

The Dawn

VOLUME XLVII • NUMBER 9 • (USFS 149-380) • SEPTEMBER 1979

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Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada: P.O. Box 175. Postal Station F, Winnipeg, Man. R2L 2A5

British Isles: 70 Station Road, Gidea Park, Romford, Essex RM2 6DA, England

Australia: Berean Bible Institute, 19 Ermington Place, Kew, Victoria 3101

France: Association des Etudiants de la Bible-Publications Aurore. B.P. 3066-68062 Mulhouse CEDEX

Germany: Tagesanbruch Bibelstudien-Vereinigung, 7800 Freiburg i. Br., Sachsenstr. 12

Greece: He Haravgi (The Dawn) Odos K. Eslin 4 Ampelokipoi T. T. 602, Athens

Italy: Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073, U.S.A.

New Zealand: P.O. Box 1358 C.P.O. Auckland

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Highlights of Dawn

Life, Death, and the Hereafter

WE ARE living in the most wonderful and yet the most awful time in the world's history. The tragedy of two world wars, and several lesser ones—with their accompanying horrors of physical pain, misery, and torture—writes a chapter in human history that makes the words "civilization" and "Christianity" seem well-nigh meaningless. As a result of the ensuing chaos, millions of people have been brought into closer relationship with the grim reaper, "Death," causing them to give more serious thought concerning life, death, and the hereafter.

It was the Prophet Job, after having lost all that was precious to him in life (except his faith in God), who uttered a prayer which lays the foundation for the subject under consideration, as well as expressing a hope for life beyond the grave. He said: "O that Thou wouldst hide me in the grave, that Thou wouldst keep me secret, until Thy wrath be past, that Thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands."—Job 14:13-15

The question of the hereafter is a most important one because it affects and concerns every member of the human race. Notwithstanding the convictions of the religious and scientific elements of society, many are skeptical as to a future life. Most of the conclusions have been reached and based on theories, speculations, philosophies, and the precepts of men, leading to much uncertainty and confusion.

Heathendom still holds to belief in the transmigration of the soul and reincarnation in its various forms, while Christendom in general maintains that believers (the good) go to heaven and all the rest of mankind must suffer eternal torment.

As we examine the Bible we find that the reward of a "heavenly home" or the threat of a "burning hell" was never held out to anyone during the first four thousand years of man's experience on earth. God said to Israel through Moses, "I have set before you life and death . . . : therefore choose life, that both thou and thy seed may live."—Deut. 30:19

Adam was not offered a place in heaven if obedient, nor was he threatened with eternal torment if disobedient.

Cain, the first murderer, was not consigned to the flames; but rather, the Lord said to him: "When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear."—Gen. 4:12,13

The Bible teaches that obedience to God's law means life, and disobedience, death. The question arises, Why do people die? It cannot be on account of anything each one does or says or thinks. No, the Scriptures give us the answer, and it is most logical and reasonable.

Adam, the progenitor of the human family, was created perfect and in the moral likeness of his Creator. He was given a perfect home, called Eden, and was endowed with perfect control over the lower creations. This heritage was his forever if he remained obedient to the divine law. However, he disobeyed and brought upon himself and his posterity the penalty of death. Hence, "In Adam all die."—I Cor. 15:22

It is maintained by some that while the body was condemned to death ("dust to dust"), yet man possessed within his organism an immortal soul which could not die but must continue to live forever. This viewpoint is not taught in, or supported by, the Word of God.

Instead of the soul's being a separate entity from the body, the Bible gives us the only true definition, which is found in Genesis 2:7. It reads: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The word "soul" translates the Hebrew word **nephesh** and the Greek word **psuche**, both meaning "a sentient, breathing being"—that is to say, a being capable of exercising the senses of seeing, hearing, smelling, tasting, and feeling. To be devoid of these senses means the death of the soul, or the absence of life. It was the soul that was condemned to death, for we read in Ezekiel 18:4: "Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, it shall die."

Immortality

Nowhere in the Bible do we find any statement that declares that man possesses an immortal soul; but, to the contrary, the Scriptures state that "every soul, which will not hear that Prophet, shall be destroyed from among the people."—Acts 3:23

The immortal state belongs only to the divine nature, the nature of God, and was never given to man, no, not even to the angels.

Jesus, since his resurrection, is the "express image" of the Father's person; and his disciples, who will share with him the glories of the divine nature, are the only other ones to inherit immortal life: for "we shall be like him," and "shall see him as he is." (1 John 3:2) These will constitute "the church of the firstborn, which are written in heaven."—Heb. 12:23

Death a Reality

As to the world of mankind, the Bible teaches that when a man dies he is dead; he goes into the tomb, or grave, known to the Hebrews as **sheol**, and to the Greeks as **hades**. Paul stated, "For the wages of sin is death; but the gift of God is

eternal life through Jesus Christ our Lord.” (Rom. 6:23) He also said, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”—Rom. 5:12

A most graphic description of man’s fall into sin and death is found in Ecclesiastes 3:19,20: “For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again.”

The state of the dead is one of unconsciousness, for we read in Psalm 115:17: “The dead praise not the Lord, neither any that go down into silence.” Also Psalm 146:4: “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.”

Solomon, the wise man, said: “For the living know that they shall die: but the dead know not anything.” And “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.”—Eccles. 9:5,10

The Resurrection Hope

Since the tomb holds so many dead, is there a hope of life beyond the grave? Surely there is, and it is well supported by God’s Word. One of the most prominent and important doctrines of the Bible is the resurrection of the dead. How could there be a resurrection of the dead if no one were dead? The only hope for a future life depends upon the resurrection, made possible because Christ Jesus came to “taste death for every man,” and he gave his life as a ransom for all mankind. (Acts 24:15; Heb. 2:9) Paul wrote, “For there is one God, and one Mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time.” (I Tim. 2:5,6) Paul also stated, “To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.”—Rom. 14:9

Jesus was an ardent believer in the resurrection, for he said: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29) Later translations of the original Greek show that this text should read, "unto the resurrection by judgment."

The importance of the resurrection was pointed out by the Apostle Paul when he said: "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:16-22

Two Resurrections

It is apparent from these scriptures that there are two resurrections, one applicable to the church of the Gospel Age, and the other to the world in general, who come forth to a "resurrection by judgment."

During the period between our Lord's first advent and his second presence, God has been taking out of this world "a people for his name." (Acts 15:14) Jesus referred to them as his disciples, those who are willing to take up their cross and follow him. (Matt. 16:24) He knew that only a few would meet the requirements of discipleship, for he said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14) Again he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

The Apostle John, on the Isle of Patmos, was given a preview of the church in glory when he wrote: "And I looked,

and, lo, a Lamb stood on mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."—Rev. 14:1

John also heard a voice from heaven, saying: "Write, 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."—Rev. 14:13

The church (the bride of Christ) is also mentioned by the Apostle John in Revelation 20:6: "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."

For the members of the true church to participate in this high honor it is necessary that they pass through the veil of death. Paul tells us: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither 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. For this corruptible must put on incorruption, and this mortal must put on immortality.— I Cor. 15:50-53

The glorious reward held out to the faithful Christians is far beyond description and comprehension. Paul wrote, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9) The beloved Apostle John told us: "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) What a glorious prospect for all those who have made a covenant with the Lord to sacrifice all earthly hopes and ambitions and to follow in the Master's footsteps!—Ps. 50:5

To those who have seen somewhat of the high exaltation of "the church of the firstborn" the question naturally arises as

to what God's plan holds forth for the countless millions of earth who have died during the past six thousand years of man's existence on earth. The vast majority—having died in ignorance, never having heard of the only name given under heaven whereby we must be saved—must and will have the opportunity to obtain life on the terms and conditions outlined in God's Word. (Acts 4:12) Jesus said that he came into this world that the people "might have life, and that they might have it more abundantly."—John 10:10

Jesus taught his disciples to pray: "Thy kingdom come, Thy will be done in earth, as it is in heaven." (Matt. 6:10) It is the establishment of his kingdom that will bring peace, joy, and life to the obedient of the world of mankind. The psalmist David wrote, "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) The "night" refers to man's experience with sin, sickness, pain, sorrow, and death during the past six thousand years; but thank God for the assurance that joy cometh in the morning—the great millennial morning. This will unquestionably have its fulfillment when the Lord sets up his kingdom and all the world will have the privilege and opportunity of knowing the Lord, whom to know will mean everlasting life.—John 17:3

It is during this time, the Millennium, that there shall be a general awakening of the dead. "Every man in his own order," (I Cor. 15:23) in fulfillment of Jesus' promise, "All that are in the graves" shall hear the voice of the Son of man, "and shall come forth." (John 5:28,29) He now has the right and the power to bring about the greatest miracle of all time—the resurrection of the dead—and he will exercise that right and power in due time.

