

# The Dawn

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# **Highlights of DAWN**

## **The Elusive Elixir of Life**

**“Our God is a God of salvation; and to God, the Lord, belongs escape from death.”—Ps. 68:20, RSV**

“TO HEAR Gerovital H3’s true believers talk, if Ponce de Leon lived today he wouldn’t waste his declining years searching for the Fountain of Youth. He’d simply jet to Romania for a couple of weeks of Dr. Ana Aslan’s ‘world-famous Gerovital H3 treatment.’”

So begins an article in a recent issue of The National Observer in its discussion of the drug Gerovital H3, also referred to as “the miracle rejuvenator” and “the Romanian youth drug.”

Dr. Aslan (who looks younger than her years) and many of her patients contend that the drug effectively combats the aging process, resulting in better memories, improved skin texture, and increased muscle strength. But the proponents of Gerovital H3 claim that it does even more than retard the aging process. It is held also to be effective in the treatment of heart disease, arthritis, depression, Parkinson’s disease, and many other ailments and symptoms of old age. The fact that almost 40,000 people, including some 30,000 from outside Romania itself, spent substantial sums of money in 1974 to visit the nationally operated Gerovital clinics clearly testifies to man’s innate repugnance toward death.

But loud as are the praises of its defenders, the drug has many critics, among them the well-known Dr. Alvin Goldfarb

who, after visiting one of Dr. Aslan's clinics in 1974, said he knew "of no evidence that it [Gerovital H3] can contribute to longevity." But the frantic search for the magic formula, for the substance or secret that will defeat pain and death, for the elusive elixir of life, goes on.

This, of course, is not surprising, nor is it incompatible with man's nature. For man was not created to die, but to live. It is not natural to die; it is natural to desire to live; and this innate and will-nigh indestructible longing for life is imbedded in the very consciousness of every normal human being that ever breathed.

In a rebellious outburst in which he vents his frustration at the steady passage through the countless funeral parlors of the world of the cold bodies of unending numbers of humans, novelist Alan Harrington probably voiced the unspoken but deeply felt sentiments of many of his fellow humans on this earth. "Death," he stated, "is an imposition on the human race, and no longer acceptable." And so the struggle to delay the onset of death, if not to eliminate it entirely, continues on many fronts.

### **Gains in Cancer Fight**

One of the great killers of mankind is the age-long scourge of cancer. It is estimated that some sixty million Americans now living will eventually be afflicted with this dread disease, and some forty million of these will die of it. But some progress is being made in the attack on cancer through the development of new techniques, principally in the use of radiation.

Required doses of radiation can now be made much smaller and, importantly, can be more accurately directed to the cancerous area itself, thus decreasing the amount of damage heretofore wrought to healthy tissue. X-ray motion pictures can now be taken that reveal to watching surgical teams just what is going on inside the body. In another development, radioactive elements are introduced into the body of the

cancer victim, the course of which can be traced by sophisticated scanners, revealing the innermost workings of various organs of the body. The hope in all these efforts, of course, is to reduce the incidence of death to humans from this stubborn ailment.

Yet another area to which medical men are giving ever greater attention is in the transplanting of donated living organs into the bodies of those whose hearts, livers, corneas, intestines, or other organs have become diseased or damaged. The techniques for this kind of operation have so improved in recent years that there is a chronic shortage of healthy organs for transplanting. Indeed, so urgent is this part of the problem that Dr. Warren J. Warwick of the University of Minnesota Medical School wrote an article for Medical Opinion and Review in which he suggests (with tongue in cheek, we suspect) the creation of accident-watching clubs along busy highways to increase the availability of donated organs by the families of such as may have suffered accidental death.

### **Who Shall Be First?**

For the many thousands who are living in limbo as they wait for a possible donor of a needed organ, only a fraction have their patience rewarded. And even these, the relatively luckier ones, may look forward to enjoying but a limited number of added years of life.

But even where organ transplants are available, other difficult problems arise. One of these is to decide who, of all those who are agonizingly awaiting it, shall get the healthy organ. Another problem has to do with determining when the prospective donor is actually dead and/or legally dead, so that the removal of the required organ can be accomplished at the earliest possible moment in order to improve the chances of a successful transplant. And still another difficulty is the possibility of rejection of the transplanted organ by the body of the donee. Meanwhile, many potential

candidates for transplantation die before the awaited organ becomes available.

### **Piece-Meal Immortality?**

In the minds of many people these transient gains in the art of replacing human parts have given rise to false hopes. In an article in *The New York Times Magazine*, writer David Dempsey says that “the success of transplants has encouraged . . . illusory intimations of immortality. Life is reduced to a set of replaceable functions.” In other words, immortality is just a matter of procuring or manufacturing a sufficient number of replaceable spare parts! Of course, we sometimes tend to forget that to acquire certain of these needed replacements someone else, somewhere else, must die.

An astonishing group of chemical substances is now being researched which have already produced remarkable results in the treatment of a broad range of human ailments. These substances are called prostaglandins, or PGs. They have already been found effective in the treatment of high blood pressure, poor circulation, and duodenal ulcers.

One could go on to recite advances in anesthesiology; in procuring and storing blood needed for transfusions; the approach of computerized medicine; the use of the laser beam in tonsillectomies, and many other developments tending to extend the life span of man, and rendering life more comfortable while that span endures.

These efforts and these results are not to be belittled. We are all the grateful beneficiaries of these increases in medical and scientific knowledge. Without these wonderful advances some of us who now hear would be deaf; some who now see would be blind; some who now walk would be lame; and some who are now alive would, instead, be dead.

### **Death Still Reigns**

But whereas the final confrontation with the great enemy

Death is thus delayed; and whereas we all may live a little longer, and somewhat more comfortably, the end result is eventually the same—death. All the labors of the scientists, the medical profession, the hospitals, the drug companies—all the efforts of man, however dedicated, however diligent, however imaginative, however long-continued, have not kept man from that ultimate rendezvous with the grave.

Why is this? And is there no hope for an end of death? Will the reality of everlasting life forever elude mankind? Will the specter of death continue to haunt humanity till the end of time?

Despite all that man has been able to do to alleviate suffering and to prolong life—and it has not been inconsiderable—death stubbornly continues to reign. There is an explanation for this. It is found in only one place—the Bible. And to those who understand and accept it, it is beautifully and reassuringly simple. In the Garden of Eden the progenitor of the human race committed the sin of disobedience and was condemned to die, bringing death to the entire human race yet unborn in his loins.—Gen. 2:17; 3:6,19

### **The Wages of Sin**

The Apostle Paul confirms the tragic significance of that incident in Eden. He says that “by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for . . . all have sinned.” (Rom. 5:12) That just sentence of death is still in force against the human race, as evidenced by the sad, unceasing flow of death’s victims to the cemetery. And in spite of all the scientific and medical advances that man can devise, the human race will continue to pass into death until the condemnation on the race is lifted.

This inescapable dependence of man’s hope for life on first having his sins forgiven and the sentence of death removed is clearly illustrated by an incident in the life of our Lord at his

first advent. We read that on one occasion a man was brought to him, sick of the palsy, and lying on a bed. Observing their faith, Jesus said to the sick man, "Son, be of good cheer; thy sins be forgiven."

This statement by Jesus may well have puzzled the sick man. What he was interested in was to be healed! Certain of the scribes who witnessed this remarkable event thought to themselves, This man is a blasphemer. Who is he to forgive sins? But Jesus knew their thoughts, and to refute them he stated a fundamental truth; one that clearly shows that man will not gain complete health and life, in spite of all his knowledge and scientific advances, until first his sins have been forgiven. Jesus said to the scribes, "Wherefore think ye evil in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house."—Matt. 9:1-8

Here, Jesus equated the forgiveness of the man's sins with his being healed. What iota of difference does it make, Jesus asked, whether I say to the sick man, Your sins are forgiven; or, You are healed? And the man arose, his sins forgiven and his body healed, and went to his home. "But when the multitudes saw it, they marveled, and glorified God."

### **The Gift of God Is Eternal Life . . .**

This man did eventually die, and he went down into his grave, to sleep until the times of restitution of all things, which God promised by his holy prophets. For this healing was but illustrative of the grander and everlasting healing that shall eventually come to all mankind when the price for their sins has been applied on their behalf by their Redeemer and Lord, and the curse lifted.

This same principle was illustrated many centuries earlier in God's dealing with his ancient people Israel, who were

typical of the whole world of mankind. Each year, on the Day of Atonement, animal sacrifices for sin, or sin-offerings, were offered by the High Priest, and the blood carried into the Most Holy of the tabernacle and sprinkled on and before the mercy seat in the presence of Jehovah to atone for the sins of the people, thus effecting reconciliation between the people and their God. But the Israelites also went down into the grave, for these sacrifices were but typical sacrifices. They were typical of that perfect sacrifice and offset for sins offered by Jesus on Calvary, which shall lift the adamic condemnation of death from the human race, to bring life and everlasting at-one-ment between God and all the obedient of the race of mankind during the thousand-year reign of Christ and the glorified church. Paul explains that just as death passed upon all men through the disobedience of one man [Adam], so also shall life come to all men through the obedience and sacrifice of the perfect man Jesus.—Rom. 5:12-21

### **Life Through Our Lord Jesus Christ**

It is true, of course, that Jesus laid down his life as a ransom sacrifice almost two thousand years ago, and still man continues to die. But the merit of that sacrifice has not yet been applied on behalf of all mankind. It has been applied, since Pentecost, only on behalf of the church, the footstep followers of Jesus. The Apostle Paul wrote, "For Christ is not entered into the holy places made with hands [the typical tabernacle], which are the figures of the true; but into heaven itself, now to appear in the presence of God for us [the church]."—Heb. 9:24; Rom. 8:34

During the almost two thousand years since Pentecost, God has been calling out of the world "a people for his name." (Acts 15:14) Those who in faith respond to that call, consecrating their lives to their Lord, are "justified by their faith" and thus have "peace with God." When this called-out class is proved and joined with their Lord Jesus, the Gospel-Age sacrifice for the sins of the world of mankind



will have been completed. Then will the merit of that sacrifice be applied on behalf of the world, their sins forgiven, the adamic condemnation lifted, and the glorious time of the world's healing and the pouring out of the blessings of life for all mankind begin.—I John 2:2; Matt. 25:31-34; Rev. 19:7; 21:4

### **The Healing Sun of Righteousness**

When at last the glorious Sun of righteousness arises with healing in his wings, mankind will marvel at the power and wisdom of God to effect man's restoration to the perfection that was lost in Adam. (Mal. 4:2) All will rejoice and praise God for the soundness and perfection of mind and body that shall then be theirs. For the very first time men will know and appreciate freedom from all sickness, sorrow, and pain, and will sense the boundless potential and joy of a perfect mind and body, and the glorious prospect of happy, everlasting life!

