He is faithful that promised."

Then in verse 5 we read, "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." A hope that is thus developed and strengthened becomes a tangible reality in our minds and a force that motivates and directs our lives. We are moved to serve and worship in a manner that is not inhibited by doubts and fears.

We can also say with the apostle: "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. . . . For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:31-39

Truly the Lord's people are a people of hope!

Christian Life and Doctrine

Memorial

“NOW the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom. And when they had sung an hymn, they went out into the mount of Olives.”—Matthew 26:17-30

The memorial of Jesus’ death will this year be commemorated on the evening of March 25.

God had instructed the Israelites each year to commemorate that first passover night in Egypt when the shed blood of the lamb had prevented death from coming to the first-born so covered. It was generally observed as a family, and no doubt before the roast lamb was eaten with bitter herbs the head of the household recounted the story of the first passover.

It is interesting that Jesus observed his last feast with the twelve disciples—those who represented his family which was yet to be revealed. It seems reasonable that some, or all of them, had been with him on previous passover nights. However, this last one was recorded in detail because of the profound truths to be illustrated for the first time.

No doubt his accurate and colorful recitation of the facts surrounding Israel on that faraway night in Egypt was most impressive. However, they were quite unprepared for the remarks which followed. They were concerned when he stated, "One of you shall betray me." In virtual disbelief and sorrow each began to ask, "Lord, is it I?" At this point they could not realize the full extent of that betrayal. Perhaps they imagined it something much less severe than an act which would cause his death. Hence, their inquiry probably included the thought, "In what way?"

The Original Memorial

The room evidently quieted down when they observed him placing some bread near his plate. No doubt they were all watching when he bowed his head in his customary way to pray. With words and intonation of voice familiar to them, he asked his Father's blessing on the bread. Then came something quite unexpected and new—he broke the bread in numerous pieces, enough for all in attendance. Strange words came to their ears. He gave the bread to his disciples and said, "Take, eat; this is my body."

As the plate was passed from one to another around the table we can imagine the strange quietness, the silent glances among themselves, and to Jesus. What did this mean?

When the plate had made its circuit, we read he took the cup of wine that was in front of him. All eyes were on him, as once more they saw him bow his head in prayer over the wine, and still stranger words they heard. He gave the wine to them saying, "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

The cup passed silently from one to the other, and as they supped there must have been looks of sheer bewilderment. The wine, he said, represented his blood. They wondered how this could be! Some no doubt recalled a statement he made before which was similar and just as confusing as was this one.—John 6:53-56

After the Memorial

The Scriptures indicate that shortly after this they sang a song and went into the Mount of Olives. Terrible things began to happen in such quick succession that the apostles soon forgot the events of the last supper. Before long he was imprisoned by the authorities, and then the Jesus whom they loved was crucified in a cruel, inhuman way. Those gentle hands which had touched and healed were nailed to the cross. Some of the poor to whom he had preached the Gospel cried to Pilate, "His blood be on us, and on our children." (Matt. 27:25) He who had opened the blind eyes, cleansed the lepers, and raised the dead was himself dying as a spectacle before a strange gathering of Jews.

We can never fully feel the despair which came to the apostles and disciples when Jesus died so terribly. The apostles had seen him miraculously heal the sick—these same powers to perform miracles they had received from him as well. Before them, he had admitted to Peter he was the Messiah.—Matt. 16:16, 17

The disciple who must have been bowed most deeply in sorrow was his mother. The others had, in time, come to accept him as the Messiah. The angel Gabriel had told her he was, as we read in Luke 1:31-33, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." She was to remember later what Simeon had said to her, "Yea, a sword shall pierce through thy own soul also."—Luke 2:35

Between the time of Jesus' arrest and his revelation to his disciples as the risen Lord, we doubt they thought much of the "last supper" experience. The details concerning the events after his resurrection and his revealing of himself are filled with tender and heart-warming incidents. One of the most memorable of such is that found in Luke, chapter 24.

The Walk to Emmaus

We are told of two disciples, one named Cleopas, who were walking to the village of Emmaus, a few miles from Jerusalem. En route they were joined by a stranger that we know was our risen Lord. He had assumed a body which was different in appearance from anyone they had known.

Evidently these two were still so sad and shaken over Jesus' death they could think or talk of nothing else. It appears that after a polite acceptance of the stranger as a walking companion they fell into their previous unusually sad conversation. The supposed stranger interrupted to say, "What manner of communications are these that ye have one to another, as ye walk, and are sad?"—Luke 24:17

Their conversation had been about Jesus' crucifixion, because Cleopas said, "Art thou only a stranger in Jerusalem and hast not known the things which are come to pass there in these days?" (Luke 24:18) When the stranger replied, "What things?" these two began in detail to tell the facts.

They told of Jesus and his "mighty deeds," evidently referring to his miracles of healing. They then, in obvious bewilderment, told how the chief priests and rulers had crucified this one who had been such a "prophet" of God. Then the full truth came from their lips. "But we trusted that it had been he which should have redeemed Israel." In other words, they were saying, "We had at one time thought this prophet was the promised Messiah who was to sit on David's throne forever." They also explained to this stranger, supposedly unacquainted with the facts, "today is the third day since these things were done."

Almost as an afterthought they further said some of the women disciples claimed they saw angels at his empty tomb who claimed Jesus was alive. However, the two disciples continued, some of the men went back to the tomb and it was empty, but they did not see Jesus.

The stranger replied first of all with a question. "Ought not Christ [or Messiah] to have suffered these things, and to enter into his glory?" The object of the question evidently was to prepare their minds for a new approach to the solving of their confusion. Normally, when one is asked a question there is an immediate attempt to frame an answer. While they were yet pondering what to say, Jesus began to speak.

This instance of our Lord's enlightening them has numerous lessons. First of all, he wanted them to be devoid of overwhelming emotion as he reasoned with them. If he had not used this approach and, instead, first revealed himself, they might have been quite unable to follow even the superb prophetic presentation he made.

From the Scriptures

The Scriptures state, "And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." (Luke 24:27) This statement opens the door for much contemplation on our part. It would seem the Lord would explain first the need of redeeming

Adam. Perhaps he told how the passover lamb foreshadowed the Messiah's death. Probably the atonement sacrifices were enlarged upon to show how God required a pour-out life before the world could be blessed. It also seems reasonable the stranger outlined the detailed prophecy of Messiah's life, death, and resurrection, as noted in Isaiah, chapter 53.