Illustrations of Christ's Glory

When Jesus was upon the earth he awakened several from death, manifesting his power to raise the dead. One of the more important examples was the raising of Lazarus. He was one of the Lord's disciples, and Jesus loved him, as he also loved the two sisters of Lazarus, Mary and Martha. The

Master visited their home many times, and when Lazarus became ill they naturally sent for Jesus. Lazarus having died, Jesus returned to Bethany, there to be met by Martha.

On the journey to Bethany Jesus told the disciples that his friend Lazarus was asleep and he was returning to awaken him. Perceiving that they did not comprehend what he meant, Jesus said plainly that Lazarus was dead and that he was about to awaken him from the sleep of death. Martha said, "Lord, if thou hadst been here, my brother had not died." Jesus replied, "Thy brother shall rise again." Martha said, "I know that he shall rise again in the resurrection at the last day." Then Jesus said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."—John 11:21, 23-26

Having been told that Lazarus had been buried in the tomb for four days, Jesus proceeded to the place of burial. Ordering the removal of the stone from the tomb, and after a brief prayer, "he cried with a loud voice, Lazarus, come forth." And the Bible declares: "And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."—vss. 38-44

When Jesus was with his disciples, he opened a few blind eyes, unstopped a few deaf ears, healed some of the sick, and now showed his power in raising the dead. These were samples of the great work he will do for the whole world when his kingdom is in power and his reign begins.—John 2:11

The Prophet Job pictured the human family in the death state as prisoners when he declared: "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master."—Job 3:17-19

None can escape from the prison house of death by his own power. The Prophet Isaiah, writing prophetically of our Lord

Jesus, said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa. 61:1

In the unlocking of the great prison house of death and the return of our loved ones from the tomb, the Lord will call the millions of children, many of whom died in infancy; for the Bible declares, "They shall come again from the land of the enemy." The Prophet Jeremiah, writing of that time, told us: "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."—Jer. 31:15,16

According to the plan of God, we are now living in the "days of the Son of man," or his second presence, when, according to the divine decree, he is to become earth's rightful King. (Luke 17:26; Matt. 24:38,21,22) "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (Ps. 72:8) Associated with Jesus will be his body members, the church, who will be kings and "priests of God and of Christ, and shall reign with him for a thousand years."—Rev. 1:6; 5:10; 20:6

This is the period mentioned by the Apostle Peter in Acts 3:19-21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Restitution means "restoration." Father Adam, through disobedience, lost life for himself and his children. Jesus said

he came "to seek and to save that which was lost." (Luke 19:10; Matt. 18:11) This he did by giving his life a ransom for all mankind. Jesus Christ by the grace of God tasted death for every man. (Heb. 2:9) He is man's Redeemer and Savior.

Two thousand years after Calvary's cross, Jesus returns, unseen to the world, to establish his righteous kingdom on this earth and to offer to every member of Adam's race an opportunity to enjoy perfect life upon the earth. This will be accomplished by the institution of the "times of restitution" spoken of by "all [God's] holy prophets since the world began." Then will be opened the "highway" mentioned by the Prophet Isaiah, when all the families of the earth are to be blessed with the opportunity to regain the life that was lost in Adam. During this thousand-year period, Satan the Devil will be bound, that he may not deceive the people; and everything that would hurt or destroy will be taken out of the way. The way shall be made so plain that even the unlearned shall not err therein. (Rev. 20:2,3; Isa. 35:8) Then the knowledge of the Lord will cover the earth as the waters cover the deep.—Isa. 11:9; Hab. 2:14

World's Judgment Day

The reign of Christ is also mentioned in the Bible as the world's judgment day. This is the period when mankind will be on trial for life, and life can be obtained only through obedience to the laws of the kingdom.

Paul declared that "He [God] hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31) The period of time here referred to is not a twenty-four hour day but rather a thousand-year day. The Apostle Peter said, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (II Pet. 3:8) We are told

that “when thy [the Lord’s] judgments are in the earth, the inhabitants of the world will learn righteousness.”—Isa. 26:9

At the end of the judgment day of a thousand years, the restored human race will be turned over to the Heavenly Father as mentioned by Paul in I Corinthians 15:24-26, where we read: “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.”

Then all mankind, restored to human perfection, will stand before the court of divine justice without the intercession of a mediator, to be adjudged as to their eternal destiny. The loosing of Satan for a short season seems to be the only test placed before man at that time, and all who obey God will be awarded the right to live forever upon the earth, a veritable paradise restored worldwide, as was prepared for Adam before his fall. Those who disobey will go into the second death, from which there will be no recovery. (Rev. 20:2, 3, 14, 15) “Every soul, which will not hear [obey] that Prophet, shall be destroyed from among the people.”—Acts 3:23

Then the prayer our Lord gave his disciples will have been fulfilled: “Thy kingdom come. Thy will be done in earth, as it is in heaven.”—Luke 11:1, 2; Matt. 6:10

A preview of that glorious reality of the kingdom of God is outlined by John the Revelator, when he wrote: “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”—Rev. 21:3, 5

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. 15:3, 4

Weekly Prayer Meeting Texts

SEPTEMBER 6—There shall no evil befall thee.—Psalm 91:10 (Z. '03-331 Hymn 328)

SEPTEMBER 13—Behold, how good and how pleasant it is for brethren to dwell together in unity.—Psalm 133:1 (Z. '03-363 Hymn 23)

SEPTEMBER 20—Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, . . . to revive the spirit of the humble, and the heart of the contrite ones.—Isaiah 57:15 (Z. '03-383 Hymn 306)

SEPTEMBER 27—Thou shalt not tempt the Lord thy God.—Matthew 4:7 (Z. '04-9 Hymn 83)

"OUR BIBLE TRANSLATED"

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CJJC—800—9:45 a.m.

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

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

Bible Study

LESSON FOR SEPTEMBER 2

God's Creative Power

MEMORY SELECTION: "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens."—Proverbs 3:19

SELECTED SCRIPTURE: Psalm 104:1-9; Proverbs 3:19, 20

IN ISAIAH 45:18 we read: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." Then again, in Psalm 19:1, 2, the psalmist states: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." Surely no truer statement of fact has ever been written!

An appreciation of the infinite power of the Creator should bring us to realize our own littleness and make us teachable. How marvelously is the power of God manifested in his creative works! Think for a moment of our own solar system, which is an infinitely small part of the universe. We would stand appalled at the great power of the

Creator if the Scriptures did not assure us that he is as loving and kind as he is wise and powerful.

The six days of creation outlined in the first chapter of Genesis are descriptive, not of the creation of the earth, but of its gradual preparation for vegetable and animal life necessary to sustain his crowning act of creation, man.

In Genesis 1:26-28 we read: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be

fruitful, and multiply, and replenish [fill, Strong's] the earth, and subdue it."

The earth was made for man, and man, by design, is peculiarly adapted to the earth. The orderly development of the planet, leading up to the creation of man—a being in the likeness of God himself—indicates a design and a great Designer.

God indicated what this ultimate purpose was for man here on the earth when he instructed the first pair to "be fruitful and multiply, and fill the earth and subdue it." But it was also God's purpose that man would be obedient to his laws.