Man's present efforts to improve life and relieve suffering, well-intentioned as they are, will pale into insignificance beside the accomplishments of the kingdom in restoring man to the perfection that father Adam enjoyed when placed in the Garden of Eden. And as the multitudes marveled when they saw Jesus heal the man sick of the palsy, and glorified God, they will even more greatly marvel at the grander work of healing that shall be in progress during the times of man's restitution.

When the work of that blessed millennial day is completed, all the obedient of mankind will enjoy perfect health and everlasting life. Hospitals, hearing aids, spectacles, artificial arms, and transplanted hearts—all will have been banished! Even death itself will be destroyed! In that joyous day "the inhabitant shall not say, I am sick: [for] the people that dwell therein shall be forgiven their iniquity."—Isa. 33:24; 35:1-10; Rev. 20:14

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# Bible Study

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## LESSON FOR AUGUST 3

### Resources for Christian Growth

**MEMORY VERSE:** "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."—Colossians 1:28

**PHILIPPIANS 4:4-9; COLOSSIANS 3:1-17**

THIS week's lesson focuses attention on what we must do to grow in Christian maturity. All of the Lord's people may draw upon whatever resources are available to them so that they may make satisfactory progress in the narrow way. God has abundantly supplied all of our needs, and we, in turn, have a responsibility to examine ourselves as we seek to walk as new creatures in Christ Jesus.

The most valuable resource available to Christians is, of course, the Bible. And, as we study God's Word we have an opportunity to understand what God's will is concerning his people. In our enlightened age, when knowledge has been increased on every hand, we are indeed favored with the latest research regarding the Bible record.

As "truth people" we have relied heavily upon such valuable works as the Emphatic Diaglott and Rotherham's Emphasized Bible as sources of accuracy—to mention only two—as well as the outstanding works of James Strong and Robert Young, whose complete concordances of the Bible have made it possible for the layman readily to find any text in the Bible and then to have at his hand the meaning of the original words as they appeared in the Hebrew and Greek Scriptures. Careful study and consideration of the Word of God has, therefore, been greatly rewarding to the searching Bible student.

For many years Bible students the world over have been richly blessed by a careful study of the six volumes of Studies in the Scriptures. These books, to-

gether with the more recent publications of Dawn Bible Students Association, are valuable works on Bible subjects, as a resource for Christian growth as new creatures in Christ Jesus.

In addition, our loving Heavenly Father has abundantly supplied other resources for his people which have assisted them in their study of his Word. These include Bible dictionaries, Bible atlases, commentaries, and other aids. The wise student has made good use of these Bible helps in his walk in the narrow way.

Having focused attention on the Christian's aids to Bible study, we should not overlook the responsibility to use those aids in the proper manner. Merely having these things on one's bookshelf, of course, will be of little benefit to the Christian. Understanding what God's will is in our lives requires careful study, and not simply the reading of a portion of the Bible from time to time; for, as noted, the Bible is the basic source of all Christian growth. Paul's second letter to Timothy (II Timothy 2:15) contains a well-known passage which admonishes: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." The first priority is to

study to please God and to receive his approval. Rightly dividing the Word of truth suggests the application of that message in our hearts. It is necessary to come to a correct understanding of the truth as well as to learn how, when, and where to apply it. Also, the word workman as it is used in this passage suggests the thought of being engaged in the Lord's service.

We are all servants of God, to one extent or another, and this thought is expressed to those who have taken the name of Christ in the present time of harvest. There is indeed work to do, and we may each have a share in it, whether it be in private study, at meetings where the truth is openly discussed, or in outside service for those who may have a hearing ear for the truth at the present time. In any event, let us give diligence to make the best possible use of the many resources we have at hand in shaping our own characters, and to assist any others with whom we have contact. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."—I Pet. 2:9 □

## Facing Tensions

**MEMORY VERSE:** "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—

**James 1:12**

**ROMANS 12:1,2; EPHESIANS 6:10-20; JAMES 1**

OUR present society is one of many tensions, and even we, as Bible students, must face the rigors of everyday living. But there is a difference with the Lord's people, because they have an inner appreciation of the necessity of overcoming the trials and temptations in their lives.

The child of God realizes the full importance of James's admonition when he says, "My brethren, count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience." (1:2,3) Trials are necessary to prepare and prove the footstep follower of the Lord, and although there are many setbacks or partial victories along the narrow way, the pupil in the school of Christ learns a lesson, the lesson of patience; for, as the apostle continues, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (1:4) The word perfect as it is used in

this verse means "complete," or "of full age," and suggests further the growth that may be expected along the lines of a Christlike character and the acceptance of the Lord's overruling in their lives.

We all wish from time to time, no doubt, that the trials and testings of the new creature were over; however, it is an essential part of our calling to demonstrate our loyalty to the Lord and our worthiness, through his merit, of a share in his millennial kingdom of the future. So let us rejoice if our trials have brought us lessons of any kind that are profitable to us and that have tended to make us stronger in character, more firm in our determination to acquire truth and righteousness, and more aware of our fleshly weaknesses.

Even those conflicts which have resulted in only partial victories have, perhaps, been to our advantage and will serve to bring us closer to the Lord in our

Christian walk. Indeed, even experiences which resulted in absolute failure may have been overruled by our loving Heavenly Father for our highest welfare.

If we could keep in mind that every trial, every testing, and every difficulty in life is permitted to come upon the Lord's people to prove their loyalty and to see whether or not their characters are rooted and grounded in righteousness, it would put all these difficult experiences in a new light before us, and it would go a long way in helping us fight a good fight of faith in the narrow way. If this was the perspective that every child of God had for every trial he came in contact with, it would surely result in a blessing and consequent growth in Christlikeness.

The Apostle Paul in Hebrews 12:5-11 speaks of the chastenings of the Lord. The definition of the word chastenings according to Strong's Concordance is tutorage, that is, education or training. In the sixth verse of this chapter Paul states, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." And in verse 11 he continues, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of

righteousness unto them which are exercised thereby." If we can keep in our minds that our Lord as our Forerunner, was tested and tried and was made perfect by the things which he suffered, so the servant is not above his Lord and must be willingly submissive to the Lord's tutorage.

Speaking under the inspiration of the Holy Spirit the Apostle James, in the words of our memory text, holds out the promise that the overcomer will receive the crown of life, which is in accord with a statement from the Revelator (Rev. 2:10), "Be thou faithful unto death, and I will give thee a crown of life." Words cannot convey, neither can we comprehend, the magnitude of this great reward other than to say that if faithful we will receive life on the highest plane, the divine nature.

With this reward before us, let us consider the inspiring thought from the great Apostle Paul who encourages us with the statement that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."—  
II Cor. 4:17, 18 ☐

## Becoming Christlike in Our Relationships

**MEMORY VERSE:** "This I pray, that your love may abound yet more and more in knowledge and in all judgment."—**Philippians 1:9**

**ROMANS 12:9-21; 14:1 through 15:6; I CORINTHIANS 12**

THOSE whose ambitions are not now of an earthly nature, but who are seeking the heavenly nature and its blessings of joint-heirship with Christ, must ever bear in mind that while they are no part of the world in which they find themselves, they are yet God's representatives in the world and must faithfully carry out and exemplify the principles of righteousness in whatever position in life they may be placed. We should, then, become more Christlike in our relationships with those with whom we come in contact.

There seems to have been an especially strong bond of love existing between the great Apostle Paul and the brethren to whom he was writing in Philippi, as expressed in the first chapter of that letter. He says, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my

God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now." (1:2-5) What a truly beautiful relationship between brethren! And we know also that Paul's relationship even with his captors and those who sought to do him bodily harm was such as to bring honor and glory to God.

The principal ingredient in the Christian's character is love: love for God, our Lord Jesus, the brethren, our families and friends, and the whole world of mankind. In this connection we are reminded of the apostle's exhortation that "as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10) Paul indeed loved the Philippian brethren, being the first to

preach the Gospel to them, and having called back upon them twice thereafter to establish them more firmly in the truth.

And in response to his labors of love on their behalf the Philippians manifested the same spirit of love toward him by supplying his needs in a temporal way, as recorded (Phil. 4:15-18): "Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my necessity; not because I desire a gift: but I desire fruit that may abound to your account; but I have all, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."

The growth and development of Christlike characters was the apostle's main concern for these brethren, as noted by the words of our memory passage, that they might abound more and more in knowledge and fruits of righteousness. The tender sentiments of his message to them are perhaps better expressed in the Weymouth translation, which reads, "And it is my prayer that your love may be

more and more accompanied by clear knowledge and keen perception, for testing things that differ, so that you may be men of transparent character, and may be blameless, in preparation for the day of Christ, being filled with these fruits of righteousness which come through Jesus Christ—to the glory and praise of God."—Phil. 1:9-11

It should also be our desire to help and encourage one another in the ways of holiness so that we might have the privilege of bringing honor and glory to God; and, if faithful, we may have the opportunity of assisting the world of mankind back to the ways of truth and righteousness in the millennial kingdom of the future. There is, however, no better time nor place than here and now to direct our attention along these lines. Let us renew our endeavors to become more Christlike in everything we do, and wherever we may be.

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."—Col. 1:9, 10 □

## Growing as Witnesses

**MEMORY VERSE:** "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—**Romans 1:16**

**MATTHEW 5:13-16; ACTS 4:13-16; 8:4-8, 26-40; I PETER 3:13-16**

THERE is no shame among the Lord's people to proclaim the glad tidings of the kingdom, which we believe is so near at hand. Indeed, the very word Gospel means good news; and is it not a message of hope and salvation for the whole world of mankind which the apostle held out?

To tell the wonderful message of the kingdom is to witness to it, whether that be in private conversation, in group meetings where the truth is openly discussed, or perhaps by co-operating in some way to sponsor a general witness endeavor. In such activity both the teller and the hearer receive a blessing.

The word witness translates the Greek word "martus" and signifies one who testifies to the truth. It is interesting to note that the English word martyr

comes from this same word, suggesting that those who so testify to the message of glad tidings have often done so at the expense of their lives. Surely this was true during the long centuries of the Dark Ages when, in the western world, papacy was in control of men's minds.

Yes, it has been true ever since Stephen, the first witness to die at the hands of his accusers, attempted to present and defend the message which so gladdened his heart.