The scriptural explanation had the desired effect in the minds of the disciples. Their confusion was swept away and their faith restored that Jesus had indeed been the Messiah. Replacing their doubts came a stronger faith and a hitherto unmatched joy of heart. Hear the words they spoke: "And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?"—Luke 24:32

When the two disciples reached their destination "he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening. . . . And it came to pass as he sat at meat with them, he took bread and blessed it, and brake, and gave to them." Then he opened their eyes to know him and he vanished. Perhaps as "he took bread, and blessed it, and brake it" they recognized the words he often used in such instances. The sound of his voice then used was distinctive and familiar—and caused them to lift their eyes toward him—and he vanished. The stranger's chair was empty—slowly they looked into each other's eyes and immediately knew that it was the risen Messiah who had walked and talked with them.

The Report to Jerusalem

As we would expect, they hurried back to Jerusalem and found the eleven gathered together, and others. And it reads, "They told what things were done in the way, and how he was known of them in breaking of bread."

No doubt, as they told "what things were done in the way," this meant a recitation of the numerous scriptures called to their attention by Jesus. Without question, the

gathered disciples responded to these prophecies as did the two on the road to Emmaus. In spite of this they were "terrified and affrighted" when Jesus suddenly appeared in the midst of them.

He gently allayed their fears by words and actions. Then when they were calmed he said, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me."

His next words specially make us wish we could have been there. "Then opened he their understanding, that they might understand the Scriptures." How wonderful it would have been to hear the risen Lord delineate the prophecies involved and explain their meaning in his matchless words!

It would seem reasonable that on this occasion he first explained that the perfect Messiah, himself, had his life transferred from the realm of heaven. It was necessary that they realize his need of absolute sinlessness in order to be the ransom price. Thus the phrase he uttered as the stranger had meaning—"Ought not Christ [Messiah] to have suffered these things, and to enter into his glory?"

When the disciples first learned Jesus had been the first-born of all creation, they were overawed. Allusions to his pre-human existence and glory keep appearing in John's writings. Note John 1:1, 3: "In the beginning was the Word, and the Word was with God. . . . All things were made by him." Also in John 1:14 we read, "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

He walked with them to Bethany, and then departed. No doubt the rest of the night was spent in animated conversation. They must have noted with amazement the clarity of God's testimony concerning everything that happened to Jesus!

They might have discussed his unusual statements at the last supper. No doubt they had heard from his own lips how the passover supper pictured his death. They now realized why he had been called the "Lamb of God" by John the Baptist, as recorded in John 1:36. They attempted to place in order the words of his ministry as they recalled them with the newly revealed truth. Perhaps they thought his statement recorded in John 6:53 was the basis for the bread and wine symbols at the last supper. It reads, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

Different Appearances

He appeared to his disciples at various times in different locations, "to whom he showed himself . . . being seen of many forty days and speaking of the things pertaining to the kingdom of God." (Acts 1:3) When they realized he was the risen Messiah and knew his death was a necessary part of God's plan, they became anxious for the kingdom to start. Note their words, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel?"—Acts 1:6

He did not answer directly; instead he said, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power [to know], after that the Holy Spirit is come upon you." (Acts 1:7) Then he vanished from their sight. From his last remarks they drew hope they would soon know when the messianic kingdom would be set up.

More Truth Revealed

After the Holy Spirit came upon them they were to learn an astounding truth not previously mentioned by Jesus in his various appearances. They were to learn that the Messiah was not just Jesus, but it included also a disciple class who were to be selected from among men. They were to learn this
(Continued on page 38)

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Levittown	CATV	Corpus Christi-Athena	
NORTH CAROLINA			CATV & KEDT
Charlotte	WCCB-TV Channel 18	El Paso	KELP
9:30 a.m.		Del Rio	CATV
Raleigh	WRAL	Dallas	KXTX
OHIO		UTAH	
Lima	WLIO	Salt Lake City	KUTV
Ashland	ACTV-CATV	VIRGINIA	
Cincinnati	WCPO-TV Channel 9	Richmond	WXEX
Thursdays, 1:58 a.m.		WASHINGTON	
Louisville	WJAN	Seattle	KTVW-TV Channel 13
Zonesville	WHIZ-TV Channel 18	1:30 p.m.	
Canton	WJAN	Tocomo	CATV as Programed
Wed. 8:30 p.m.		WASHINGTON DC	WHFV
OKLAHOMA		WEST VIRGINIA	
Tulso	CATV	Bridgeport	WDTV
Muskogee	CATV	Huntington	WMUL & WCHS
Mondays, 8:00 p.m.		6:30 a.m.	
OREGON		Oak Hill	WOAY-TV Channel 4
Salem	KVDO	Wednesdays, 9:30 a.m.	
La Grande	KTVR	Wheeling	WSTV
PENNSYLVANIA		8:30 a.m.	
Du Bois	CATV	WISCONSIN	
Huntingdon	CATV	Eau Claire	WEAU-TV Channel 13
Philadelphia	WPVI	Fridays 6:30 a.m.	
Pittsburgh	WTAE	Rhineland	WAE0
Sun. 9:30 a.m.		CANADA	
SOUTH CAROLINA		Sault Ste. Marie, Ont.	CATV
Anderson	WAIM-TV Channel 40	Toronto, Ont.	Cable
Mondays, (Time to be announced.)		WEST INDIES	
Ashville	WANC	St. Kitts	ZIZ-TV Channel 5
7:00 a.m.			
SPANISH RADIO BROADCASTS			
TEXAS		URUGUAY	
San Antonio	KUKA 1250	Montevideo	Radio El Espectador
ARIZONA		810 kc.	Saturdays, 1:30 p.m.
Tucson	KXEW 1600 kc. 8:30 a.m.		