But even though Adam was created perfect—that is, in the mental and moral likeness of God—he was a free moral agent. He had the freedom of choice, and he chose to be willfully disobedient, and therefore the penalty for willful sin—death—was pronounced upon him. This meant returning to the dust from which he was taken.—Gen. 3:19

But God in his foreknowledge knew what the result of Adam's test would be, and the Scriptures tell us that he provided Jesus to be man's Redeemer before the foundation of the world. (I Pet. 1:19,20) God in his wisdom knew that Adam and all his

offspring needed an experience with sin and death in order to make an intelligent choice between good and evil.

The great Creator's purpose will not be thwarted, because in his design for man he has provided that in due time Adam's condemnation will be lifted and all will be given a first real opportunity to learn righteousness and be obedient under the favorable circumstances of the kingdom.—Isa. 26:9; Isa. 2:4; Ps. 98:9; Rev. 20:1-3; Zeph. 3:9; Jer. 31:33,34

In Hebrews 2:6-9 the Apostle Paul summarizes our lesson very well when he states: "What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. **But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.**" □

God's Saving Acts

MEMORY SELECTION: "Thou in Thy mercy hast led forth the people which Thou hast redeemed."—Exodus 15:13

SELECTED SCRIPTURE: Deuteronomy 26:5-11; Exodus 15:11-13

THE context of the scriptures used in our lesson tells how God demonstrated his mighty power in securing the release of the Israelites from bondage under Pharaoh and the Egyptians. This demonstration by God was awesome in its reality, but it was also a type of a much greater deliverance to be accomplished in the future.

The children of Israel had suffered for many years under the harsh and brutal treatment by their taskmasters. Finally they cried unto the Lord, and he heard them, and he sent Moses, with Aaron as his mouthpiece, to be the deliverer of the Israelites. But Pharaoh was extremely hard of heart and refused to let the Israelites go. All of this was foreknown to God, for he said, "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might

be declared throughout all the earth."—Rom. 9:17

The Lord brought nine plagues upon the Egyptians. These were acts which clearly demonstrated God's power over the heathen gods that were worshiped by the Egyptians. But still Pharaoh refused to release the children of Israel from bondage. Then the Lord stated that he would bring one last plague upon the Egyptians and that this one would move Pharaoh to release the children of Israel. This plague was to be the death of the firstborn in all the houses in the land. The Israelites alone were to be exempt from this plague, provided they sprinkled the blood of the passover lamb on the doorposts and lintels of the houses where they lived.—Exod. 11:1; 12:1-12

The account states that at midnight on the 14th of Nisan

the death angel passed through the land and all the firstborn died except in the land of Goshen, which was inhabited by the Israelites. The account states that he executed judgment also against all the gods of Egypt. As a result of this experience, as forecast by God, the Egyptians released the children of Israel.—Deut. 4:34, 35; Num. 33:1-4

The Bible indicates that these things were a picture of a much greater deliverance that is yet future. The Apostle Paul, in I Corinthians 5:7, 8, states that Jesus was the antitypical Pass-over Lamb that would cause the antitypical firstborns (the church) to be “passed over” during the Gospel Age; that is, they are justified and brought out from under adamic condemnation.—Rom. 8:1

In the type the firstborns were delivered first, then the whole nation was freed. So also is the case in the antitype. After the firstborns are delivered, then the whole world of mankind will be freed from Satan’s power and will be delivered to the safety of Christ’s kingdom, where they will have peace and an opportunity to earn life. In the type Pharaoh represented Satan; and the Egyptians, Satan’s minions.

The Bible, in many places, speaks of the power of Satan

and his usurpation of this power in the control of the earth. In II Corinthians 4:4 he is called “the god of this world,” and in John 14:30 he is called “the prince of this world.” We are told also that if it serves his purposes he can appear as an angel of light. (II Cor. 11:14) Our Lord stated that Satan “was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”—John 8:44

In Isaiah 14:1-32 there is a remarkable account of the history of Satan from the moment when pride began to dominate his every action: “Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north.” (vs. 13) The account, however, tells of his ultimate overthrow and the final release of the world of mankind from the oppressor and the terrible “sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.”—vs. 3

When these momentous events come to pass, all will acknowledge that God is the Lord and beside him there is no savior.—Isa. 43:11 □

God's Authority and Rule

MEMORY SELECTION: "The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes."—**Matthew 21:42**

SELECTED SCRIPTURE: **Matthew 21:33-41; 13:44-46**

THE Parable of the Wicked Husbandmen is, of course, directed toward the Jewish nation. When God first began to deal with them as his covenant people at Mount Sinai, he stated: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19:5,6) God's continued favorable relationship with them depended upon their obedience to his law.

The record is that they were often disobedient. In those instances God sent his prophets to the people to warn them and to plead with them to repent of their deeds and come back into harmony with him. But the messengers were ignored, abused, and often put to death. Jesus, after he had been rejected as their Messiah, sum-

marized their long history of disobedience and hostility toward the servants of God and prophesied what the then current generation would do to the apostles and other messengers whom God would send. "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." (Matt. 23:31-34) We know that this prophecy was accurately fulfilled in the case of the apostles.

At the time of the first advent the Jews were generally of the opinion that Messiah would be strong and a great general and

that he, by force of arms if necessary, would establish the kingdom then and that the nation of Israel would be the center of the kingdom arrangement. When Jesus appeared he was the opposite from what they expected. He was meek and lowly of heart, and "we hid as it were our faces from him; he was despised, and we esteemed him not." (Isa. 53:3) The prophecies concerning his suffering and death were overlooked, and he was rejected.

In recounting the parable to the scribes and Pharisees, when the husbandmen slew the householder's son (Matt. 21:39), Jesus asked the question, "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" (vs. 40) The scribes and Pharisees, in answer, pronounced their own sentence. "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."—vs. 41

Jesus, in Matthew 23:37,38, stated: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate." The Apostle Paul expressed the final rejection of the Jewish nation as a favored nation thus: "It was necessary that **the word of God should first have been spoken to you:** but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."—Acts 13:46

Jesus continued his discussion with the scribes and Pharisees saying: "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21:42,43

The kingdom referred to by our Lord was the heavenly phase of the kingdom of God. Jesus was appointed by God to be "the Head of the body, the church." (Col. 1:18) In Ephesians the apostle elaborates and explains that the corner stone, Christ Jesus, was the chief stone of many stones that would ultimately make up the holy temple in the Lord. "In whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:19-22 □

Teaching the Faith

MEMORY SELECTION: "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned."
—Titus 2:7-8

SELECTED SCRIPTURE: I Thessalonians 1:1-5; Titus 1:1-4; Titus 2:11-15

ACCORDING to the 1979 Reader's Digest Almanac and Year Book, there are 135 different religious denominations in the United States. Each one of these professes to be teaching the faith. And yet even a superficial comparison reveals very great differences in doctrines, even though doctrines are the foundation of faith. The dictionary defines doctrine: "A principle or position, or the body of principles in a branch of knowledge or system of belief." We might wonder how there could be such a wide difference in basic doctrine when ostensibly the basis for all Christian belief has but the one source, the Bible. Much of the difficulty has resulted from a private interpretation, which becomes a source of pride and prejudice that spreads to others and eventually isolates them from other reasoned viewpoints.

God, in his dealings with the nation of Israel, remonstrated with them because they fell into the same pitfall. They began to adopt ideas and concepts of their neighbors, which included, in many instances, idolatry. In Isaiah 29:13 we read: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and **their fear toward me is taught by the precept of men.**" —Isa. 28:9-11; Matt. 15:8,9; Rom. 10:2, 3

The Apostle Jude realized that these problems were still present among the Jews of his day, and it was his desire to identify **The Faith**, the true faith, when he said in verse 3, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me

to write unto you, and exhort you that ye should earnestly contend for **the faith which was once delivered unto the saints.**" This means that if we would really know the precepts of God we should put aside our prejudices and pride and go to the only true source of knowledge and wisdom, the Bible.

The Faith involves first knowing something of God, who is the Author of all things. Since he is a great spirit being, we cannot literally see him or converse with him, but we are permitted to discern his character by the things the Bible reveals about him. His own words in this connection are beautiful: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, **that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth:** for in these things I delight, saith the Lord."—Jer. 9:23, 24.