Having made a consecration to do the will of the Lord and to lay down their lives in sacrifice, all of the Lord's people may expect persecution and opposition in proclaiming the truth. Although we are looking and hoping for the blessings of the future kingdom as glorious spiritual beings, if found faithful



unto death, we should not overlook the terms and conditions upon which we are to attain to that high reward. We are to sacrifice what little we have—our little all.

Some of the background material for this week's lesson indicates that the Lord's people are the salt of the earth, and the light of the world. (Matt. 5:13,14) Salt, of course, plays an important role in food preparation even today, but it was of greater importance in Bible times.

Research along this line shows that the Jews honored a particular custom known as the "covenant of salt" whereby no one would eat a meal at the table of anyone he was intending to injure, realizing that the food had been seasoned with salt, and that he would, therefore, be breaking the covenant. On the other hand, if a person was successful in having one of his enemies eat at his table and partake of food that had been seasoned with salt he would thereby accept the token as a pledge of lasting friendship.

The lesson for the Lord's people seems to be one of preservation; and as we consider the influence that the people of God have had down through the centuries, we must acknowledge

that it was a witness to those who knew them, although the extent of that influence is admittedly small.

And, as lights, the consecrated followers of Jesus have touched the lives of those about them with gladness and hope in a darkened world. The influence of the truth, and of those who are privileged to bear it, has been a shining ray in a world that would otherwise be in total darkness. Without this light, sin and corruption would doubtless have led to an even greater degree of degradation among the poor groaning creation, who are, nevertheless, waiting for the manifestation of the great Sun of Righteousness who will arise with healing in his wings.

What a glorious prospect, to realize that the little witness work that may be accomplished at the present time will give way to the blessed times of restitution that are so near! May it inspire us to press along day by day as witnesses to that marvelous kingdom of the future, by letting our light shine as we have opportunity. "Neither do men light a candle, and put it under a bushel, but on a candlestick. . . . Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."—Matt. 5:15,16 □

## Accepting the Challenge to Grow

**MEMORY VERSE:** "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."—Colossians 2:6,7

**MATTHEW 5:43-48; II TIMOTHY 1:3 through 2:7**

HAVING briefly discussed in prior lessons some of the areas of Christian growth relating to helps that are available; the positive benefit of trials in promoting Christian growth; the place of personal relationships as we grow; and the need to find various ways to let our light shine as we progress, we now turn our attention to the challenge of growth itself.

The question may be asked whether or not we ever stop growing. And, perhaps even more importantly, should we stop growing? The best source of information that we have is, of course, God's Word, the Bible; and the best example we have is our Lord Jesus. We know little of Jesus' early life, although there is a passage that lends itself to this discussion, and is recorded by Luke. (2:52) It reads, "And Jesus increased

in wisdom and stature, and in favor with God and man." A careful reading of this text seems to indicate that there was development and maturity in our Lord's character. It was not static.

When our Lord Jesus selected his apostles he found among them some who were fishermen, and others who, seemingly, were of limited talents. However, we must note that Jesus knew that they had latent talents and that after association with the great Teacher they would develop those characteristics most suitable for the work that lay before them. Or when we consider Paul, who earned his livelihood as a tent-maker, we must acknowledge the growth and development that inevitably led him to be the founder and overseer of so many

of the early churches. Consider Timothy, also, who became a Christian leader under Paul's assistance.

Indeed, the whole history of the Gospel-Age church has been highlighted by individuals who were especially chosen for a particular work, although it is perhaps safe to say that none of them realized at the beginning of their course the challenge for growth that lay ahead of them.

Maturity among the Lord's people may be distinguished, in part, by their increased understanding of God's will in their lives, even as expressed by Paul in his letter to Timothy which says "Consider what I say; and the Lord give thee understanding in all things." (II Tim. 2:7) Understanding will, of course, include an intellectual grasp of the various features of the plan of God; but it will also assist the child of God to bring his life into conformity, more and more, to the perfect pattern which has been provided in our Lord Jesus.

To the extent that we have received Christ Jesus the Lord, in the words of our memory text, let us so walk in him as to be rooted in righteousness, keep before us the perfect pattern of his character and life, and strive to increase our faith in the

blessed promises which stretch before us.

As the days become more evil and violent in the closing years of this Gospel-Age Harvest, the footstep follower of Christ will need to fortify himself with knowledge and grace to overcome the many temptations that exist. Now is the time, however, to set affections on things above and to lay aside the temporary allurements of this world, which are but a thin veneer at best.

In accepting the challenge to grow in grace and in the knowledge of our Lord Jesus, it will be necessary to deaden the corruptness of the old nature and to put on the Christian graces of the new man, thereby becoming alive to mercy, kindness, humility, meekness, longsuffering, forgiveness, love, and peace. For those who are successful in this growth will receive the everlasting joys of the kingdom as members of that glorious body of Christ. Then they, together with their Lord, will have the privilege of bringing the whole world back into relationship with God. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6 □

# **Christian Life and Doctrine**

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## **Abraham's Growing Faith**

**“By faith Abraham, when he was called to go out into a place which he should after receive as an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God.”**

**Hebrews 11:8-10**

AT THE time Abram started on his trek to the Promised Land, he was living in, or near, Ur of the Chaldees. For years the so-called Higher Critics of the Bible insisted that no such city as Ur ever existed; that the story of Abraham in which it appears in the Bible was merely a legend, having no foundation in fact. But now the Higher Critics have been proved wrong, for archeologists have found this ancient city, establishing beyond doubt the authenticity of the Bible's record.

Many have supposed that Ur was the birthplace of Abram, and this may well be true, but outstanding archeologists think that the family home was probably in Haran, and that the father, Terah, and his family migrated to Ur, and that Haran, his son, was born in Ur, which is referred to as the “land of his nativity.” Be this at it may, it was from Ur that Abram started his long journey to the Promised Land, first going north to Haran, where he remained for a considerable period until his father died, then continuing in a southwesterly direction into Canaan. If Haran was indeed the birthplace of Terah it would indicate that Abram waited there

until the death of his father, that he might be buried among his own people.

The promise that impelled Abram to leave Ur is recorded in Genesis 12:1-3: "Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

Not long after Abram entered the land famine conditions developed and he moved on south into Egypt where there was food and grazing for his flocks. His nephew Lot was with him when they returned into Canaan from Egypt. The combined flocks of Abram and Lot were too large to be properly cared for in one area, so Abram invited Lot to make a choice of the land he preferred, and he would take what was left.

"And Lot lifted up his eyes, and beheld all the plain of Jordan. that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly."—Gen. 13:10-13

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the

breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.”  
—Gen. 13:14-18

### **Lot Captured and Rescued**

Genesis 14:1-12 records struggles between a number of tribal kings, including the kings of Sodom and Gomorrah. In one of these encounters Lot was captured and taken into captivity, together with his goods. One of Lot's friends, or possibly one of his family, escaped and reported this happening to Abram. “And when Abram heard that his brother was taken, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.” He was victorious in this undertaking, and “brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.”—Gen. 14:14,16

Upon his return “Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he [Abram] gave him tithes of all.”—Gen. 14:18-20

The king of Sodom, who had escaped alive, also met Abram and told him he could keep all the goods he had captured if he would return the men who belonged to him. “And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich.”—Gen. 14:21-23

### **The Lord Reassures Abram**

“After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.” (Gen. 15:1) Possibly Abram

feared that the kings whom he had defeated would seek to take vengeance on him, but here the Lord is assuring him of his protection—"I am thy shield." He had been unselfish in not keeping any of the spoils of war for himself, and the Lord was pleased with his attitude, and said, "I am. . .thy exceeding great reward"—your blessings do not depend upon what you can capture from tribal kings.

But Abram had something more important on his mind, and took this occasion to tell the Lord about it. He said, "Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir." (Gen 15:2,3) Abram was truly concerned. The Lord had said, "I. . .am thy exceeding great reward," and yet the Lord had not even fulfilled the promise concerning the "seed" which he had made to him years before.

One of Abram's outstanding characteristics was his faith, yet it was a faith that grew stronger as the Lord continued to deal with him. At this point his faith in the Lord was not strong enough to keep him from taking matters in his own hands, and since the Lord had not given him an heir, he had placed his trusted servant Eliezer in this honored position. His attitude apparently was, How do I know that I will ever have a child of my own?

### **Understanding Increased**

But the Lord did not accept the arrangement Abram had made, and said to him, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir." (Gen. 15:4) While Abram's lack of full faith at this point had led to the appointment of Eliezer as his heir, his failure to understand God's will also entered into it. He may have thought sincerely that what he had done in appointing an heir was what the Lord had in mind when he first made the promise concerning the seed. But now he knew he had been wrong, and with this additional knowledge

his faith was undoubtedly strengthened. Do not all the Lord's people have experiences akin to this?

Time continued to pass, but still no seed was born to Abram. His wife Sarai also became concerned, perhaps believing that she was largely to blame. She did not want to stand in the way of what the Lord was accomplishing, so she proposed to Abram that he take her maid to wife, and thus produce a seed. According to the law which was in effect in the region at that time this was acceptable; and after all, Abram may have reasoned that the only condition the Lord had imposed was that he must be the father of the seed. The Lord had said nothing about the mother.

So the arrangement concerning Hagar was completed, and in due course a son was born, and he was named Ishmael. Abram was now eighty-six years old. (Gen. 16:15,16) When Abram was ninety-nine years old the Lord appeared unto him again, renewed his covenant, and instituted the law of circumcision. It was then that he also changed his name to Abraham, and his wife Sarai's name to Sarah; and then gave additional information concerning the seed of promise.

Concerning Sarah the Lord said, addressing Abraham, "I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee!"—Gen. 17:15-18

Here the Lord unfolded some vital information to Abraham which he did not know before, resulting in further progress in his understanding, and later in his faith. Now he knew, not only that he had to be the father of the seed, but also that Sarah had to be the mother. The New Testament speaks of this in connection with Christians growing in grace and in knowledge. Abraham had felt reasonably sure of his position



since he had acquired Ishmael, who was his own son. After all, this is all the Lord indicated to be necessary. But when the Lord announced to him that Sarah would bear him a son, this was more than his faith could grasp for the moment, "and he fell on his face and laughed."

Abraham's faith was not strong enough to believe that this could ever take place. He mused how unthinkable it was that a man a hundred years old and a woman who was ninety could have a child, and he said unto God, "O that Ishmael might live before thee." He was pleading that the Lord accept Ishmael as the promised seed. Abraham reasoned that if the Lord would accept this arrangement it would end the futile waiting for any other seed and, at this point, so far as he was concerned, a seed that probably would never come.