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

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

CALIFORNIA

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

COLORADO

Montrose KUBC 580 8:15 a.m.
Englewood KQXI 12:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

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

ILLINOIS

Granite City WGNU 920 9:45 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Indianapolis WIBC 1070 8:00 a.m.
Muncie WLBC 1340 7:00 a.m.
Gary-Hammond WJOB 1230 8:30 a.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

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

MICHIGAN

Detroit CKLW 800 6:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 10:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

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

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLF 1270 12:00 noon
Kingston WKOT 1550 8:15 a.m.
Patchogue WSUF 1580 9:45 a.m.
Rochester WBBF 950 9:00 a.m.
Mineola WTHE Sat.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

Radio Broadcast Schedule

OREGON

Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

TEXAS

Hamilton KCLW
Lubbock KDAV 580 9:45 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shamrock KBYP 1580 10:15 a.m.

UTAH

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

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Seattle KAYO 1150 7:15 a.m.
Spokane KUDY 1280 9:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WEMP 1250 8:45 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Corner Brook, Nfld.
CFCB 570 10:30 a.m.

Oshawa, Ont. CKLB 1350 9:45 a.m.
Port au Choix Nfld. CFNW 10:30 a.m.
Port aux Basques, Nfld.

CFLW 1230 10:30 a.m.
Prince Albert Sask.
CKBI 900 10:30 a.m.
Stephenville, Nfld.
CFGN 910 10:30 a.m.
St. Thomas, Ont.

CHLO 1570 10:45 a.m.
Vancouver, B.C. CJVB 1470 9:45 a.m.
Yorkton, Sask. CJGX 940 10:00 a.m.

VIRGIN ISLANDS

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

MALDIVE ISLANDS

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

PANAMA

Panama City HOQ 1250 10:30 a.m.

SOUTH AFRICA

Johannesburg SWAZI

LUXEMBOURG

Luxembourg Wed. 10:30 p.m.

NIGERIA

Ibadan WNBS Wed. 10:45 p.m.

CEYLON

Radio Srilanka Sat. 9:45 p.m.

URUGUAY

Montecideo Radio El Espectador

MEXICO

Mazatlan XEACE 9:00 a.m.



RADIO TOPICS FOR FEBRUARY

- 2— "Goodwill Toward Men" 16— "The Prince Of This World"
9— "Man's Only Hope Of Survival" 23— "Christ's Thousand - Year
Reign"

(Continued from page 31)

disciple class was to be called by various names, such as his body, the bride, joint-heirs, as well as being illustrated in other ways.

By the enlightenment of the Holy Spirit the disciples learned that the Messiah, composed of Jesus and his body members, was to have a heavenly inheritance. This class would need to be drawn of God, begotten of his Spirit, and be developed in the likeness of Jesus' character. Then when it is complete, and in glory, there could begin the establishment on earth of the long-promised kingdom of the Messiah. This would mean the resurrection of the dead and the end of sickness and death. Every rich promise of the Old Testament would have its complete fulfilment.

It must have taken those early disciples some time to absorb all that was meant by this new revelation. For instance, the Apostle Peter had first openly identified Jesus as the Messiah when he said, "Thou art the Christ [Messiah], the son of the living God." (Matt. 16:16) He was curious as to what such discipleship would mean to him personally. Hence in Matthew 19:27 we read of him asking, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Jesus' answer must have caused Peter to have some thoughtful moments; he said, "In the regeneration, when the Son of man shall sit in the throne of of his glory, ye [the true disciples] also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Whatever Peter made of that promise, we know it must have been earthly. After receiving the Holy Spirit he spoke exultantly of the hope he and we now have. His words in II Peter 1:4 are, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature."

Revealed by the Holy Spirit

After the Holy Spirit came upon them, they then saw the passover type with special clarity. The nighttime pictured the

entire period of sin and death. The Israelites were a type of the world of mankind, who were to be delivered in the morning of Messiah's reign. Those in danger of death during that night in Egypt were the firstborn. They were saved from death because of being under the blood of the lamb. So during the Gospel Age, the disciple class of followers are under the blood of Christ, picturing our justification.

The bread and wine symbol of the last supper came to have special solemn meaning to those early disciples, and of course to us. As the stranger on the road to Emmaus said, "Ought not Christ [or the Messiah] to have suffered these things, and to enter into his glory?" By the power of the Holy Spirit they learned that the Messiah was Jesus and his disciples.

Note the clear, simple teaching of Paul in this regard. In I Corinthians 12:12 we read, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body . . ." What does Paul mean by this? He is simply using our own human body as an example. One could look at another human being and say, he has one body. However, each human body is composed of various members, such as the head, eye, finger, toe, and so forth. So Paul states, "so also is Christ [the **Messiah**]." In verse 27 of the same chapter he says in conclusion to his presentation, "Now ye are the body of Christ, and members in particular."

Messiah Must Suffer

But the stranger on the road said the Messiah must suffer. Note what Peter says in I Peter 4:12, 13, "Beloved, think it not strange concerning the fiery trial which shall try you, as though some strange thing happened unto you; but rejoice. . . ." We might interrupt Peter here to say, with emphasis, Why rejoice? Peter's answer explains all, "inasmuch as ye are partakers of Christ's [the Messiah's] sufferings; that when his glory shall be revealed, ye may also be glad with exceeding joy."

In other places we are told why Jesus suffered. In Hebrews 2:10 we read, "For it became him, for whom are all things, . . . in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." And again in Hebrews 5:8, "Though he were a Son, yet learned he obedience by the things which he suffered."

If we are partakers of the Messiah's sufferings, it must be for the same purpose. Thus we realize when Jesus offered to die in Adam's place, the Father would not have it that he go out of existence. At the point of Jesus' offering at Jordan the Heavenly Father begot him to a new nature. Jesus met the many difficult, and sometimes excruciatingly painful, experiences with heart loyalty, and it fixed in him a character which would never deviate to all eternity. Thus it can be said he learned obedience by the things which he suffered.