As we look to the Bible to learn something of the great Creator, we find there is one golden thread that is woven throughout, from Genesis to Revelation, and that is the

promise of God to send a Redeemer, who would willingly and without coercion give his perfect life for the forfeited life of Adam, who also was perfect before he sinned. This provided a ransom for Adam and all who were condemned in him. The Apostle Paul in Romans 5:12 states, "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned." Then in verse 18 we read that by the righteousness of Jesus adamic condemnation will be lifted from the human race in due time. (I Tim. 2:3-6) This act of loving-kindness is expressed by Jesus in John 3:16, 17.

Then, upon further investigation of the Bible, we find how God will exercise judgment and righteousness in the earth. This we find to be through his kingdom. The promises concerning the kingdom are also a golden thread throughout the entire Bible. It is during the kingdom that God will judge righteously among the people and will write his law in their hearts.—Ps. 98:9; Isa. 26:9; Isa. 2:4; I Chron. 16:31-34

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Visions of the Heavenly Kingdom

MEMORY SELECTION: "The saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever."—Daniel 7:18

SELECTED SCRIPTURE: Daniel 7:15-18; Revelation 4:1-8

IN MATTHEW 17:1,2 we have the account of the vision experienced on the Mount of Transfiguration. In the context of the previous chapter we find that Peter, in answer to a question by our Lord, identified Jesus as the Messiah, saying, "Thou art the Christ, the Son of the living God." The Messiah, according to the Jews' understanding of the Scriptures, was to be the Deliverer of the nation of Israel from all their enemies.

The Jews, however, did not understand that there are to be two phases to God's kingdom. There is to be an earthly phase, which will be established on the earth, and this phase of the kingdom will be for all who have drawn the breath of life. They will have a full opportunity, under favorable circumstances, to attain to everlasting life right here on the earth.—Acts 17:31; Isa. 1:26; Ps. 98:9; Isa. 26:9; Jer. 31:33,34

But in the context of the 16th chapter of Matthew, starting with the 24th verse, our Lord is instructing his disciples regarding the members of the heavenly phase of the kingdom. These, according to the Scriptures, are to be conformed to the image of Jesus. (Rom. 8:28-30) This in the main, is to be accomplished through instruction and suffering, that is, complete obedience to God's will under difficult and trying circumstances, even unto death.

In verse 24 Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." In other words, to aspire to the heavenly phase of the kingdom and be with our Lord, a complete and unreserved consecration, even unto death, is necessary. And walking in his steps implies a willingness to suffer evil for good, and also ridicule and derision.—Matt. 10:16-28

In verse 25 Jesus states a very basic principle for those who are aspiring to the heavenly kingdom. He said, "Whosoever will save his life shall lose it." The interpretation is that those who make this covenant to die with the Lord and then for some reason withdraw and do not carry it out will lose their opportunity for immortal life. On the other hand, those who carry out their consecration even unto death will gain immortality.

Then in verse 27 our Lord continues, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." With these words our Lord was attempting to convey to the minds of the disciples that the ultimate reward of faithfulness was to be with him when he establishes his kingdom for the purpose of blessing all the families of the earth. This glorious time is sometimes called the day of judgment. For example, the Prophet Isaiah states, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9

But now we come to the vision of the heavenly kingdom. In Matthew 17:1-9 we are told that Jesus, apparently for the purpose of reinforcing the faith of

some of his disciples, took them up on Mount Tabor, and here they were permitted in a vision to see Jesus as he would appear in his glory in the kingdom. The reality of that vision has not come to pass, although it is surely nigh, even at the door. The vision had the desired effect on the apostles, because the account states that Jesus was transfigured before them, and they witnessed the glorious vision of the kingdom.

The Apostle Peter himself declares that they accepted the vision as a corroboration of our Lord's assurance of his coming kingdom. In II Peter 1:16, 18 we read, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, **but were eyewitnesses of his majesty** [his kingdom], . . . when we were with him in the holy mount."

Yet the apostle tells us that this vision, helpful as it was, became secondary as he came to a better understanding of the prophecies. He says, "We have also a more sure word of prophecy; [more evidence than the vision] whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn [until the millennial morning dawns]."—II Pet. 1:19

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART XXXVI
ACTS 25:13 THROUGH 26:32



Paul in Protective Custody Part 2

PAUL proved to be a problem prisoner to each of the Roman governors before whom he appeared for a hearing. Festus offered the apostle an opportunity to return to Jerusalem to appear before his accusers, but instead of doing this, he appealed his case to Caesar. Being a lawyer, he knew that as a Roman citizen this appeal could not be denied; and Festus, glad to be free from further responsibility with respect to Paul, replied, "Hast thou appealed unto Caesar? unto Caesar shalt thou go."—Acts 25:12

Actually, Festus had no alternative. Even so, after assuring Paul that he would be taken to Rome, he realized that he still had a problem on his hands; for, while he was planning to send Paul to Caesar, as far as the Roman law was concerned, there was no charge against him. Before there came a convenient opportunity to send Paul on his way to Rome, King Agrippa and his sister Bernice "came unto Caesarea to salute Festus."

Festus took this opportunity to tell Agrippa about his problem prisoner, and Agrippa asked to see and hear Paul. Festus gladly consented, thinking, no doubt, that this additional hearing might furnish him with some information that he could send on to Caesar that would be in the nature of a charge against him. Festus knew that Paul had committed no crime worthy of death and said so to Agrippa when presenting him to the apostle. "It seemeth to me unreasonable," said Festus, "to send a prisoner [Paul], and not withal to signify the crimes laid against him."—vs. 27

If, when the knowledge of the Lord fills the earth as the waters cover the sea, the restored world of mankind looks back through the pages of history during the reign of sin and death, they will find much that is unreasonable, particularly in the areas of human relationship where religion has been involved. When created, man was endowed with the desire and ability to worship his Creator. This was a priceless heritage, but it is an endowment which Satan has been very successful in distorting and misdirecting.

Loyalty to the Creator is essential to all who would be pleasing to him, and usually it is a very strong and determined attitude. But when it is misguided and takes the form of prejudice, intolerance, and persecution, there is nothing that makes one more unreasoning. Festus, judging solely from the legal standpoint, saw that it was most unreasonable to demand that a man die simply because he held a religious viewpoint different from that of his enemies. He believed that Caesar would feel the same way; yet the Jewish religionists who were seeking Paul's life believed that if they could kill Paul they would be serving and pleasing the God of Israel.

If we are inclined to rejoice that the days of religious persecution are past, let us not be too sure. Here is a matter in which it might be well to examine our own hearts. How tolerant are we toward those who disagree with us religiously? How do we feel about those in our own fellowship who may not use our exact phraseology to express the

doctrines of the truth? Do we try to understand them, or do we start rumors about them? Every consecrated child of God should be willing to die for the truth. But loyalty to God and to the truth does not call for intolerance and slander against those who are equally loyal but who may not use the same form of words that appeals to us.

When the opportunity came, Agrippa said to Paul, "Thou art permitted to speak for thyself." (ch. 26:1) Paul replied: "I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently." —vss. 2,3

Knowing all the circumstances involved, Paul certainly must have realized that nothing he could say to Agrippa would change the status of his case; so here we find the great apostle "happy" simply because he was to have an opportunity to witness for the truth. He knew that Agrippa was well acquainted with the viewpoints and customs of the Jews. In fact, although he was not a Jew himself, Agrippa's family for several generations back were believers in the Jewish religion.

First Paul recounted his preconversion manner of life as a Pharisee. The Jews at Jerusalem, his persecutors, knew this. "If they would testify," he told Agrippa, and tell the truth, they would have to say "that after the most straitest sect of our religion I lived a Pharisee." "And now," Paul continued, "I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." —vss. 5-7

The Hope of the Resurrection

Paul left no question in Agrippa's mind regarding what "hope" it was to which he referred. It was the hope of the

resurrection of the dead. The Jewish sect known as the Sadducees did not believe in the resurrection of the dead, but the Pharisees did; and since Paul had been an ardent Pharisee, there seems little doubt that in the years prior to his conversion he had been an able protagonist of this glorious doctrine of the Scriptures. His contemporaries would know this.