### **The Announcement**

It was not long after this that the Lord appeared unto Abraham in the plains of Mamre, as he sat in the tent door in the heat of the day. "And he lift up his eyes and looked, and, lo, three men stood beside him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground." (Gen. 18:1,2) Abraham entertained these three visitors, not realizing at the time that in reality they were angels sent by God to announce that the time was near when Sarah would bear a son.—Heb. 13:2

"They said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure my lord being old also?"—Gen. 18:9-12

Just as Abraham had laughed when the Lord informed him that Sarah would have a son, so now Sarah herself laughed; it

seemed incredible to both of them. The spokesman for Abraham's three visitors came to the rescue and reassured them despite their doubts. He said, "Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son."—Gen. 18:14

Apparently this statement reassured both Abraham and Sarah and they proceeded to co-operate with the Lord. Their faith had passed another test and they had come off victorious. The Apostle Paul comments on this, saying of Abraham, "Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God: and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness."—Rom. 4:17-22

It might well have been the question asked by the angel who visited Abraham, "Is anything too hard for the Lord?" that at the critical moment helped to strengthen his faith and reassure him that God would fulfil his promise that Sarah would bear a son. She also shared in this faith, for we read in Hebrews 11:11, "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised."

Time is an important element in God's dealing with his people. This has been true in every age. How could Abraham know when God promised him a son that he would be a hundred years old, and that his wife Sarah would be ninety, before that son was born? This waiting for God to fulfil his promises tests the faith of his people. It is God's promises which give us hope, and our patient waiting for the fulfilment

of those promises is described by Paul as “the patience of hope.” (I Thess. 1:3) Abraham had much patience of hope as well as a growing faith, and so must we if we are finally to hear the Lord’s “Well done.”

### **The Son Born**

“And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.”—Gen. 21:1-3 And Abraham called the name of his son whom Sarah bare unto him, Isaac. “Isaac” means “son of my laughter,” and it was fitting for Isaac; for both his father and his mother had laughed at the thought of there being any possibility that he would ever be born. Sarah later said, “God hath made me to laugh, so that all that hear will laugh with me.”—Gen. 21:6

But the main point here is that Isaac was born, and that all the circumstances leading up to his birth, including the passing of time, proved that his birth was a miracle brought about by the direct use of divine power: “Is anything too hard for the Lord?” God has his own due time for the accomplishment of all his purposes. He seldom reveals this due time in advance of the events themselves, although there are exceptions to this. When the due time is revealed in advance upon the direct authority of a “thus saith the Lord,” it becomes a test of our faith in his Word to believe its testimony; but when it is not, it becomes an even greater test simply to wait on the Lord for the fulfillment of his promises. This was Abraham’s position up until a very short time before Isaac was born, and his faith passed the test.

### **The Final Test**

But the most crucial test of Abraham’s faith was still ahead. His faith had grown much stronger from the time when, feeling that the Lord would not give him a son as promised, he appointed his servant Eliezer as his heir. He had witnessed the miracle of parenthood on the part of a man a hun-

dred years old, whose body was dead, and a woman who was ninety years old, and long past the time of childbearing, so that now he knew that the angel was right when he said that nothing is too hard for the Lord.

So it was to the Abraham thus strong in faith that the Lord said he wanted him to take Isaac into the land of Moriah and there offer him up as a burnt offering. (Gen. 22:1, 2) Abraham might well have thought that now someone other than the Lord was speaking to him; that he was being deceived. Why the miracle of Isaac's birth if now he was to be slain? But Abraham had learned to know the voice of the Lord, and he knew that what he had heard was the will of the Lord for him, and he rose up early the next morning and, taking the miracle boy with him, started on the three-day journey to Moriah.

Abraham did not understand why the Lord wanted him to do this, but by now his faith was so strong that he was willing to trust his God even though he did not understand his ways. The New Testament comments on this: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."—Heb. 11:17-19

The thought here is clear that by the time God called upon Abraham to offer Isaac as a burnt offering his faith was so great that he believed if necessary, Isaac would be raised from the dead in order that the divine purpose through him might be fulfilled. Paul adds, "From whence also he received him in a figure." We all know the story of the offering of Isaac; that Abraham built an altar and placed his son upon it, and even raised his knife to slay the boy when an angel interfered, and called his attention to a ram caught in the bushes nearby; and he was directed to use this ram as a substitute for Isaac. So it was indeed like receiving his son back from the dead.—Gen. 22:3-13

## **The Promise Confirmed**

It was immediately following this demonstration of Abraham's strong faith in the Lord and in his promises that those promises were confirmed by God's oath. We read, "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:15-18

The full significance of this oathbound covenant is brought to our attention in the New Testament. First the Apostle Paul identifies Jesus as the promised "Seed" of Abraham in the outworking of God's plan to bless all the families of the earth. And he also informs us that as many as are baptized into Christ are likewise Abraham's seed, and "heirs according to the promise." (Gal. 3:16, 27-29) Paul also writes, "Now we, brethren, as Isaac was, are the children of promise."—Gal. 4:28

Since we, as footstep followers of Jesus, are the faith seed of Abraham who will share with Jesus in the future blessing of all the families of the earth, we are vitally interested in God's oath by which he confirmed his covenant with Abraham. In the 6th chapter of Hebrews we read, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained [the confirmation of] the promise."—vss. 13-15

And again, "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the

soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."—vss. 18-20

### **The Holy City**

We read in Hebrews 11:10 that Abraham "looked for a city which hath foundations, whose builder and maker is God." He had left the city of Ur in response to God's call, and lived in tents the remainder of his life because he hoped for the coming of this great city which God would build. He knew that God could do anything. Had he not miraculously brought forth Isaac?

But the "city" for which Abraham looked will be still more wonderful than he ever visualized. The Apostle John saw it in vision. He wrote, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Rev. 21:2) Later in the vision an angel spoke to John, saying, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."—vss. 9,10

As Paul has testified to us, the faithful followers of Jesus are, together with him, the seed of Abraham. In revelation 19:7 they are described as the "wife," or "bride," of the Lamb, who is Christ; and in his vision John sees the bride of the Lamb as "the holy city." This is merely another symbol of the kingdom of Christ, and its rulership over all the families of the earth to bless them with peace, health, and life. Eventually, because of this city-kingdom whose Builder and maker is God, "There shall be no more death."

Truly, what a meaningful story of the divine plan emerges from the faith life of Abraham! May we be like him both in faith and in patience! □

## At Our Lord's Second Presence

QUITE a number think that when sinners are converted, that forms a part of the coming of Christ, and that so he will continue coming until all the world is converted. Then, they say, he will have fully come. These evidently forget the testimony of the Scriptures on the subject, which declares the reverse of their expectation; that at the time of our Lord's second coming the world will be far from converted to God; that "in the last days perilous times shall come. For men shall be lovers of pleasure more than lovers of God" (II Tim. 3:1-4); that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." (verse 13) They forget the Master's warning to his little flock: "Take heed to yourselves, lest . . . that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." (Luke 21:34, 35) Again, we may rest assured that when it is said, "All kindreds of the earth shall wail because of him," when they see him coming (Rev. 1:7), no reference is made to the conversion of sinners. Do all men wail because of the conversion of sinners? On the contrary, if this passage refers, as almost all admit, to Christ's second presence, it teaches that all on earth will not love his appearing, as they certainly would do if all were converted.



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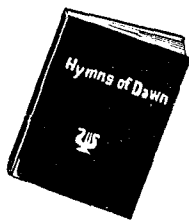
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West Point	CATV		Independence	CATV	
<b>HAWAII</b>			Springfield	KMTC	
Hilo	KPUA-TV	Channel 9	<b>MONTANA</b>		
3:07 a.m.			Great Falls	KFBB	

# Television Schedule

<b>Kalispell</b>	<b>KCFW-TV</b>	<b>Channel 9</b>	<b>Mondays</b> (Time to be announced.)
7:00 a.m.			Ashville WANC 7:00 a.m.
<b>Billings</b>	<b>KULR</b>		N. Charleston CATV
<b>NEBRASKA</b>			N. Augusta WATU
<b>North Platte</b>	<b>KNOP</b>		<b>SOUTH DAKOTA</b>
<b>NEVADA</b>			Aberdeen KABY
Las Vegas KSHO			Sioux Falls KSFY
Reno KCRL			<b>TENNESSEE</b>
<b>NEW JERSEY</b>			Kingsport CATV
Pt. Pleasant Beach CATV			Knoxville WTVK 9:00 a.m.
<b>NEW MEXICO</b>			Chattanooga WRIP
Carlsbad KAVE			Sun. 7:00 a.m.
<b>NEW YORK</b>			<b>TEXAS</b>
Central Islip WSNL			Victoria KXIX
Watertown CATV			Lufkin KTRE
Levittown CATV			Lubbock KSEL
<b>NORTH CAROLINA</b>			Corpus Christi-Athens
Charlotte WCCB-TV	<b>Channel 18</b>		CATV & KEDT & KIII
9:30 a.m.			El Paso KERP
Raleigh WRAL			Dallas KXTX
<b>OHIO</b>			<b>UTAH</b>
Lima WLIO			Salt Lake City KUTV
Ashland ACTV-CATV			<b>WASHINGTON</b>
Cincinnati WCPO-TV	<b>Channel 9</b>		Tacoma CATV as Programed
Thursdays, 1:58 a.m.			<b>WASHINGTON DC</b> WHFV
Louisville WJAN			<b>WEST VIRGINIA</b>
Zanesville WHIZ-TV	<b>Channel 18</b>		Bridgeport WDTV
Canton WJAN	Wed. 8:30 p.m.		Charleston WCHS
<b>OKLAHOMA</b>			Huntington WMUL & WCHS
Ardmore KXII			6:30 a.m. Weekdays
Tulsa CATV			Oak Hill WOAY-TV Channel 4
Muskogee CATV			Wednesdays, 9:30 a.m.
Mondays, 8:00 p.m.			Wheeling WSTV
<b>OREGON</b>			8:30 a.m.
Salem KVDO			<b>WISCONSIN</b>
La Grande KTVR			Eau Claire WEAU-TV Channel 13
<b>PENNSYLVANIA</b>			Fridays 6:30 a.m.
Indiana CATV			Rhineland WAO
Huntington CATV			Janesville CATV
Philadelphia WPVI-KYW	1:30 p.m.		<b>CANADA</b>
Pittsburgh WTAE			Sault Ste. Marie, Ont. CATV
Sun. 9:30 a.m.			Toronto, Ont. Cable
<b>SOUTH CAROLINA</b>			<b>WEST INDIES</b>
Anderson WAIM-TV	<b>Channel 40</b>		St. Kitts ZIZ-TV Channel 5

# “FRANK and ERNEST”

## SUNDAYS UNLESS OTHERWISE NOTED

### ALABAMA

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

### CALIFORNIA

Bakersfield KIFM 9:45 a.m.  
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 3:15 p.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 KRLC 1350 9:35 a.m.  
Sandpoint KSPT 1400 10:15 a.m.