Our Lord realized that his Father selected each experience he should have with meticulous care. Thus he could say, as he faced his final ignominious, painful, forsaken experience, "The cup which my Father hath given me, shall I not drink it?"—John 18:11

We, too, who partake of his sufferings, realize the same thing. The Father selects each experience, and they are designed for the crystallization of our character in righteousness. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Rom. 8:28, 29

When this knowledge came to the disciples of the Early Church after Pentecost, they understood fully the meaning of Jesus' words at the last supper when he took the bread, and blessed it, and broke it, and gave it to his disciples and said, "Take, eat; this is my body." Our Lord died in Adam's place that man might live again, "For as in Adam all die, even so in Christ shall all be made alive." Until the kingdom is established, the only ones released from condemnation are

the disciple class of the Gospel Age. "There is therefore now no condemnation to them which are in Christ Jesus."—Rom. 8:1

However, the only reason any are released from condemnation now is that they may die a sacrificial death. Jesus said, as recorded in Mark 8:34, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. . . . Whosoever shall lose his life for my sake and the Gospel's, the same shall save it." Thus it is that the Apostle Paul states in Romans 6:3, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

Paul's Observation

The Apostle Paul incorporates the oneness of the Messiah class into the last supper symbols of the bread and wine. We read in I Corinthians 10:16, 17, "The cup of blessing which we bless, is it not the communion [or partnership] of the blood of Christ? The bread which we break, is it not the communion [or partnership] of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."

Thus we realize the passover celebration commemorated the actual deliverance of Israel from Egypt. It also—and especially for our Lord and the church—pointed toward the sacrifice of the Lamb of God that taketh away the sin of the world. Also, in a veiled way, it showed that during the nighttime of sin and death, or during the Gospel Age, the firstborn, or the spirit begotten, would be under the blood of Christ. We realize this pictures that those with whom God deals in this special way are released from condemnation—are justified to life.

The symbols of the bread and the wine introduced by Jesus enlarge upon the experiences of the firstborn class in the plan of God. The eating of the bread illustrates that the disciple class now partake of the benefits of the ransom Jesus

provides. The drinking of the blood illustrates that those who are of this class must lay down their lives in sacrifice. We must be "baptized into his death." Those who are to partake of this memorial of our Lord's death are those who have been drawn of God, have accepted Jesus as their Savior, and have consecrated to be dead with him. As we partake, many thoughts should and will course through our minds.

We should be specially grateful to our Father for our call and enlightenment. We think of the nobility of heart possessed by Jesus that he would die for us and the world. We will thank our Father that we have been called to be a part of the Messiah class, and have the privilege of being baptized into his death. We will also be mindful that ere long we will be with our Lord in the realms of heaven, and experience that matchless moment in heaven when we see our Heavenly Father face to face.

Also, we will rejoice that the nighttime is nearly over. Soon the glad new day of blessing will come to the world through the beneficent reign of the Messiah class. The former things will have passed away. We will have a part in wiping away "all tears . . . , and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4



Weekly Prayer Meeting Texts

FEBRUARY 6—"Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: He putteth down one, and setteth up another."—Psalm 75:6,7 (Z. '95-11 Hymn 110)

FEBRUARY 13—"Love thinketh no evil."—I Corinthians 13:5 (Z. '98-84 Hymn 198)

FEBRUARY 20—"If any man among you seem to be religious, and bridleth not his tongue, . . . this man's religion is vain."—James 1:26 (Z. '99-215 Hymn 44)

FEBRUARY 27—"Let your moderation be known unto all men."—Philippians 4:5 (Z. '03-7 Hymn 306)

Is “Lent” Christian Sacrifice?

THIS month many sincere believers in the Christian world will observe Ash Wednesday and the beginning of Lent. Lent is a period of forty days of penitential preparation for Easter which is observed by Roman Catholics and the Eastern Orthodox Church, Episcopalians, Lutherans, and many Protestant churches. Strange as it may seem, the Bible says nothing about Lent or any such penitential preparation. To learn about this ritual it is necessary to search writings that came later, starting in the fourth century.

The earliest record of an establishment of this penitential preparation is found in the transactions which took place in the Nicaean Council of A.D. 325. The council called this period by the Latin name “quadragesima,” meaning forty days of fasting. As differences arose in the church and it split into a western and eastern church, the exact time period assigned to this penitential period varied because of their rules on fasting.

The features of “forty days” and “fasting” appear to be associated with our Lord’s forty days in the wilderness. Jesus went into the wilderness to meditate immediately following his baptism in the river Jordan. There he fasted forty days and forty nights (ate no food), and there the Devil came and tempted him. (Matt. 4:1-11) However, our Lord’s meditative period in the wilderness was not intended to be a pattern for a ritual concerning his death, but rather an illustration of temptations that beset all consecrated followers of Christ.

When Lent was first established, fasting consisted of one meal a day with no meat, fish, eggs or butter. Also, there was public penance for notorious sinners. They were clothed in

sackcloth and ashes and kept apart from everyone until the Thursday before Easter, at which time they were reinstated into Christian fellowship. This treatment of these sinners was discontinued about the eighth or tenth century, when a form of public penance was imposed upon all the congregation, including the clergy. This was done by burning the palms saved from the previous Palm Sunday and using the ashes to form a cross on the foreheads of all penitents on Ash Wednesday. This ritual has remained to this day.

Somewhere between the fourth and eighth century, the word "Lent" became associated with this period of penance. The word Lent in old English means "spring." It is evident that the church leaders sought to combine this period of forty fasting days with the spring season. Likewise, Easter was adopted from the Saxons and refers to their goddess Estera whose festival was celebrated in the spring of the year. The adoption of the two names, Lent and Easter, and their application to the period celebrating our Lord's death and resurrection were designed to assist the supplanting of heathen beliefs by Christian events.

Mardigras

There is yet another strange outgrowth of this imposition of the church upon its congregations, and that is the Mardigras (the French name for Shrove Tuesday, the day before Ash Wednesday and the beginning of Lent). Since it was the last day before the fasting season, it became the occasion for great merrymaking in the Middle Ages. In the cities or regions of some of the Roman Catholic countries the custom of holding carnivals for Mardigras has not only been continued but has become more elaborate. The carnivals, with spectacular parades, masked balls, mock ceremonials, and street dancing usually last for a week or even two weeks before Mardigras. Some of the most celebrated carnivals are held to this day in New Orleans, Rio de Janeiro, Nice, and Cologne. After the merrymaking comes fasting and the call to sacrifice pleasures.

The development of carnivals and merrymaking before Lent came as a natural consequence of forcing fasts and sacrifices upon a people not consecrated to God. Church leaders have not been too concerned about this development. They are satisfied that after the gaiety their congregations still come to church, fast, and obediently support the church.