How logical, then, and to the point, was his question, "Why should it be thought a thing incredible with you, that God should raise the dead?" he asked Agrippa. (vs. 8) Certainly it should not have been considered "incredible" by Paul's former associates, the Pharisees. But he was not so much concerned with this now as he was in presenting an effective witness to Agrippa personally.

The doctrine of the resurrection is, of course, thought to be "a thing incredible" by practically the whole world, even to this day. Of all the religions of the earth the Christian religion is the only one that teaches the resurrection. And even here, the satanic falsehood of inherent immortality has voided the pure truth of the resurrection in the minds of nearly all professed Christians.

Certainly the teaching of the resurrection should not be thought "a thing incredible," not when we take into consideration that it is the great Creator of all life who has promised to raise the dead. But for some reason it seems to be easier for most people to believe that a person doesn't really die at all, when he seems to die, than to accept the reality of death and believe that the great God of the universe will restore life.

Doubtless every Pharisee in Israel at the time would have loudly reaffirmed his belief in the resurrection of the dead. Not one of them would have said that it was "a thing incredible." Their animosity toward Paul was aroused by his teaching that the God of Israel had raised Jesus from the dead.

This was more than the religious rulers of Israel could tolerate. They had hated Jesus and persecuted him unto death. They professed to believe that he was an outcast from divine favor. They considered him to be a blasphemer of God. Certainly their God, the great Jehovah of Israel, would not raise a blasphemer from the dead. With them, as it often happens, it was a case of one erroneous viewpoint leading to another; and the jealousy and hatred in their hearts had led them from one degree of darkness to another until they had become completely blinded.

Yes, the Pharisees believed in the resurrection of the dead; but, as Peter discovered, they were unwilling to accept the fact that Jesus had been raised from the dead and that through him all would be resurrected. When Peter preached his sermon on "restitution" and declared that it had been foretold by all God's holy prophets since the world began, the religious rulers and Sadducees were grieved that he "preached through Jesus the resurrection from the dead."— Acts 3:15–4:2

Paul Also Persecuted

Paul related to Agrippa how, as a Pharisee, he had persecuted the disciples of Jesus. He said, "Being exceedingly mad against them, I persecuted them even unto strange cities." (ch. 26:9-11) Here we are reminded of the possibility of being wrong, yet sincere. Just being a Pharisee did not make one insincere. Nicodemus was a Pharisee, and he sought earnestly to know the truth concerning Jesus, risking his reputation to do so.

Paul was a Pharisee according to the "most straitest sect" of the Jewish religion, a Pharisee of the Pharisees, as it were, and he was sincere. He verily thought he was serving God by persecuting the disciples of Jesus. Being a Pharisee and a student of the prophecies, he would thoroughly believe in the coming of Israel's Messiah, but he did not believe that Jesus was that Messiah.

Born in Tarsus, Paul was brought up and received his religious education in Jerusalem. While the Bible does not clearly indicate, traditionally Paul was approximately the same age as Jesus. Whether or not he was in Jerusalem during the time of Jesus' ministry we do not know. But even if he was, there is little likelihood that he ever saw the Master. Paul's father was a Pharisee, and Paul received his religious training from Gamaliel, during which time he would be kept well sequestered from outside influences.

Under these circumstances, whatever he heard about Jesus would not be good. Having confidence in his elders, he would naturally believe what he heard; so his zeal in persecuting these "heretics," as he understood them to be, is understandable. In his case it was not jealousy, but a genuine belief that this was his duty toward his God, the God of Israel.

He related to Agrippa his never-to-be-forgotten experience on the Damascus road, when he saw that blinding light and heard Jesus asking, "Saul, Saul, why persecutest thou me?" and learned that the One speaking to him was Jesus of Nazareth. Perhaps to Paul one of the most surprising aspects of this experience was that, having mistakenly been a persecutor of the followers of the Messiah, he should at once be commissioned to represent him. As Paul related it to Agrippa, the resurrected Jesus said to him:

"Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."—vss. 16-18

Paul then added, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." (vs. 19) Not being "disobedient," Paul had witnessed to the Gospel of Christ,

as he explained to Agrippa, in “Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.”—vs. 20

“For these causes,” Paul explained, “the Jews caught me in the temple, and went about to kill me.” (vs. 21) Paul was absolutely guiltless of any wrongdoing. He was hated and persecuted only because he espoused the cause of Christ; and Christ had done no wrong. Jesus had spent his life doing good—preaching glad tidings and healing the sick—but he was put to death; so now Paul was threatened with the same punishment and for the same “crime.”

To make it still more apparent to Agrippa that his persecutors were moved against him by blind prejudice, Paul explained that his message of the Gospel consisted only of those truths which had been set forth by the Old Testament prophets, the very truths which his enemies professed to believe. But again Paul came to the real point of the issue, when, explaining the essence of the message of the prophets, he said it was the fact that “Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.”—vs. 23

With this, Festus, who was sitting with Agrippa, could no longer restrain himself and “said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.” (vs. 24) During the reign of sin and death fallen human nature does not improve. Often today those who have a definite belief in the Word of God and its teachings and are fearless in proclaiming their faith are considered something less than mentally normal. They are called religious fanatics, or “cranks,” who should not be listened to seriously.

“I am not mad, most noble Festus,” said Paul “but speak forth the words of truth and soberness.” (vs. 25) Paul was not a man to be carried away with emotion. He was not a religious fanatic. He had always been a zealous servant of God, but his service was based on reason and conviction. This was true

even before his conversion. His difficulty then was that he did not have all the facts upon which to base his reasoning. But now he did.

His experience on the Damascus road was a fact. The witness of the Holy Spirit in his life since then was a fact. The marvelous manner in which the Lord had directed him in his service of the truth was another fact. That he should be testifying before kings was in itself a confirmation of his position, for the Lord had foretold that this should be among his experiences. (Acts 9:15) No, Paul was not "mad." He was factual and fearless.

As if to add weight to the truthfulness of his presentation, Paul then declared that the "king," referring to Agrippa, knew of the things whereof he spoke. In the opening of his speech, Paul had complimented Agrippa on being "expert in all customs and questions which are among the Jews," and apparently he had reason to believe that this knowledge included the issues in his own case and the experiences through which he had passed. "None of these things are hidden from him," Paul said, "for this thing was not done in a corner."—ch. 26:26

But Paul was not nearly so interested in vindicating himself as he was in presenting an effective witness to Agrippa. So, addressing the king directly and personally, he inquired, "King Agrippa, believest thou the prophets? I know that thou believest." (vs. 27) The king's full name was Herod Agrippa. He was the great-grandson of Herod the Great. While this family was not Jewish, it held to the Jewish faith. Knowing this, Paul took full advantage of it in his effort to reach Agrippa's heart with the Gospel.