### ILLINOIS

Chicago WEFM  
Evansville WJHI-FM  
La Salle WLPO 1220 9:45 a.m.  
Rockford WRRR 1330 8:30 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

### INDIANA

Evansville WVHI-FM  
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 8:45 a.m.

### MINNESOTA

Minneapolis WLol 8:15 a.m.

### MISSOURI

Farmington KREI 800 9:00 a.m.  
St. Louis WGnu 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.  
Kalispell KGEZ 9:30 p.m.

### NEW Jersey

Salem WJIC 1510 9:45 a.m.

### NEW YORK

Buffalo-Niagara Falls  
WHLd 1270 12:00 noon  
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.

## SPANISH RADIO BROADCASTS

### TEXAS

San Antonio KUKA 1250

### ARIZONA

Tucson KXEW 1600 kc. 8:30 a.m.

### URUGUAY

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

## SOUTH CAROLINA

Hemingway WKYB

## TEXAS

Hamilton KCLW 10:00 a.m.

Lubbock KDAV 580 9:45 a.m.

Pleasanton KBOP 1380 7:30 a.m.

Shamrock KBYP 1580 10:15 a.m.

## UTAH

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

## VIRGINIA

Richmond WIKI 7:45 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

Neillsville WCCN 1370 9:15 a.m.

## WYOMING

Sheridan KWYO 1410 12:00 noon

## CANADA

Canrose, Alta. CFCW

Vancouver, B.C. CJVB 1470 9:45 a.m.

Winnipeg, Man. CKJS 9:00 a.m.

Corner Brook, Nfld.

CFCB 570 10:30 a.m.

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

Port aux Basques, Nfld.

CFLW 1230 10:30 a.m.

Stephenville, Nfld.

CFGN 910 10:30 a.m.

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

St. Thomas, Ont.

CHLO 1570 10:45 a.m.

Prince Albert, Sask.

CKBI 900 9:15 a.m.

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

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

## VIRGIN ISLANDS

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

## MALDIVES 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 a.m.

## NIGERIA

Ibadan WNBS Wed. 10:45 p.m.

## CEYLON

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

## URUGUAY

Montevideo Radio El Espectador

## MEXICO

Mazatlan XEACE 9:00 a.m.

## NEW ZEALAND

Dunedin 4XD Sat. 8:45 a.m.

## RADIO TOPICS FOR AUGUST

3—"Israel's Double Portion"

24—"Last Days"

10—"Thief In Paradise"

31—"Jesus, the World's Savior"

17—"The Rich Man and Lazarus"

# **Christian Life and Doctrine**

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## **Jesus Returns for His Church**

**“Let not your heart be troubled: ye believe in God, believe also in Me. In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.”—John 14:1-3**

THE Scriptures reveal a number of reasons for Jesus’ return at his second advent, and one of these is clearly set forth in the Scripture lesson quoted above. Here Jesus says, “I will come again, and receive you unto myself; that where I am, there ye may be also.” These words were spoken by the Master while he was in the upper room, the night before he was crucified, partaking of the passover supper with his disciples for the last time. The happenings of the last few days, and particularly what was taking place in that upper room, had caused the disciples to be very apprehensive of coming events. Jesus had made remarks on previous occasions indicating clearly that he expected soon to die. This meant, of course, that he would be leaving his disciples by way of death, but it was not clear to them that night in the upper room that this is what he meant when he said, “If I go, I will come again.”

The statement that in his Father’s house there were many mansions seems to be a reference to the various planes of beings which the Scriptures indicate already existed, such as the angelic plane, etc. But when he said, “I go to prepare a

place for you," he meant that as his faithful followers their position in God's great universe would be something other than that which already existed. The Scriptures show that this is indeed God's plan for the faithful followers of Jesus. They are promised that in the resurrection they will be exalted to glory, honor, and immortality. (Rom. 2:7) It was Jesus who brought both life and immortality to light through the Gospel. (II Tim. 1:10) In our Scripture lesson, his promise to prepare a place for his disciples meant that when he returned he would exalt them to be with him where he was, that is, on the divine plane of existence.

This was a precious promise indeed. Although the disciples did not comprehend its full significance they were no doubt comforted by the assurance that regardless of what happened that night, and later, Jesus had no intention of leaving them permanently. And while, as he said, he was going away, he would come again and they would forever be with him.

His later statement—that where he was going they could not at that time come—did not clear up the matter for them, nor was it his intention that they should understand prior to the coming of the Holy Spirit at Pentecost all the various aspects of the divine plan, either for themselves or for the world of mankind in general.

### **When He Comes**

The Apostle Paul was one of God's servants who was enlightened by the Holy Spirit and able to forecast things to come and how they would take place, and he does this for us in his prophecy of the return of Christ as recorded in I Thesalonians 4:15-18. Verses 13 and 14 of this chapter read, "But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep." And then verse 15, "For this

we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep." (R.S.V.) Here, then, Paul is beginning to outline for us the manner in which the returned Lord takes his faithful people unto himself. Those who have been sleeping in death throughout the age are raised from the dead first. They are not preceded by those who are living at that time.

Paul leaves no doubt that he is discussing the return of Christ when in the 16th verse he says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (A.V.) And then verse 17, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Verse 18 reads, "Wherefore comfort one another with these words."

It is important to note here that the dead in Christ shall arise first and that those who are alive remain. They are not caught up to meet the Lord in the air with those who have been sleeping, but they remain, and later in God's due time are also exalted to be with Jesus and with all members of his body in the air, that is, in a spiritual realm. And it is in this spiritual realm that they are all together with the Lord. Here is a summing up of Jesus' promise, "If I go . . . I will come again and receive you unto myself."

Some insist that the word "together" in verse 17 means "at the same time"; that those who are alive at the time of Jesus' return are caught up, or exalted, at the same time as those who have been sleeping in death. But this is an error. The same Greek word is used in chapter 5, verse 10, where, speaking of Jesus, Paul says, "Who died for us, that, whether we wake or sleep, we should live together with him." It does not mean being caught up together, but rather, living together, and that is the thought in the preceding chapter.



Evidently all the faithful saints of God who have followed Jesus into sacrificial death will be exalted to his presence and to his divine nature, and they shall forever be together with him. We are reminded of this in John 17. Jesus prayed for this in verse 24, saying, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

## **A Mystery**

I Corinthians 15:50-52 reads, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

When Paul writes that flesh and blood cannot inherit the kingdom of God, he is setting forth a basic truth of the divine plan. Those who are to live and reign with Christ in the kingdom of God cannot do so as humans. They must all be changed from human to spiritual. This, then, was implied by Jesus' promise that when he came he would receive his faithful followers unto himself. He did not mean that he would receive them to be with him as human beings, but that in order to be with him it would be necessary for them to be changed.

To this information Paul adds, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed." The fact that Paul describes this as a mystery suggests strongly that here is a great truth which does not have a general application; that it is a truth which applies at the sounding of the trump. This takes us back to Paul's lesson to the church at Thessalonica where he says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

Here, and in I Corinthians 15, Paul associates the trump of God, or the last trump, with the awakening of the sleeping saints. It is in this connection that he explains that he is revealing to us a mystery—a mystery with respect to the changing of the body members of Christ from fleshly to spiritual conditions. The mystery undoubtedly is the fact that in the case of some of these they sleep in death, in the case of others they do not. The dead in Christ who are asleep will be raised and, as Paul says, we shall be changed. "For this corruptible must put on incorruption, and this mortal must put on immortality."

It would be difficult to read this in conjunction with what Paul says in I Thessalonians 4 without reaching the conclusion that at this end of the age, after the Lord descends from heaven with a shout, those who die in the Lord would not need to remain asleep in death, but they would be changed "in the twinkling of an eye."

### **Confirmation**

In Revelation 14:13 we have confirmation of this mystery of those who do not sleep in death. This chapter tells about the fall of symbolic Babylon and the harvest work at the end of the Gospel Age. It is in this context that we read, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Here we have an explanation of what the mystery is that Paul spoke of concerning those who die in the Lord from a certain point onward, "henceforth." Here is something that is true of the saints who die at the end of the age which was not true before. No matter what sort of interpretation we put on the words used we cannot get away from this fact. Any interpretation which would not make the death of the saints now any different from what it was in apostolic days would not be the true interpretation.

And what does this wonderful text say? It says, "Blessed are the dead who die in the Lord." As has been the case with

all the Lord's true followers from Pentecost down, these, too, at the end of the age, are symbolically dead. They are dead in Christ. But this death applies only to their will, to the desire of their hearts. They have been planted together in the likeness of Christ's death; buried with him by baptism into death. They have accepted Jesus as their Head and are, therefore, dead to self.

But in order to live and reign with Christ a thousand years, as the promise is, these must also die according to the flesh. They must indeed be faithful even unto death. Beginning with Pentecost those who were faithful remained asleep in death until the return of the Lord. The Apostle Paul wrote concerning his expectation, "I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4:7,8

Paul did not expect to be changed in a moment, "in the twinkling of an eye," as he wrote in Corinthians. Speaking there of the experiences of the entire church, he separated those who were to be alive when the Lord returned as being of a class which he called "we." He did not imply by this that he would live to the end of the age, but that there would be some in the church, that is, those who lived at the end of the age, who would then die, and that these would not remain asleep as did those who died previous to this time in the plan of God.

The Revelator said, "Blessed are the dead which die in the Lord from henceforth." How blessed indeed is their experience! Those who have been truly faithful in the service of the Lord, doing with their might what their hands find to do, have become weary. Indeed, they have worn out their lives serving the Lord either directly or indirectly. They have served directly in the promulgation of the kingdom message and in the sacrificial service on behalf of one another. They have served indirectly when they took care of the duties

which naturally devolved upon them as husbands, fathers, wives, or in other situations of the natural life. In any case, they have laid down their life sacrificially, with which there was attached much weariness, much suffering. So how sweet the assurance, "They shall rest from their labors."