Our interest is in the answer to the question asked, "Is Lent a way of Christian sacrifice?" The answer is "No!" God has never forced anyone to sacrifice. The Christian must be a willing sacrificer, or not sacrifice at all.

Drawn by God

The first step toward becoming a willing sacrificer, according to the Scriptures, is for God to draw that person to himself. Jesus explained this in John 6:44 when he said, "No man can come to me, except the Father which hath sent me draw him." Once the Father has drawn one to Jesus, then must come the willingness to follow Jesus and be a sacrificer. In Matthew 19:16-30 a rich young man came to Jesus and asked, "Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."

It is noteworthy that Jesus had a very simple requirement of those whom the Father drew to him. They were to follow him. In order to get treasures in heaven, they had to be

willing to give up treasure on earth. This was not a sacrifice for a period of time each year (during Lent) but for the rest of their lives.

This young man was rich and unwilling to give up his possessions. So Jesus continued on this occasion to make the point of how necessary it is to give up all we have: "Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?"

The Needle's Eye

The point Jesus made was that riches were a burden to a rich man and that they would more likely hinder than help him enter the kingdom of heaven. The illustration of the camel going through the eye of the needle makes this point. In the walled cities of biblical times, the gate to the cities would be closed at night. One small door, called the "eye of the needle," provided guarded access to the city. A traveler coming to the city late in the day (at sundown) might find the gates closed. To get his camel through the needle's eye made it necessary to take all of the camel's burden off his back, have the camel kneel, and then by pushing and tugging get the camel through the needle's eye. The illustration was not intended to convey that it was impossible for a rich man to enter the city, but rather that it was possible to enter through humility (camel-kneeling), sacrifice of earthly goods (unburdening the camel), and with difficulty (pushing and tugging). The disciples, upon hearing this illustration, were amazed and asked, "Who then can be saved?" The attitude of sacrifice sought by God of those whom he was calling seemed so difficult to attain.

Jesus, sensing their discouragement, said, "With men this is impossible, but with God all things are possible." Then Peter was encouraged enough to say, "Behold, we have for-

saken [left] all and followed thee; what shall we have therefore?" Hence Jesus said: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

Notice how much it is possible to leave: "houses, family, lands"—every earthly possession and all earthly ties. But there is even more than this requirement. The Apostle Paul in Romans 12:1 says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

All to be Sacrificed

Those whom God calls are to give up their all. Their very lives are devoted to him. The Apostle Paul calls it a "reasonable service." It is not a ritual that is imposed upon us for a period of time. It is a lifetime of reasonable service to God. Also associated with this willing sacrifice is a desire to be transformed so that we do all things as God desires us to do them. Hence the Apostle Paul says, "And be not conformed to this world," (the merrymaking before Lent would not be sought as a relief, or escape, before sacrificing some little thing and being bound by the penance requirements) "but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." To the true Christian it would be a delight to do God's will rather than partake of worldly pursuits.

Jesus mentioned, in answer to Peter's point, that these sacrifices would have a manifold compensation to those who are faithful. In his kingdom these brethren would be with him ruling over Israel and the world as a reward for their sacrifice.

Another objective that the church leaders had in setting up the observance of Lent was to make people aware of their sins and to be penitent. The awareness of sin should always be with us. In I John 2:1,2 the Apostle John writes, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

We are to so chart our course of life that we "sin not." But we won't succeed. For John makes this plain in I John 1:7-10: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." We have the assurance that Jesus died for our sins and has become the satisfaction not only for our sins, but for the sins of the whole world. This appreciation of our Lord, particularly that he died for our sins, should be a matter of reflection every day, and not only for a period of forty days within a year.

True Fasting

When Lent was conceived, it was to be particularly associated with fasting. Fasting can be a way whereby people show devotion to God. In the sermon on the mount (Matt. 6), Jesus presents three ways of showing devotion to God and comments on these. One of these is fasting. The other two are prayer and the giving of alms. Each of these can be misused, and so Jesus says: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that

they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. . . . Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

In each of these acts of devotion Jesus recommends that others not be aware that we are performing them or it will all go for naught. Above all, these acts of devotion must all be done willingly, at any time, and never by decree. Setting up a period of time in which all must fast violates these principles. Hence, church leaders were not wise when they imposed "lent" rituals upon their congregations. They opposed the principles laid down by Jesus and set in motion a way of developing hypocrisy.

Finally, on this matter of observing Lent, we note that the church leaders had in mind the forty days that Jesus was in the wilderness after being immersed by John the Baptist in the river Jordan. It would be difficult for anyone in the world to comprehend these particular experiences of Jesus unless they were called of God to be joint-heirs with his Son and to partake of his sufferings: "joint-heirs with Christ if so be that we suffer with him."—Rom. 8:17

The Called Ones

These are those whom the Apostle Paul describes as the "called according to His purpose." (Rom. 8:28) In this part of Paul's epistle to the church at Rome, the apostle tells how Jesus was in God's mind, first, and that he should be the eldest in a family of brothers. Having provided this earth as a place where he could test our Lord as to his worthiness to receive the divine nature (a nature like unto his Father's, immortal), God planned to use it as well for the trying and testing of those "called to be joint-heirs" with his Son. In II Timothy 1:9 the apostle describes it thus: "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

Hence, we should not expect everyone in the world to understand the temptations of Jesus in the wilderness, for these are lessons applicable to "those called to be with him." Nor should we expect those who are followers of Christ to duplicate what he did when he spent forty days and nights without food. This was true fasting. It would be inadvisable to try this and, for most, impossible. The lesson concerns the temptations presented by the Adversary—to which temptations all of Jesus' followers are exposed—and how to deal with them.

Jesus' Temptation

The scriptural account of these temptations is found in Matthew 4:1-11: "Then was Jesus led up of the spirit into the wilderness to be tempted of the Devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the Devil taketh him up into the holy city, and setteth him on a pinnacle of the temple. And saith

unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the Devil leaveth him, and, behold, angels came and ministered unto him."