And Agrippa was impressed. He replied to Paul, "Almost thou persuadest me to be a Christian." (vs. 28) The word "almost" is a translation of a compound of two Greek words which the Revised Version renders "with but little." In Paul's reply he used the same Greek compound, saying, "I

(Continued on page 38)

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ALABAMA				MAINE			
Mobile	WABB	6:45	a.m.	Caribou	WDHP 96.9 FM		
Sheffield	WSHF 1290	1:30	p.m.	Portland	WDCS 97.9 FM	10:30	a.m.
ALASKA				MICHIGAN			
Ketchikan	KTKN	7:30	a.m.	Detroit	CKLW 800	7:45	a.m.
ARIZONA				Grand Haven	WGHN	8:30	a.m.
Phoenix (Sat.)	KXEG	11:30	a.m.	Grand Rapids	WMAX 1480	8:45	a.m.
Tucson	KNDE 99.5 FM	5:45	p.m.	Saginaw	WSGW 790	9:15	p.m.
ARKANSAS				MINNESOTA			
N. Little Rock	KSOH 1050	8:15	a.m.	Bemidji	KBUN 1450	10:45	a.m.
CALIFORNIA				Minneapolis	KTCR	9:45	a.m.
Bakersfield	KUZZ	8:00	a.m.	Moorhead	KVOX-AM 1280	9:00	a.m.
El Centro	KICO 1490	10:30	a.m.	Moorhead	KVOX-FM 100	9:00	a.m.
Los Angeles	KBRT 740	9:00	a.m.	MISSISSIPPI			
Petaluma	KTOB	9:45	a.m.	Biloxi	WLOX 1490	6:30	a.m.
Redding	KSXO 600	7:45	a.m.	MISSOURI			
San Francisco	KNEW 910	8:30	a.m.	Farmington	KREI 800	9:00	a.m.
COLORADO				St. Louis	KSTL 690	7:30	a.m.
Englewood	KQXI 1550	3:15	p.m.	MONTANA			
DELAWARE				Baker	KFLN 960	8:00	a.m.
Wilmington	WTUX 1290	7:45	a.m.	Kalispell	KGEZ 600	9:30	p.m.
FLORIDA				Miles City	KATL 1340	10:15	a.m.
Jacksonville	WBIX	1:15	p.m.	NEW JERSEY			
Orlando	WGTO 540	7:30	a.m.	Hackensack	WWDJ 970	10:30	a.m.
Tampa	WFLA 970	8:30	p.m.	Salem	WJIC 1510	9:45	a.m.
GEORGIA				NEW MEXICO			
Albany	WALG 1590	7:30	p.m.	Albuquerque	KABQ 1350	9:30	a.m.
IDAHO				NEW YORK			
Nampa	KFXD 580	7:30	a.m.	Buffalo-Niagara Falls	WHLD 1270	12:00	noon
Sandpoint	KSPT 1400	10:15	a.m.	Mineola (Sat.)	WTHE 1520	9:00	a.m.
ILLINOIS				Rochester	WEZO	7:00	a.m.
Elmhurst	WKDC 1530	8:15	a.m.	NORTH CAROLINA			
La Salle	WLPO 1220	9:45	a.m.	Beaufort	WBMA 1400	9:00	a.m.
Rockford	WRRR 1330	6:15	a.m.	Mt. Airy (Sat.)	WPAQ	10:45	a.m.
West Frankfort	WFRX 1300	9:15	a.m.	OHIO			
INDIANA				Columbus	WTVN 610	6:00	a.m.
Evansville	WIKY	7:15	a.m.	Dayton	WAVI	10:45	p.m.
Gary	WWCA			Toledo	WGOR 1520	9:30	a.m.
Hammond	WJOB 1230	8:30	a.m.	Zanesville	WHIZ 1240	6:40	a.m.
Muncie	WLBC 1340	7:00	a.m.	OKLAHOMA			
KANSAS				Norman	KNOR 1400	7:30	a.m.
Goodland	KLOE 730	12:15	p.m.	Pawhuska	KOKN 1500	8:00	a.m.
KENTUCKY				OREGON			
Bowling Green	WLBK 1410	8:00	a.m.	Portland	KYXI 1330	9:30	a.m.
Corbin	WYGO-AM/FM	8:30	a.m.	PENNSYLVANIA			
Louisville	WHAS 84	10:30	a.m.	Allentown	WHOL 1600	9:30	a.m.
Newport	WNOP	8:00	a.m.	Pittsburgh	WYJZ	8:45	a.m.
Winchester	WWKY 1380	10:30	a.m.	Pottstown	WPAZ 1370	12:45	p.m.
LOUISIANA				PUERTO RICO			
New Orleans	WRNO-FM 99.5	6:45	a.m.	Aguadilla (Fri.)	WABA	8:00	p.m.

Radio Broadcast Schedule

SOUTH CAROLINA				AUSTRALIA			
Charleston	WOKE	1340	7:06 p.m.	Geelong	3GL		10:00 a.m.
Hemingway	WKYB	10		BRITISH WEST INDIES			
SOUTH DAKOTA				Grand Cayman		Radio Cayman	11:15 a.m.
Sioux Falls	KELO	1320	7:45 a.m.	CEYLON			
TENNESSEE				Radio Sri Lanka (Sat.)			9:45 p.m.
Knoxville	WKVQ	1490	1:00 p.m.	NEW ZEALAND			
Memphis	WMQM	1480	1:00 p.m.	Auckland	1X1		10:45 p.m.
TEXAS				Dunedin (Sat.)	4XD		6:45 p.m.
Fort Worth	KJIM	870	6:45 a.m.	Whakatane	1XX		9:00 p.m.
Houston	KODA-FM	99.1	9:15 a.m.	NIGERIA			
Pleasanton	KBOP	1380	7:45 a.m.	Ondo State (Wed.)	OSBC		2245
UTAH				PANAMA			
Salt Lake City	KWHO		9:00 a.m.	Panama City	HOQ	1250	10:30 a.m.
VIRGINIA				PHILIPPINES			
Alexandria	WXRA-FM	105.9	7:35 a.m.	Manila (Sat.)	DWXX		9:15 p.m.
Richmond	WGGM		7:45 a.m.	SOUTH AFRICA			
Roanoke	WJLM-FM	93.5	9:45 a.m.	Joubert Park		SWAZI Music Radio	
WASHINGTON				(Wed.)			11:30 a.m.
Clarkston	KCLK		10:00 a.m.	TONGA			
Seattle	KMPS	1300	10:00 a.m.	Nuku 'Alofa (Sat.)			5:30 p.m.
Spokane	KICN-FM	99	3:00 a.m.	VIRGIN ISLANDS			
Spokane	KUDY	1280	9:45 a.m.	St. Croix	WSTX	970	9:00 a.m.
Tacoma	KMO	1360	9:45 a.m.	GERMANY			
Yakima	KUTI	980	7:15 a.m.	Radio Luxembourg (Wed.)			2230
WISCONSIN				(German Language)			
Milwaukee	WZUU		8:00 a.m.	SPANISH RADIO BROADCASTS			
Neillsville	WCCN	1370	9:05 a.m.	ARIZONA			
WYOMING				Nogales			
Cheyenne	KSHY	1370	9:00 a.m.		XEHF		9:00 a.m.
Sheridan	KWYO	1410	12:00 noon	CALIFORNIA			
CANADA				Fresno			
Edmonton, Alta.	CJOI		12:45 p.m.		KXEX	1550	10:45 a.m.
Lethbridge, Alta.	CJOC		7:15 a.m.	Los Angeles	XEGM		7:45 a.m.
Vancouver, B.C.	CJJC	800	9:45 a.m.	San Jose	KAZA	1290	8:45 a.m.
Winnipeg, Man.	CKJS		9:00 a.m.	FLORIDA			
Corner Brook, Nfld.				Coral Gables	WRHC		8:45 a.m.
	CFCB	570	10:30 a.m.	ILLINOIS			
Deer Lake, Nfld.	CFDL-FM			Chicago	WOJO		9:45 a.m.
Port au Choix, Nfld.	CFNW		10:30 a.m.	TEXAS			
Port aux Basques, Nfld.				Lubbock	KWGO		8:30 a.m.
	CFGN	910	10:30 a.m.	San Antonio	KUKA	1250	8:45 a.m.
St. Andrews, Nfld.	CFCV-FM			MEXICO			
St. Anthony, Nfld.	CFNN-FM			Mazatlan	XEACE		9:00 a.m.
Stephenville, Nfld.	CFSX			Nogales	XEHF		9:00 a.m.
Oshawa, Ont.	CKLB	1350	7:15 a.m.	PORTUGAL			
St. Thomas, Ont.				Oporto		Radio Miramar	
	CHLO	1570	10:45 a.m.	782 k.c.			10:15 p.m.
Montreal, P.Q.	CFMB		5:15 p.m.	SPAIN			
Prince Albert, Sask.				Radio España (Sat.)			9:45 p.m.
	CKBI	900	9:15 a.m.	URUGUAY			
Regina, Sask.	CKRM		7:45 a.m.	Montevideo		Radio El Espectador	
Yorkton, Sask.	CJGX	940	10:00 a.m.	810 k.c.		(Sat.)	1:30 p.m.
RADIO SCHEDULE							

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below. The agreement with these stations does not require that the day or time for the programs be specified. We suggest that a telephone call to the local station program director will produce the information. We are informed that some stations play the program several times during the week.