But as the Revelator explains, they will not cease their works. They will continue to serve the Lord in whatever he has planned for them to do, but without weariness. What a blessed experience indeed it will be to serve the Lord, even day and night, and not become weary! Their works shall follow them, they will not leave behind their service of the Lord. The Diaglott word-for-word translation says, "They will take their work with them." This, then, is one of the precious promises of God's Word to the saints at the end of the age, for it is these who will not sleep in death but will be changed in a moment, in the "twinkling of an eye." What a glorious mystery this is and how glad we are that the Lord in his kindness has revealed it to us!

### **Then**

Concluding his lesson on the subject of the resurrection the Apostle Paul emphasizes the importance of the death and resurrection of Jesus and of what is involved in the resurrection of the church, namely, a change from earthly to heavenly glory. And after explaining the mystery of those who die and are resurrected at the end of the age, he continues, in I Corinthians 15, "For this corruptible must put on incorruption, and this mortal must put on immortality." And then the conclusion in verse 54, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Paul is not here saying that the change from corruptible to incorruption, from mortality to immortality, will be the swallowing up of death in victory. That would mean that only a very small portion of the human race had been restored to life. What he is saying is that when this takes place it will be the time in the plan of

God for those general promises concerning the restitution of all things to be fulfilled. It will be then that death will be swallowed up in victory—not by exalting all mankind to immortality, but by awakening all from the sleep of death and restoring them to perfect human life here on earth. It will be then, quoting the next verse, that it will become true, “O death, where is thy sting? O grave, where is thy victory?”

We are happy that we are living in the end of the age. We are happy for the assurance of our Lord’s return and of the awakening of the sleeping saints. We are happy for the daily fulfilling of that mystery concerning those who die in the Lord henceforth. We are happy for the assurance that these developments in the plan of God assure us that the time is near when the sting of death will be removed from the earth and when it can be said, “O death, where is thy victory?”



Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth’s society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.—Rev. 21:4

# Encouraging Letters

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## Appreciates "Second Chance"

Dear Sirs: I heard your teaching this morning on reincarnation vs. resurrection, and your offer of a free booklet on this subject. I was also very much interested when you mentioned that those who died—that is, without believing in Christ or God—will have a second chance. Thank you. Sincerely.—Canada

## So Unscriptural

Bible Answers: I heard your discussion, which thrilled me beyond words! It established my faith in the Bible record of the state of the dead. So many churches today teach that a person who dies goes immediately, either to heaven or hell, which is so very unbiblical. How can all the great preachers and Bible students believe what the Bible does not teach? I thank God for giving you the courage to go on TV and expound so clearly from the Bible that "the dead know not anything." Won't you please send me the booklet you offered on your program, "Hope Beyond the Grave." I have so many friends in other churches to whom I would like to give a copy; so if you will, please send me several copies.—FL

## Needs More Booklets

Dear Sirs: We have just finished using your film "Probation After Death" and have enjoyed its message very much. We have used about five of your films now and think that they are very significant and have discussed their issues in our church school extensively. We are interested in obtaining a classroom quantity (40) of your booklet entitled "Day of Judgment." Could you please send us this number of your booklet. We use them for discussion purposes in our adult class. Thanking you in advance and we are praying for your endeavors.—Manchester College, Indiana

## Appreciated

The Bible Family: Would you please send me the book "Three Keys to the Bible." Both my husband and I enjoy your program very much.—Ohio

## From Africa

Frank and Ernest: Greetings in the wonderful name of our Savior, the Lord Jesus Christ! Friend, could you possibly send me the booklet "The Light of the World." I'm sure this booklet will be a real inspiration and

blessing to me, and I would be very delighted to receive a copy of it. May God truly shine his glory and light upon you. What a joy you must have telling other people the Good News!—Johannesburg, South Africa

### **Minister Impressed**

Gentlemen: Your Bible study on yesterday (Sunday) caught my interest, and because of it I took your address requesting a copy of same. Thanking you very much in advance, Reverend P.R. P.S. Your program was impressive.—New Jersey

### **Wants More**

Dear Sir: I would like to have the book "Life After Death." I got in from work at one o'clock in the morning and I turned on the TV and saw your program. I thought it was a super program. It is a shame we don't have more programs like it. I think your program does more good than any other program on TV. I just wish you could have them seven days a week and at an earlier hour. I think if the young people could listen to you it would change their minds about a lot of things.—Kentucky

### **Stimulated**

Dear Sir: Having recently received my license in funeral

directing, I am now employed in the capacity of Managing Director. I am writing in reference to one of your pamphlets that I had the pleasure of reading. The title of this pamphlet is "Hope." I am desirous of having these placed in the funeral home. It stimulates me and I am sure it will inspire the bereaved relatives and friends. I am requesting 200 copies if possible. If this request can be made I am willing to pay whatever you charge.—Pennsylvania

### **Wonderful Truths**

Dear Sirs: I look forward to The Dawn magazine each month. I read it from cover to cover and find its content inspirational. It has helped me to understand the Bible, and I am amazed at the wonderful truths it contains.—Ohio

### **Wonderful Hope**

Bible Answers: Please send me a set of ten home lessons called "Creator Series." I have one set but would like to have another to leave at the nursing home where I am employed. I have the wonderful hope of an earthly resurrection, when the earth will be returned to the paradise condition under the kingdom of Jehovah God by Christ Jesus. Thank you.—Missouri

## **Joy and Blessing**

Dear Christian Friends: Someone unknown to me, years ago, sent me your magazine for a year. I am so grateful to whoever did it. So I try in my small way to cheer some other person by sending it. Your booklet is a joy and blessing for the reader. God bless you all.—Florida

## **Priceless**

Dear Loved Ones at Dawn: I get requests quite often for the books I receive from you. I have given most of mine to friends and neighbors. So now I have use for two "Behold Your King," also three "God and Reason." I could never pay for the wonderful knowledge I have received through your wonderful books and pamphlets. May our Lord bless all of you and bless the work you do.—Kentucky

## **Minister Enjoys Message**

Dear Friends: Would you please send me a copy of "God and Reason." I have read your book called "Hope" and enjoyed it very much. May God bless you all and your work for him. Hoping to hear from you soon. Rev. P.I.—British Columbia

## **Wants More**

The Bible Answers: I wish to

commend you upon the excellent TV presentation you gave the nation last Sunday! It was tops, and I hope you will be offering more programs on prophecy and the Gospel in the coming months. You offered a booklet titled "Israel" to any who would write for it. I would like very much to have a copy please. Thanking you and praying God's rich blessing upon your ministry.—Pennsylvania

## **Changing**

Dawn Bible Students Association: For me it has been the greatest pleasure to learn to know the Bible and, through The Bible Answers, The Dawn, and the Studies in the Scriptures my eyes were opened to see, my mind to understand. To begin with I had strong faith together with hope, but I didn't have love. Never in my life have I hated anybody, not even the communists who took my country, separated me from friends and relatives, and caused me to leave everything behind and flee to a foreign country with my family; but still there was no real love in me. Through understanding the Bible and God, through learning to know Jesus and inviting him to come in, I can smile, laugh, and cry again. Love is shaping up. I am changing to better and I can help others.—Ontario

THE DAWN



# **The British Section**

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## **Frail Man, Frail Ship**

PAUL'S journey, when being taken as a prisoner from Caesarea to Rome, reminds us in many ways of the journey of the Christian. (Acts, chapter 27) As individuals and as a company, the Lord's people have for the most part had a stormy passage, which doubtless would also have ended in shipwreck had it not been for the love, power, and wisdom of the great Master and Captain of our salvation.

During the first part of Paul's journey the weather seems to have been calm and fairly favourable. (Acts 27:1-3) But after a few days, progress was not so easy, for "the winds were contrary." (vs. 4) This also illustrates what are often the experiences of the Lord's people journeying across the stormy sea of this world toward "the haven where they would be."—Ps. 107:30, R.V.

As the wind is tempered to the shorn lamb, so the Christian often finds the early days of his

journey fair and favourable. He is privileged to sail toward home on a quiet sea. Or, to use the illustration suggested by Isaiah, "He [the 'great Shepherd of the sheep'] shall gather the lambs . . . in his bosom, and shall gently lead those that are with young." (Isa. 40:11, R.V.) But soon the surges rise, the tests of faith must surely come, in order that a victorious faith may be able to say, "Blest be the tempest, kind the storm, that drives me nearer home."

On reaching Myra in Lycia a change of ship was necessary, Paul and his company, which included Luke and Aristarchus, being transferred to a ship of Alexandria. This was almost certainly an Alexandrian grain ship, taking its cargo of wheat from Egypt to Rome, Egypt being the great granary of Italy. From this point in their journey sailing became increasingly difficult, and ere long the ship was involved in a most violent storm

which threatened the lives of all on board.

Doubts have sometimes been expressed as to whether it was the isle we now call Malta where Paul was shipwrecked, because there is a small island in the Adriatic close to the mainland of Illyricum called Melita. However, tradition, as well as the very full account of this momentous sea voyage given by Luke, a fellow passenger, strongly points to Malta as the place where the whole of this ship's company of 276 souls landed. The following quotation from Fawcett's Bible Cyclopedia also strongly confirms the traditional view.

"For thirteen days the ship drifted through Adria; that is the middle of the Mediterranean between Crete and Sicily. If we deduce the ship's course from that of the wind, from the angle of the ship's head with the wind, and from the leeway, she must have drifted nearly west by north, the precise bearing of the north of Malta from the south of Clauda. The rate of drift would average a mile and a half an hour, so that in thirteen days she would pass over 468 miles. The striking coincidence at once identifies Malta as the scene, and confirms Luke's accuracy. The Castor and Pollux, after wintering in Malta, proceeded

with Paul to Puteoli by way of Syracuse and Rhegium. (Acts 27:11-13) Therefore Melita lay on the regular route between Alexandria and Puteoli which Malta does, and Syracuse, eighty miles off, and Rhegium would be the natural track from the neighbouring Malta."

At the time when all on board were feeling they had come to an extremity, and some were about to abandon the ship, Paul, by special inspiration, was able to say that although the ship and her cargo would be lost, all who remained on board would be saved. At this point it is most impressive to notice the magnificent way in which Paul's faith and confidence in God caused him to stand head and shoulders above the 276 souls on board.—Acts 27:37

Paul's wonderful spirit and faith put new life into the whole company. We read, "While the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: when he had broken

it, he began to eat. Then were they all of good cheer, and they also took some meat."—Acts 27:33-36

Somewhat similarly, in a spiritual sense, it has been the Lord's will for his people, in journeying to the heavenly port, not to cross the rough seas of life singly and alone, but so far as possible in companies. Hence the early disciples were brought together into a simple organization, or ecclesia, united by a common faith and with the cords of love. However, almost all are ready to admit that this organization of the church has been very much changed from its original pattern, being enlarged and complicated beyond recognition when compared with the primitive pattern.