In each of these temptations, the Devil used the approach, "If thou be the Son of God," attempting to goad our Lord into proving his identity by sensational means. The first temptation to Jesus was to gratify his desires as a man. Being hungry, he could use his power to provide food, as he was later to prove when he fed 5,000 people. The second temptation was the suggestion that Jesus bring himself before the eyes of the people by jumping from a pinnacle in the temple. This is believed to be the top of the royal portico, in itself 150 feet high, and the valley below it about 600 feet deep. When these approaches failed, the Devil appealed to Jesus to consider avoiding the course of sacrifice, suffering, and humiliation as a path to glory, and take a short cut (suggesting that his gain would be as great) by joining forces with him. In each case the answer Jesus gave came from God's Word: "It is written," and the Devil failed in his temptation of Jesus.

Followers Also Tempted

All three temptations are typical of those which the followers of Jesus must endure. Although the Devil was involved in all three, the first two are typical of how our flesh and the world are particularly involved (under Satan's direction), whereas the third is typical of the Adversary himself.

The first test is typical of those temptations besetting the followers of Jesus that involve the gratifying of their senses (their fleshly desires). The second test is typical of those temptations besetting the followers of Jesus that involve entanglement with the world and its ambitions, desires, and appetites. The third test is clearly that of the Adversary appealing to us to worship him. If we are to succeed, as Jesus did, in resisting these temptations of the Devil, we need to be thoroughly acquainted with the Word of God and his plan. We could never hope to succeed by setting aside forty days in which to fast. The temptations will come every day and must be met every day.

The way of Christian sacrifice is not open for all. This is made clear by Jesus when he explained to his disciples why he spoke to the people in parables and dark sayings: "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.'"—Matt. 13:11-17

The opportunity for the rest of the world of mankind to understand God's words will come in God's millennial king-

dom when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isa. 11:9 (See also Heb. 2:14 and Jer. 31:34.)

The observance of Lent implies that whosoever will join a Christian church can sacrifice and fast as Jesus did. This is not so. God has reserved this privilege for a few. But those who have been invited should appreciate this privilege and seek to carry out their consecration vows faithfully every day. "If we suffer [with him], we shall also reign with him."—II Tim. 2:12



**"THE PRINCE OF
THIS WORLD"**

To be discussed by

'FRANK and ERNEST'

CKLW—800—6:45 a.m.
SUNDAY, FEBRUARY 16
Tune in this discussion, and
send for a free copy of
"Your Adversary The
Devil." Send to:

"FRANK and ERNEST"
Box 60, Dept N, General Post Office
New York, N.Y. 10001

For Your Newspaper

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

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

1975 MEMORIAL SUPPER DATE

THE proper date for the observance of the annual Memorial Supper will be after 6:00 PM on Tuesday, March 25.

The British Section

Testimonies

AS THE Lord's consecrated children testify, either privately in conversation, or publicly, they do so in the spirit of gratitude, praise, and worship to the Heavenly Father, confident that this thanksgiving will be acceptable, and desirous that God's great and holy name will be the more honoured and glorified. Testimonies of this kind are indeed fraught with much joy and blessing.

John wrote, "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth."—III John 3, 4

Paul wrote, "But just now, Timothy having come to us from you, and having brought us glad tidings of your faith and love, and that you have always a kind remembrance of us, longing to see us, even as we also you; on this account, brethren, we were comforted over you, in all our distress and affliction, by means

of your faith. . . . For what gratitude can we return to God concerning you, for all the joy with which we rejoice on your account in the presence of our God?"—I Thess. 3:6, 7, 9,
Diaglott

The Scriptures abound with beautiful and stimulating testimonies which have been given by the Lord's faithful ones of old, and how strengthening and encouraging for us, as God's children, to read and reread them! Take, for example, such testimonies as those by the Apostle Paul when in Jerusalem, as recorded in Acts 22:1-22; also when in Caesarea before King Agrippa, described in Acts 26:1-23.

In both these stirring testimonies the apostle referred to the wonderful experience he had when on the way to Damascus. It was that outstanding occasion when Christ Jesus "laid hold on," or "apprehended," him for a very special purpose. And this extremely precious favour, at the

very threshold of Paul's Christian life and work, seemed to have been vividly pictured in his mind when, later, he quoted the words recorded in Philippians 3:12 (**Diaglott**): "I pursue, if indeed I may lay hold on that for which also I was laid hold on by Christ."

The fully consecrated followers of Jesus today find much joy in recalling and relating how and when they were "laid hold on" by Christ, and looking back to that very happy and wonderful introduction to Christ Jesus, and their acceptance of him as their personal Lord and Saviour—also very gratefully calling to mind the amazing way in which glorious truths in God's Word were revealed to them—they rejoice to testify how the Lord so very richly lavished his grace upon them.

A Unique Testimony

In this connection a brother living in England has sent us the following testimony concerning his early Christian experiences:

"Throughout my experiences

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

amidst the awfulness of the battlefield, with all its torture and bloodshed in France during the First World War, a question frequently and forcibly entered my mind: 'Is all this Christianity?'

"Although brought up from childhood in one of the denominational systems of religion, regularly attending Sunday school and church services, I had no fixed opinion as to whether my military service was right or wrong according to the Scriptures. The words of a clergyman who lived in my home town would ring in my ears: 'I am proud of my young men who have joined the army.' But I did not use this point of view as a guide to my answering the question which pressed persistently upon my mind, 'Is all this Christianity?'

"To me, modern warfare was very terrible to behold, and while in the battle area, a copy of Tennyson's 'In Memoriam' came into my hands. Three of its verses I now quote:

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old;
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the Christ that is to be.

"These words thrilled me, and I wanted my colleagues in the army position to experience a similar thrill. But when reading and discussing these verses with them, they showed no interest. Within a few days the Armistice was signed (November 11, 1918). Seven weeks later I was home on leave, and my discharge from military service soon followed.

"My heart and mind, completely dissatisfied with warlike methods and man's inhumanity to man, which makes countless thousands mourn, still sadly wanted right direction and instruction in life. Personally, I not only hated war, I abhorred it, and I was indeed ready for light and truth.

"Upon reaching home, wonder of wonders, I found that two of my relatives were attending a Sunday Bible study class which had been formed as the result of a series of public lectures near

my home by some earnest and energetic Associated Bible Students from another district. It was a small assembly which had been formed, and I now gladly attended. As a key to the understanding and the study of the Scriptures, I found that use was being made of a little volume, 'The Divine Plan of the Ages,' nowadays so well-known and highly valued by untold numbers of devout brethren.