MODERN AND RHR REGULAR TELEVISION BROADCASTS

CALIFORNIA			New Bern	WCTI-A
Los Angeles	KHOF		OHIO	
	KTTV	Channel 11	Cincinnati	WKRC
GEORGIA			Dayton	WCPO-TV Channel 9
Savannah	WJCL	WTOC	Lima	WHIO
ILLINOIS				WLIO
Champaign-Decatur- Springfield	WBHW		TEXAS	
NEW MEXICO			Austin	KTVV
Roswell	KSWs		Houston	KTRK
NORTH CAROLINA			Lubbock	KCBD
Hickory	WHKY		Lufkin	KTRE
			Tyler	KLTV

MODERN CABLE NETWORK BROADCASTS

Our films will be sent to the cable systems listed below to be shown during the week indicated.

Lanett, AL	3	Peoria, IL	10
El Cajon, CA	17	Rantoul, IL	
Lake Elsinore, CA	24	Romeoville, IL	
Oxnard, CA		Springfield, IL	3
Salinas, CA		Bloomington, IN	
Walnut Creek, CA	3	Kokomo, IN	
Colorado Springs, CO	17	Lawrenceburg, IN	
Danbury, CT		Mishawaka, IN	
Plainville, CT	10	New Haven, IN	
Newark, DE	17	Des Moines, IA	10
Ft. Myers, FL	24	Spencer, IA	24
Ft. Walton Beach, FL		Kansas City, KS	
Gainesville, FL		Overland Park, KS	
Melbourne, FL		Madisonville, KY	3
Naples, FL	10	Baton Rouge, LA	
Orlando, FL	3	Augusta, ME	
Decatur, GA	10	Westbrook, ME	24
Rome, GA		Cambridge, MD	
Decatur, IL	3	Ellicott City, MD	
Kankakee, IL	3	Holyoke, MA	17

Television Schedule

Leominster, MA	3	Eugene, OR	
New Bedford, MA		Butler, PA	
Revere, MA	10	Ephrata, PA	
Westfield, MA	24	Grove City, PA	
Ann Arbor, MI	3	Indiana, PA	10
Grand Rapids, MI	24	Meadville, PA	
Wyoming, MI	10	New Kensington, PA	3
Hibbing, MN	10	Palmerton, PA	
Mankato, MN		Reading, PA	17
New Ulm, MN	10	Kingsport, TN	17
Hattiesburg, MS		Knoxville, TN	24
Joplin, MO		El Paso, TX	
Ste. Genevieve, MO		Greenville, TX	
Lincoln, NB	17	Plainview, TX	
Eatontown, NJ		Lexington, VA	
Albany, NY	17	Roanoke, VA	
Central Islip, NY	3	Bellevue, WA	
Greenlawn, NY	17	Tacoma, WA	
Horsehead, NY		Buckhannon, WV	
Johnstown, NY		Charleston, WV	
New York, NY	10	Huntington, WV	17
Schenectady, NY	17	Kenova, WV	
Garner, NC	24	Logan, WV	24
Columbus, OH		Milton, WV	24
Columbus, OH	24	Pt. Pleasant, WV	
Marietta, OH		St. Albans, WV	
Norman, OK		Appleton, WI	
Tulsa, OK	17	Madison, WI	
Woodward, OK	3	Racine, WI	

Satellite Transmission Schedule

Our film has been included in the Modern Cable Network Satellite Transmission on the following dates and times.

Month of September:

September 4, Tues. 4:00 P.M., Eastern Time
September 13, Thurs. 2:00 P.M., Eastern Time
September 18, Tues. 3:00 P.M., Eastern Time

We do not at this time have a listing of the cable systems carrying this program. We suggest that you tune in your local cable station on the date and at the time listed. Your station may be one that carries the program.

(Continued from page 31)

would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.”—vs. 29

Since Paul thus uses the expression “almost” in the sense of degree, in comparison with “altogether,” it would seem that what Agrippa replied to Paul was that to a certain extent, or in some respects, he had been persuaded to accept Christ. This was not satisfactory to Paul; hence his reply that he would like to see the king accept the Gospel, not partially, but “altogether,” and give himself unreservedly to Christ. But this was a greater step than Agrippa was prepared to take.

The fact that Paul’s presentation influenced Agrippa to the extent that it did suggests that he had previously given some serious thought to the circumstances associated with the coming of Jesus into the world. Being the great-grandson of Herod the Great, he would certainly know of the decree to slaughter the infants of Judea in order to destroy Jesus, and he would know that the effort failed.

It was Herod Agrippa I—father of the Agrippa before whom Paul appeared—who ordered the execution of James and directed the same treatment for Peter. (Acts 12:1-10) While his father succeeded in having James put to death, Agrippa II must have known of the miraculous circumstances in connection with the deliverance of Peter from prison and from execution.

Agrippa would also know of the confident claims of the disciples that their Master had been raised from the dead, which Paul reminded him should not be thought a thing “incredible.” So, professing to believe the Jewish faith, this background of circumstances concerning Jesus and his followers had doubtless given Agrippa cause for serious reflection; and then, hearing Paul’s eloquent testimony, he became somewhat convinced.

Unlike the Jewish religious leaders, Agrippa held no hatred in his heart for the followers of Jesus and could see no reason

why Paul should be put to death simply because he had espoused the cause of Christ and because his conscience would not permit him to be “disobedient unto the heavenly vision.”

The hearing ended, Festus, Agrippa, and his sister Bernice went aside with the “chief captains, and principal men of the city,” who also heard Paul’s “defense.” (Acts 25:23) They held a conference and decided that Paul was not guilty. Then Agrippa, for whom the hearing had been called, said to Festus, “This man might have been set at liberty, if he had not appealed unto Caesar.”—ch. 26:32

There were certainly many disadvantages and hardships involved in being held a prisoner. Without doubt Paul took this into consideration before appealing to Caesar. He knew that the way to Rome as a prisoner would be a difficult one; but he also realized that if he undertook to make the journey without the protection of Roman soldiers he would probably be ambushed and killed by his enemies.

Paul knew that the Lord wanted him to go to Rome, and to Rome he would go. His consecration to the Lord was so complete that not only was he willing to go where the Lord wanted him to go, but also in the way the divine will was indicated to him. Just as he was willing to die at Jerusalem, so now he was willing to continue on to Rome as a prisoner.



“Then they that feared [reverenced] the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.”—Malachi 3:16, 17

Christian Life and Doctrine

Provoking One Another

“Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”—Hebrews 10:24, 25

ORDINARILY, the word “provoke” is used to denote a stirring up to anger or ill will; but here the apostle’s thought is clearly that of an incitement to good, a stimulation of Christian growth in grace and knowledge, and a proper use of that knowledge. The apostle shows that such a provoking unto love and good works is the true objective of Christian association, the purpose for which the followers of the Master bring themselves together. We cannot exhort one another unless we are associated. We all need the help and encouragement that come from fellowship with those of like precious faith. The apostle shows, furthermore, that fellowship with the brethren, in order that we may mutually exhort one another unto love and good works, becomes increasingly essential as we “see the day approaching.”

There is a beautiful spiritual balance displayed in the exhortation to provoke one another to love and good works. Neither love nor zeal for good works, possessed independent of the other as an element of Christian character, can make the Christian all that God expects him to be. Actually, true Christian love cannot exist in the life of a Christian unless it be manifested in good works; nor can there be works that are “good” in the Lord’s sight except those works which are the outgrowth, the manifestation, of true Christian love. Good

works are described by the Apostle Paul in I Thessalonians 1:3 as "labor of love." This shows that true love labors, or works, that it is not merely a kindly disposition which allows its possessor to idle away his life, supposing his character is pleasing to God simply because he has no ill will toward his neighbors.