But even while keeping in mind the simple organization of the ecclesia, or body of Christ, we need also to remember that it is not as organizations, or companies, but as individuals we are being proved and tested and made meet for the inheritance of the saints in light.

In Paul's journey to Malta we see the ship going to pieces, but all on board being saved. This might illustrate the fact that however much we seek to stand together and co-operate in the Lord's work as an organization we must ever remember that it

is as individuals that we trust ourselves entirely to the Lord's sustaining grace and kindly providences. All who do this will indeed reach the heavenly shore, even though, as in this picture, the ship goes to pieces; and its valuable cargo of human lives is saved.

Suppose for a moment the journey of this frail man in a frail ship had not been surrounded by the power of God and had ended in disaster, the ship and all hands going down. What would this have meant to the Christian church? From the natural standpoint the loss would have been irreparable. The church of that day would have been deprived of the inspiring help and example of the Lord's special servant, Paul, and we, as well as they, deprived of some of his most inspired and helpful writings, such as the epistles to the Philippians, Ephesians, and Colossians, to Philemon and Timothy, the second epistle. Of course the great Author of the divine plan could have provided the doctrinal teachings and exhortations found in Philippians, Colossians, Ephesians, etc. through another servant; although who but Paul could write in the way he did to his beloved Philippians, his children in the Gospel, as well as to Timothy, his true child in the faith.

In addition to these priceless treasures we should have lost the writing of Luke, the Book of Acts, the only historical record we have of the activities of the Early Church. It is quite possible we should also have been without the Gospel according to Luke, described by many as the most beautiful book in the world. But divine providence signally overruled, and the frail ship was brought near enough to land, before going to pieces, for frail man to be saved; and the invaluable writings of Paul and Luke, as we now have them, were permitted to see the light of day.

### **The Divine Word**

The psalmist wrote, "Forever, O Lord, Thy Word is settled in heaven." (Ps. 119:89) This suggests that the revelation the Father wished his children to have for their guidance and up-building is in a place where evil hands, spiritual or human, can neither injure nor destroy. We have only to look back to the Dark Ages to note the resolute and continuous endeavours Satan put forth to destroy the Word of truth.

After the invention of printing made it possible for the Bible to be circulated in printed form, tens of thousands of copies were consigned to the flames at the

command of the representatives of a corrupt church system. Further, as is well known, it often meant death for any of the laity to be found in possession of a copy of the Scriptures.

When Satan saw that through the work of the Bible Societies the Bible was beginning to circulate in many languages in all parts of the earth and that he was powerless to put a stop to this great work, his perverted wisdom once more came to his assistance. He endeavoured to deceive men into thinking that the Old and New Testament Scriptures were not the divinely inspired Word of God at all, but the imaginings of good men (as well as some not so good) who from time to time down through the ages wrote that which they conceived to be the divine will and plan for mankind, including a record of what they imagined to be the origin of man and his earthly home.

The critics suggest that, being so sure of the correctness of their conclusions, these supposedly inspired writers had the temerity to preface what they had to say by a "thus saith the Lord." This, in a few words, is the substance of the so-called Higher Criticism of the Bible which for more than a century has been attacking the authenticity of the various books of

Scriptures. Thus has confidence been shaken, first in the books of the Old Testament, finding innumerable supposed flaws and mistakes in these writings, and then proceeding to the New Testament, and by the same methods coming to the conclusion that it, too, was the work of mistaken, misguided, although sincere men.

Thus, although the Bible still occupies its prominent place in every pulpit in Christendom, and is found in practically every home, it is, as a result of these satanic activities, no longer regarded by vast numbers as the Word of God, but merely as a human document, telling what men from time to time have thought about God and his purposes. How thankful we are that we are able to depend upon the psalmist's assurance of the absolute security of the divine revelation from injury from either friend or foe!

How thankful we are, too, that in these last days God has given his people an understanding of his plan that enables them to see the complete harmony of the Word from Genesis to Revelation, and to realise its plenary inspiration in every part. It is thus possible for us to follow the Master's exhortation and "live by every word that proceedeth out of the mouth of God."

The things written aforetime in both the law and the prophets, Paul tells us, were "written for our admonition on whom the ends of the ages have come." (I Cor. 10:11, Diaglott) This being the case, it is only to be expected that God's wisdom and love would see to it that those things specially needed by God's people for their enlightenment and guidance at the end of the age would, in spite of every attack, be preserved for our edification and direction.

We may see, then, that the saving of Paul and Luke, and incidentally the whole of the ship's company, from the peril of the sea at the close of the long voyage from Caesarea to Malta, is not only one of the many divine providences in which God has saved his people from destruction when their work in the flesh had not yet been completed, but is an illustration of the divine presence and keeping power around those who were used to complete the divine revelation to be given to the church.

Even after Paul reached Rome and continued a prisoner, although very providentially able to occupy his own hired house, his letter to the Philippian church indicates that he felt sure there was more service for him to perform. He said, "To

abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your progress and joy in the faith." (Phil. 1:24,25; see R.V.) The same divine guidance was, of course, operating in the case of our Master. We read, "They sought to take him: but no man laid hands on him, because his hour was not yet come."—John 7:30

Going back to the days of the prophets, we see the same gracious providence in operation. We read, "Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die." (Jer. 26:8) Not until the prophet's message had been fully declared were his activities restrained.

We may be sure that much the

same thing has been true in the case of all the Lord's faithful servants who have had a special message to deliver. Not until their work has been accomplished is Satan allowed to cause it to be stopped. Should the circulation of present truth be interfered with by the powers that be, civil and ecclesiastical, and perhaps forcefully restrained, we may be sure it will not be until the divine intention has been fully accomplished.

I Chronicles 28:20 is also surely written for our learning and encouragement: "Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God . . . will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord."

May this record of Paul's journey to Malta strengthen our faith in God's providences in the lives of his children.

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"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8:38, 39

# **Vineyard Echoes**

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

### **Preparation for the Photo Drama**

THE boat on which the three colporteur sisters and I traveled from Portland, Maine, to New York arrived the next morning in time for us to reach Bethel for breakfast. After breakfast was served I was shown to my room—a room which I was to share with three others, and one of these was just getting up, having missed breakfast in the dining room. He was a congenial man, and we had a long conversation. He asked me if I would like to work at Bethel.

My reply was that I hadn't given it any thought, but if the opportunity opened I might consider it. He then advised me to see Brother Russell at the midday meal. He explained that Brother Russell remained in the dining room each mealtime long enough to interview those who wanted to see him. This young man, who in reality was Brother Henry Drey, said if I had an interview with Brother Russell and he asked me what I had worked at, to be sure to tell him. I had already told Brother Drey that I was brought up in a sawmill, which he construed to be something mechanical, and he thought that Brother Russell probably would like to know of this background.

I went down to the dining room for lunch with more or less fear and trembling. When I finally got to Brother Russell I told him why I was there and was wondering if there was any opening for an additional helper. As Brother Drey predicted, the first question he asked me was, "What can you do?" When I told him that I was brought up in a sawmill he

seemed very interested and proceeded to give me an assignment. But before giving me the assignment he cautioned me not to say a word about it to anyone; that what I would be doing was strictly confidential. Then he outlined the assignment.

He told me to cross the Hudson River to Jersey City and there get myself a job of some kind that would give me the opportunity of being in a motion picture booth. He explained that it would not be possible to get such a job in New York because no one was allowed in a motion picture booth in New York unless he was a licensed operator. Then he asked me how I was fixed for money. I explained that I was very low indeed; that I had been a colporteur, etc. He reached in his pocket and gave me \$10.00 and told me to report back to him in three weeks. And then I was dismissed.

By this time my head was swimming. I didn't even know how to get across the Hudson River. I didn't know where Jersey City was located. However, I went back to my room and Brother Drey was still there. He had been down to lunch and knew that I was being interviewed by Brother Russell, so he asked me how I made out. I at once thought of those restrictions that had been placed upon me to keep this assignment confidential. I told him this, and he said, "Oh, that's all right. I know what you are doing, for I am doing the same thing." This, of course, accounted for his irregular hours, his coming in late at night, etc. Besides this, he offered to take me with him to Jersey City and help me secure a job, for which I was very thankful. Before the day was over I was working in a motion picture booth, although I was concerned about how I would find my way back to Brooklyn that night. But somehow I made it, and my getting around the big city and its environs did not present such a problem from then on.

At the conclusion of the first three weeks I went back to Brother Russell to report. In answer to his question about how I was getting along I told him that Brother Drey and I



had been working together, and that this proved a great help. He was pleased to learn this, gave me another \$10.00, and told me to continue on.

I learned from Brother Drey that to obtain a license to operate a motion picture machine in New York, and many other cities, it required a certain knowledge of electrical wiring in addition to a knowledge of the machine. Neither one of us had been electricians, so this presented somewhat of a problem. This information finally got to Brother Russell, and he appointed Brother Drey and me to acquire the necessary textbooks to write a book of instructions covering the essential requirements concerning electrical wiring, etc., which we preceeded to do. When these instructions were completed Brother Russell asked us to open a motion picture operators' school in the basement of Bethel. This, too, was a top secret. There were about twenty-five ready to enter this school, and from then until the time we were sent out on the road as actual operators that school was continued.

In due course Brother Drey and I passed our examination to be motion picture machine operators in New York City. Others also passed as time went on, and of course with this we were very happy, but we were ahead of the other preparatory work. We had a number of sisters painting slides, for one thing, and the motion picture part of the drama had not all been assembled. Brother Russell had brethren assigned to look up what they thought might be suitable motion pictures to go with the slides, and occasionally one of these would bring a film into Bethel just before the evening meal, and then Brother Russell would go down into the basement after dinner and view the picture. It was my job to precede him into the basement and get the film ready to project. The only one that I remember his definitely accepting while I had this assignment was the story of the Flood.

While we were waiting for this preparatory work to be finished Brother Russell suggested that the operators who

had received licenses go out and get jobs as operators in New York theaters—not to keep them, but to run a machine a week or two, or whatever worked out best, in order to get experience on that particular make of machine. Then we were to go to an employment agency and get a job where a different make of machine was being used.