"Soon I could see quite clearly that the Lord had, for some time past, been graciously drawing me to himself, also preparing my heart and mind to receive his precious truth, and was now wonderfully revealing the true Gospel of the kingdom to me. Although I was unaware, at the time, of the early divine drawing and guidance, and hence was neither appreciative nor thankful for such outstanding favours, the Lord's tender mercies continued on my behalf.

"But, studying 'The Divine Plan of the Ages' with the inspired Word in hand, I soon became exceedingly thankful, because in the Scriptures, now becoming one harmonious whole, the Lord was revealing to me, not only himself, but also glorious truths concerning his great purpose in Christ Jesus. He was answering not only my pressing question as to whether modern warfare with all its horrors was Christianity, but also many other urgent queries.

"And I shall ever be deeply grateful for the witness work done in my home town by those zealous brethren, whom I later learned to know and love, because their public Bible lectures resulted, by the Lord's grace, in the class being formed, through which the Heavenly Father very richly blessed me with the truth.

"During more recent years, rich spiritual blessings resulting from your untiring labours (of the Dawn Bible Students Association) have been graciously directed my way. I continually rejoice in all your loving services, including all your most helpful publications. You so loyally and zealously proclaim the truth, and in a manner which I appreciate most highly, in the right spirit, even our Master's spirit.

"There were, for me, various physical deliverances on the battlefield, wherein my life was preserved, and for these I continue to be very grateful; but the most wonderful of all my experiences is that our Father in heaven should ever draw me to himself and his glorious truth, through his dear Son. Promptly offering myself in full consecration, there followed the heart realisation of I John 3:1, 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. And, through an increasing measure of the Holy Spirit received, the inspired Word of God became to me, and still increasingly becomes, more and more precious.

"Words cannot adequately express all I feel, and owe, to our Father for calling me out of darkness into his wonderful light; and as I, in the words of the Apostle Paul, press along the line, toward the prize of the high calling of God in Christ Jesus,' and gladly assist others to do the same, I rejoice in my great privilege—by the Lord's continued help and blessing—to shine as a 'light' in the world, holding forth the Word of Life."

The Importance and Value of Testimony Meetings

It is indeed good to testify to the Lord's overruling provi-

dences in our lives, not only in our earliest experiences in the Christian way, but also in the quite recent week-by-week evidences of God's leadings and blessings; and these testimonies should, at opportune times, be given in conversation; also in assemblies arranged for that purpose.

Such weekly meetings help to make all who attend more attentive to note the providences of God and the lessons of life, daily and hourly. Thus more valuable experience is gained daily, than when such events are passed by with little or no attention.

With many people life is a business routine, or a dream. But as new creatures in Christ Jesus we desire to have every day full of Christian experiences and intelligent thought, directed and moulded by the divine Word. Bible reading and meditation are vital, but our growth in grace depends not only upon what we read, but also upon the exercise of our mind, heart, and will, in connection with what we daily learn of God's Word.

Testimony meetings at which each child of God present, in simplicity and godly sincerity, recalls the Father's love and discipline for the week or so preceding, are surely very profitable. If each is careful to relate

such features of his experience, his trials or triumphs, as will be helpful to others, all will be edified.

In Volume VI of "Studies in the Scriptures," pages 310 to 322, the question of testimony meetings is dealt with fully and very helpfully. It is there pointed out that growth in knowledge is very likely to detract from devotion, strange as it may appear that it should be so. We find our capacities so small, and our time for religious matters so limited, that if attention be energetically directed in one channel it is apt to lead to dwarfing in other directions.

The Christian is not to be all head and no heart, nor all heart and no head. The "spirit of a sound mind" directs us to cultivate all the fruits and graces which go to round out and complete a perfect character. The new creature must "make straight paths for his feet," lest, while cultivating one element of grace, he fall into danger through the lack of the proper exercise of another God-given faculty or privilege.

The qualities of devotion are found in all mankind in a greater or lesser degree of development. These qualities are called veneration and spirituality, and they summon to their aid the organs of conscience, hope, etc. If these

be neglected, the result will be that interest in, and love for, the truth will degenerate; so that instead of our hearts being led to the Lord with greater appreciation of his love, and with greater desire to please, honour, and serve him, we will find the lower organs joining more in the controversy, taking the place of the higher ones, and the investigations will come to be more in the light of mental philosophies, into which will enter combativeness and destructiveness, ambition, strife, and vainglory.

The new creature needs therefore, not only to unite devotional services, prayer, and praise as a part of every meeting, but, we believe, needs in addition a special meeting of a devotional kind once a week, joined with which should be opportunities for testimony respecting Christian experiences; not, in the local weekly class, to go back from one to twenty years or more to tell about one's conversion, etc., but an up-to-date testimony, referring specifically to the condition of the heart at the moment, and during the week intervening since the last meeting of a similar kind.

Such up-to-date testimonies prove helpful to those who hear; sometimes encouraging them by the rehearsal of favourable experiences, and sometimes

comforting them by the narration of trials, difficulties, perplexities, etc., because they thus discern that they are not alone in having trying experiences, and sometimes failure.

Thus all may learn more fully the meaning of the words of the apostle, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (I Peter 4:12) They find that all who are the Lord's people have trials and difficulties, and each learns thus to sympathize with the other; and as the bond of sympathy grows, the spirit of helpfulness grows, and the spirit of love—the Holy Spirit.

Undoubtedly every Christian has an abundance of opportunities for noting the lessons and experiences of life along various lines every week; but the majority, not thinking, not noticing, permit these valuable lessons to flow past them unrecognized, and learn chiefly from the larger and more bitter experiences of life what they might better have learned by taking heed to the Lord's daily dealings with them through his providences.

These experiences, and the lessons drawn from them, told by those at the meetings, should tend to broaden the sympathies

of those present, leading them more and more to discern the beauties of peace, in contrast with strife—the blessing of the peace of God in the heart; and how it is possible to have this peace even when surrounded by turmoil and confusion, or distressing conditions over which we have no control.

The devotional features of these meetings will add to their profit. He who realises most keenly his own defects, and who

is most earnestly striving to grow in the graces of the Spirit, will be the most earnest in his devotion to the Lord, and in his desires to please him, and to partake more and more of his Holy Spirit.