Brother Russell, on his part, visited the theaters and placed himself close to the projection booth with his ear against the outside wall to hear how much noise the machine made. He reasoned, and correctly so, that the less noise we had in the theater the better. He finally found one where he could not hear the machine at all. He inquired concerning the make of this machine and learned that it was known as the Simplex projection machine, and he bought as many of these as he thought would be needed. Meanwhile we operators continued getting experience.

About the same time I had been chosen to do week-end pilgrim service, and I received an appointment for the following Sunday in Wilmington, Delaware. This meant that I would have to quit my motion picture job Saturday night, which I did, but it was late Saturday night. I took my tools with me—a pair of pliers, two or three screw drivers—and boarded the elevated train to go back to Brooklyn. Boarding the same train was a man who was intoxicated. He sat down beside me, glanced at my tools which I had laid on the seat, and commented that he was puzzled to know whether I was a dentist or a burglar.

In preparation for my talk the next day I was reading the fifth volume—the chapter on “The Witness of the Spirit.” The intoxicated man looked over his shoulder and made some remark about how he wished he could have that witness of the Spirit. However, he finally got off and so did I, and I went to Wilmington the next day according to schedule.

Then another strange thing happened in connection with our training course in operating different machines. The brother who was then serving as office manager under

Brother Russell sent us all a note explaining that the money we were earning really belonged to the Society, and instructed us to turn it in. None of the young brothers who were engaged in this operation were at all happy with this and, as often was true, they appointed me to be their representative to see Brother Russell. So, obediently, I went to Brother Russell, showed him the note we had received, and explained that during the entire period we were studying the motion picture operation we had not received any regular allowance and we were all getting very low in funds. He put on his glasses and, in his customary way, looked at the note, and turning to me he tore the note into shreds and said simply, "Forget it." I never did hear how the office manager liked that when the word got through to him.

### **Winning the Argument**

At that time the country was far from having a standardized current of electricity. In some places there was alternating current and in some direct current. In some places where there was direct current the voltage was too high, so we knew that when we went out on the road we had to be prepared for all these situations. When one wishes to reduce the voltage of the current, what is known as a rheostat is used. This rheostat was not an expensive piece of equipment—the average price not more than \$35.00 each.

But \$35.00 was \$35.00 to Brother Russell, and someone had informed him that a rheostat wasn't necessary; that all you needed was a pail of water and then run the main line of your circuit through that pail of water. This would reduce the current and you could regulate the amount it would be reduced by the amount of water you used. This Brother Russell realized at once would be inexpensive, and he was all for it. He told me about it, and rescinded his order for rheostats. With this, I engaged Brother Russell in argument, told him the danger involved—that someone could become electrocuted, etc. He countered with what he thought he knew,

and we went back and forth, probably for an hour. Finally he turned to me and said, "Well, go have it your way." And I did. I won the argument.

But still it was not time for the drama to be put on the road. The building later known as the New York City Temple was being renovated, and Brother Russell was very desirous that the first public showing of the drama be in this temple. The final work on the temple was, of course, painting, and several of us young operators were put to work helping to paint the temple, under the direction of a trained painter.

We knew from the start that it would be well-nigh impossible to get the job finished by the deadline Brother Russell had set, but we did the best we could. We worked overtime, sometimes all night long, and that was particularly true the night we finished the work. It was Saturday night, of course, and there were just odds and ends to be done here and there, so we stayed there and worked until daylight. We wanted desperately to be at the opening of the drama, particularly because Brother Russell was to speak that day, and instead of going home to bed we went to a Turkish bath—a Turkish bath which furnished couches on which to sleep. We had our Turkish bath, rested about three hours on the couches, and appeared at the temple fresh and ready for the day.—W. Norman Woodworth

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## Weekly Prayer Meeting Texts

**AUGUST 7**—"If any one contend in the games, he is not crowned unless he contend lawfully."—II Timothy 2:5 (Diaglott) (Z. '02-265 Hymn 44)

**AUGUST 14**—"It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of His household?"

—Matthew 10:25 (Z. '03-13 Hymn 261)

**AUGUST 21**—"Seek ye first the kingdom of God and His righteousness."—Matthew 6:33 (Z. '02-350 Hymn 20)

**AUGUST 28**—"Preach the Word; be instant in season, out of season."—II Timothy 4:2 (Z. '03-189 Hymn 210)

## **What Can I Do?**

ALL of the Lord's people are aware of their responsibility to witness to the kingdom, but at times there seem to be few opportunities. This is true especially of those brethren who are older or have physical handicaps.

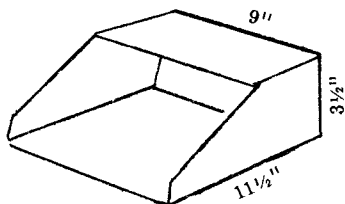
Occasionally we are apprised of some method of witnessing that almost anyone can do, and we are glad to pass these suggestions on for your use.

A brother in a small town in Wisconsin, noting that some hotels and motels provide their guests with magazines and other reading material, decided to contact all of the hotels and motels in his area with a sample Dawn magazine and offer to supply enough copies each month to place a Dawn in each of the rooms. The brother writes as follows: "After consideration and a little effort, I have obtained a list of hotels and motels that are willing to place the Dawn magazine in their individual rooms. Please enter the following subscriptions."

The effort resulted in directing a total of 91 issues of the Dawn to be placed each month in hotel and motel rooms. We think that this effort has a great potential as a witness.

Another method of witnessing that we believe could be utilized to a far greater extent is the placing of literature boxes. These boxes can be placed, with permission, in such locations as hospital lobbies, bus depots, laundromats, doctors' offices, stores, etc. The boxes can be stocked with tracts and past issues of the Dawn (both of which will be supplied free of charge by the Dawn) and, of course, with five-cent and ten-cent booklets to the extent that the individual finds it financially possible.

The Dawn can supply cardboard literature boxes for this purpose, as illustrated below, at our cost of fifty cents each.



These, of course, are only two of the many ways that we can become personally involved in the witness work, and we must be individually active if we are attempting to walk in the footsteps of Jesus. We think of that beautiful and concise statement of our responsibility in the third volume, page 207, "To walk in this way, as our Lord set us an example that we should follow in his steps, implies not only a passive conformity to his disposition or spirit, but also an active, energetic zeal in the promulgation of his Truth at all hazards. And all who walk in this narrow way, faithful as he was faithful, unto death, have fellowship in his sufferings; and will also in due time have fellowship in his glory, at the marriage feast—in the glory to be revealed at his appearing and Kingdom."



# Speakers' Appointments

## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

<b>S. ALLEN</b>		<b>H. PASSIOS</b>	
York, PA	Aug. 17	Albion, MI	Aug. 2-7
<b>E. FAY</b>		Clinton, IA	10
Sacramento, CA	July 24	Burlington, CO	14
Denver, CO	27	Pueblo, CO	15
Pueblo, CO	28	Denver, CO	17
Kansas City, MO	30	Cheyenne, WY	18
Mahomet, IL	31	Laramie, WY	19
Albion, MI	Aug. 2-7	Boise, ID	21
Detroit, MI	9, 10	Portland, OR	24
Cincinnati, OH	11	The Dalles, OR	25
St. Louis, MO	12	Tacoma, WA	26
Oklahoma City, OK	14	Bremerton, WA	27
Albuquerque, NM	16	Victoria, B.C.	28
<b>P. HATGIS</b>		Seattle, WA	Aug. 29-Sept. 1
Greece	Aug. 1-25	<b>E. K. PENROSE</b>	
<b>G. JEUCK</b>		West Newton, PA	August 27
Sayville, NY	Aug. 17	Allentown, PA	28
<b>A. KRUMPOLT</b>		Berwick, PA	29
Allentown, PA	Aug. 10	New York Convention	31
<b>K. NAIL</b>		<b>F. WASSMANN</b>	
Berwick, PA	Aug. 24	Philadelphia, PA	Aug. 17

## BRITISH SPEAKERS' APPOINTMENTS

<b>T. LANG</b>		<b>W. F. READER</b>	
Yeovil	Sept. 19-21	Latchford	Aug. 31
<b>E. T. NADAL</b>		Yeovil	Sept. 19-21
Latchford	Aug. 2	<b>R. G. ROBINSON</b>	
Hull	16	Dewsbury	Sept. 21
Yeovil	Sept. 19-21	<b>B. WHITE</b>	
Newport	Oct. 4	Yeovil	Sept. 19-21
Dewsbury	25		

**Yeovil Homegathering**—September 19-22. For details and accommodations please apply early to Mrs. Stracy, "Patmos" 3, Hillgrove Avenue, Yeovil, Somerset.

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

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

# Conventions

**ALBION, MI, August 2-7—1975**  
General Convention, Albion College.

**MINNEAPOLIS, MN, August 3**  
—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

**CINCINNATI, OH, August 17—2850**  
Dunaway. Mrs. Margaret Ellis, Rt. 1, Box 71, Melbourne, KY 41059

**CHICAGO, IL, August 24—Masonic**  
Temple, 5352 W. Chicago Ave. Mr. George Tabac, 900 Brentwood Dr., Bensenville, IL 60106

**JACKSON, MI, August 30-Sept. 1**  
—Jackson Community College, 2111 Emmons Rd. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

**SEATTLE, WA, August 30-Sept. 1**

—Norway Center, 300 Third Ave. W. Miss M. Stevens, 6525 24 Ave. N.W. #1 98117

**NEW YORK, NY, Aug. 31, Sept. 1**  
—Waldorf-Astoria Hotel, 50th & Park Ave. Mr. Leo Post, 24 Lexington Rd., New City, NY 10956

**KALISPELL, MT, Sept. 19-21—**  
Outlaw Inn, 1701 Hwy 93 S. Mrs. Malcolm Thompson, P.O. Bx 1105, Columbia Falls, MT 59912

**PITTSBURGH, PA, Sept. 20, 21**  
—Bower Hill Civic League Community Center, 1600 Bower Hill Rd. Mr. John Baracos, 736 Dunster St., 15226

**DENVER, CO, Sept. 27-29**

**BUFFALO, NY, Sept. 27, 28**

**CLEVELAND, OH, Oct. 19**

## **"THE RICH MAN AND LAZARUS"**

To be discussed by

## **'FRANK and ERNEST'**

CJGX—940—10:00 a.m.

**SUNDAY, AUGUST 17**

Tune in this discussion, and  
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## **FOR YOUR NEWSPAPER**

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

**AUGUST SPECIAL:** On Sunday, August 17, "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