“O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works.”—Ps. 105:1, 2

Your Questions

The Returning

Philippians 1:21-24 reads, “For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you.” Does this not indicate that Paul expected that when he died he would go immediately to Christ and be with him?

In this passage Paul mentions three things. To him it made no difference whether he died or whether he continued to live in the flesh and serve the Lord. He said, “I am in a strait betwixt [these] two.” Then he referred to a third thing, “Having a desire to depart, and to be with Christ; which is far better”—far better, that is, than dying or continuing to live and serve in the flesh.

The difficulty here is in the translator's use of the word "depart". The word in the Greek text is "the returning." The same Greek word appears in Luke 12:36, and is there rendered return: "Like men waiting for their master, when he will return." (Diaglott) Jesus taught that while he would leave his disciples for a while, he would return and take them unto himself. Paul believed this, and was anxiously waiting and longing for that returning of his Master. This was the third thing mentioned by Paul, yet he realized that this could not be a possibility at that time.

Faith and Works

How can you harmonize James' insistence on works with Paul's teachings that we are saved through faith and grace?—James 2:18-26; Romans 4:19-23

Actually these two Biblical writers do not disagree at all. James does not rule out the necessity of faith. His only claim is that works are necessary to demonstrate faith. He wrote, "Show me thy faith without thy works, and I will show thee my faith by my works."—Jas. 2:18

Paul presents essentially the same thought. In Romans 4:5 he explains that faith rather than works, is counted for righteousness. But in verses 19-23 of the same chapter he explains that it was Abraham's work in connection with being the father of Isaac that proved his faith, being fully persuaded that what God had promised concerning the birth of the child, would be performed. "Therefore it was imputed to him for righteousness." James is in agreement with this in his statement, "Ye see then how that by works a man is justified, and not by faith only."

Another point often overlooked in the writings of these two, relative to faith and works, is that they are not both discussing the same sort of works. Paul at times contrasts faith with the ceremonial works of the Law, such as circumcision; while James, in his reference to works, means the things that we do in obedience to God's will which demonstrate that we believe God, and that our faith is not merely a mental assent to the fact that he exists, or that Jesus is our Savior. So again it is apparent that these two inspired writers are not in disagreement.

General Convention Bulletin

THE theme song of the convention has for many years been one of the chief blessings. But our conventions have not always had a theme song. This delightful and spiritually profitable innovation had its beginning many years ago, when a brother who had made a pilgrim trip to England returned with a very beautiful and expressive hymn entitled "When Jesus Is King." The words to the hymn were sung to the tune of "The Glory Song."

This beautiful Theme Song is to be the theme song of the General Convention in 1975. We feel that the words beautifully express the yearning for the Kingdom and the love for our Lord that is overflowing in the hearts of every consecrated child of God.

The words are reproduced on the following page in order that you may become familiar with them and join with us in a grand crescendo of praise to our King at the General Convention in Albion, Michigan, August 2-7, 1975. Plan to be there.



The Memorial Tape

For isolated brethren and small groups without leaders, we can supply a tape recording of a complete Memorial Service, including a discourse on its significance. If you have a tape recorder, either cassette or reel-to-reel type, and would like one of these recordings, on loan, there is no charge. Address your request to The Dawn Recorded Lecture Service, East Rutherford, New Jersey, 07073. Please state whether you have a cassette or reel-to-reel recorder.

The Memorial Date is Tuesday, March 25, after 6. p.m.

WHEN JESUS IS KING

Praise to our King who is coming to reign,
Glory to Jesus the Lamb that was slain:
Life and salvation, His empire shall bring
Joy to the nations—when Jesus is King.

Oh, that will bring, praise to our King
Praise to our King! Praise to our King!
Sing the glad song who to Jesus belong
Glory to Jesus, to Jesus our King.

All men shall dwell in His marvellous light,
Races long severed His love shall unite,
Justice and truth from His sceptre shall spring,
Wrong will be ended—when Jesus is King.

Men shall learn right in His kingdom of Peace,
Freedom shall flourish and wisdom increase.
Foe shall be friend when His triumph we sing,
Sword shall be sickle—when Jesus is King.

All shall come back who have lived long ago,
Love like a banner shall over them flow;
Sin shall be conquered as light shines within,
O hail happy day—when Jesus is King.

Tune—“The Glory Song”

Isa. 11:1-10.

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF Christ

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

K. FERNETS		Columbus, OH	3
Sayville, NY	Feb. 2	West Frankfort, IL	18
P. HATGIS		St. Louis, MO	19
Staten Island, NY	Feb. 9	Mahomet, IL	20
G. JEUCK		La Salle, IL	21
Allentown, PA	Feb. 9	Kansas City, MO	23
K. NAIL		St. Joseph, MO	24
Philadelphia, PA	Feb. 16	Goodman, MO	25
G. PASSIOS		Fayetteville, AR	26
Catawissa, PA	Feb. 23	Stigler, OK	27
H. PASSIOS		L. POST	
Cincinnati, OH	Feb. 26	New London, CT	Feb. 16
Nashville, TN	27	Baltimore, MD	23
Birmingham, AL	28	F. WASSMANN	
E.K. PENROSE		New Haven, CT	Feb. 2
Cincinnati, OH	Feb. 2		

Conventions

MINNEAPOLIS, MN, Feb. 2—
2601 Fillmore Street, N.E. Mrs.
Mike Nekora, 2601 Fillmore St.,
N.E. 55418

SACRAMENTO, CA, Feb. 15,16
—Univ. of Calif. Faculty Club,
Davis. Mrs. E.F. Lankford,
6000-19 Ave., Sacramento 95820

COVINA, CA, March 2—Covina
Woman's Club, 128 S. San Jose
Ave. Elaine L. Redeker, 5554 N.
Pal Mal Ave., Temple City 91780

MIAMI, FL, March 8-10—Florida
State Annual Convention, Miami
Women's Club, North Bayshore
Drive at 17th Terrace. Mr. Don
Roark, 6482 SW 39 St. 33155

DETROIT, MI, March 22,23—
Detroit Pre-Memorial Convention.

BUFFALO, NY, March 30

GARY, IN, March 30

BOISE, ID, April 18-20

WINNIPEG, MAN., June 28,29