Our imperfect minds need to be constantly on guard against extreme viewpoints of the truth and its application. Those whose natural dispositions enjoy activity and who are most happy when their time is used fully in working for the Lord need to watch lest they find themselves overstressing this phase of the Christian life. It is so easy to bend every passage of the Scriptures to make it fit some supposedly all-important end. On the other hand, those who by nature are more quiet and contemplative should exercise care lest they ignore what the Scriptures say concerning activity.

The subject of love is made so very important in the Word of God that many have stressed it to the exclusion of other things that the Lord requires. To do this is just as injurious to true Christian growth in grace as it is to ignore what the Scriptures say about love and to overstress what they say concerning works of faith. How very glad we are that the apostle, in pointing out the true objective of our association in Christ, stresses the importance of exhorting one another both to love and to good works.

What Is Love?

A proper understanding of what constitutes Christian love is probably the best safeguard against a misuse of scriptures which urge its development and prominence in the Christian life. Fundamentally, the love which should fill and control the Christian life is the love of God, the love possessed and exemplified by our Heavenly Father in his attitude toward the fallen race. John 3:16 declares that God so loved them that he "gave." He gave that which cost him more than anything else he could have given. He gave his only begotten and well beloved Son because he loved the fallen race and, on account

of his love, was glad to make this sacrifice, to provide an opportunity for all who would accept it to return to harmony with him and enjoy everlasting life.

Love is the opposite of selfishness, but unselfishness is not all that the love of God implies. The love of God is not only unselfish in principle but is ever active in providing blessings for his creatures, even for the fallen race for whom he provided redemption through his Son.

Jesus was of the same disposition as his Father, and the love of God which controlled his life urged him on day by day in a self-sacrificing effort that was wholly on behalf of others. A contemplation of love, or an exhortation encouraging the growth of love, is quite incomplete unless we consider the example of the Master's life of self-sacrifice. The Father's love which filled his heart called for the use of every nerve and sinew of his body in the sacrifice of his perfect humanity in the interests of God's plan of recovery for his fellowmen. He was doubtless many times weary and ready to faint, but he was never weary of well doing. And he was never fainthearted in his determination to continue using his fast-ebbing strength that others might be blessed.

In Jesus, therefore, we have an example of the perfect blending of true divine love and the good works of God. We cannot, of course, perform all the works that he did, but we can have the spirit which will prompt us to do all we possibly can.

Elements of Love

In I Corinthians 13, Paul mentions a number of elements which are contained and combined in the love that is of God, hence that of the real Christian. In this inspired treatise the apostle also reminds us of the true relationship between love and good works, mentioning a number of items which the Scriptures show should be looked upon as good works, such as "speaking with the tongues of men and of angels." "the gift of prophecy," "bestowing all one's goods to feed the

poor," and "giving one's body to be burned." In discussing the subject, Paul also mentions other important considerations in the Christian life, such as the understanding of mysteries and the possession of mountain-moving faith. The apostle is not discounting the importance of work and knowledge and faith. He shows, rather, that works, in order to be good, must be prompted by love, and that knowledge and faith without love are profitless in making one truly acceptable to God.

Paul's reference to speaking with the tongues of men and of angels could be understood as applying to the gift of speaking with tongues, with which many were blessed in the Early Church, or it might also properly apply to exceptional ability in expounding the Word of God, such as Apollos possessed. Whether the reference is to one or both of these means of serving the Lord, Paul is not condemning the service but is using examples of legitimate Christian work in order to point out the proper relationship of love thereto.

In the church at Corinth there had developed a spirit of sectarianism, which certainly was contrary to the principle of Christian love. In the first chapter of the epistle the apostle reveals that they were taking sides with respect to leadership, some saying, "I am of Paul," others saying, "I am of Apollos," and still others, "I am of Cephas." Apollos was noted for his oratory, and it seems quite possible that Paul's reference to speaking with the tongues of men and of angels may have been a timely warning to the brethren at Corinth that oratory alone should not be considered the basis upon which they accept any brother as a leader in their midst.

Paul was faithful in exhorting the brethren at Corinth to be motivated by love in their good works, and thus by indirection he warned them not to be overinfluenced by a brilliant display of good works in the form of great ability to present the Word. Neither should Paul's warning be construed as discouraging the use of all the ability one may possess in sounding forth the praises of God. None in our day is able to speak with such

eloquence that it can be said he speaks with the “tongues of men and of angels.” Nevertheless, there is no question that God would have all of us use our tongues as efficiently as we possibly can to make known the glad tidings of the kingdom and to exhort one another. Very true, we will find that at the best, our efforts, comparatively speaking, will be those of lisping, stammering tongues; yet God can bless even such feeble efforts when they are prompted by love.

Feeding the Poor

Paul says that though we bestow all our goods to feed the poor and have not love, it profiteth us nothing. Quite true, but Paul knew, nevertheless, that true love prompts every follower of Christ to bestow his goods to feed the poor, not literally, of course, but in the spiritual sense. Paul knew, also, that this sacrifice of earthly treasures is one of the conditions of the narrow way and hence that where true love exists this sacrifice will be kept upon the altar until it is wholly consumed. Jesus explained to the rich young ruler that in order to lay up treasure in heaven it was essential that he bestow his goods to feed the poor and take up his cross and follow the Master. Paul would know of this requirement of the narrow way; and in his lesson on the subject of Christian love he points out the relationship between love and sacrifice—that the one prompts the other and that any display of interest in the poor that is not prompted by love and directed by the Holy Spirit is not acceptable to God.

In II Corinthians 6:10 Paul speaks of us as Christian workers together “as poor, yet making many rich; as having nothing, and yet possessing all things.” While few of the Lord’s people are of the wealthy class, the reference here is not so much to their original poverty as to the fact that they have made themselves poor by sacrificing their all in response to the Lord’s invitation to follow in his footsteps. Jesus, while he was rich, for our sakes became poor, laying aside the glory and the riches he had with the Father. His course of sacrifice also resulted in poverty, even as a human

being. (II Cor. 8:9) He said that while the birds of the air have nests and the foxes have holes, “the Son of man hath not where to lay his head.”—Matt. 8:20

“Yet making many rich,” adds the apostle, concerning those who through sacrifice have made themselves poor according to the standards of this world. How very true this is concerning Jesus, who became so very poor. He laid aside the heavenly riches in order to take the sinner’s place and to lay down his earthly life in sacrifice.

The riches of God’s grace which have filled the lives of all the Master’s followers have reached us through him, because he became poor. Had he not made himself poor on our behalf, we would not be enjoying any of the riches of his grace today.

We do not have the abundance of riches to sacrifice that were possessed by the Master. Indeed, most of us possess very little of time, strength, and substance that can be devoted directly to divine service; yet if we are filled with the same spirit of love that prompted Jesus to lay aside his heavenly riches and to sacrifice all that the earth held for him as a perfect man, God will bless our offering of love and use it to the enrichment of others. It is impossible for a Christian, prompted by love and guided in his sacrifice by the truths of the divine plan, to lay down his life in the service of God and not have that sacrifice enrich the lives of others.

“Possessing All Things”

If we accept the Master’s invitation to bestow all our goods to enrich others, we will be among those described by the apostle as “having nothing.” (II Cor. 6:10) At the same time, however, it will be our blessed privilege to possess “all things.” The “all things” here referred to are spiritual possessions, which become ours in proportion to our sacrifice of earthly interests. The Lord’s favors to us through Christ, such as his promises of grace to help in time of need, the guidance and help of the Holy Spirit, the encouragement of his exceeding great and precious promises, our privileges of

association with his people, and the honor of being co-workers with him, all constitute a part of our present riches in Christ. They are some of the "all things" which are ours to enjoy if, by the influence of love, we are sacrificing earthly advantages in order that these spiritual blessings may, indeed, be our blessed portion.

In addition to these present riches, there are also the treasures that are being laid up in heaven by those who are sacrificing the things of this earth. How fully it will be true, when we receive our heavenly inheritance, that we possess all things! According to the exceeding great and precious promises, the followers of the Master are heirs of God and joint-heirs with Jesus Christ; and when we enter into that inheritance, all things indeed will be ours, even to a position in the immediate divine family of our Heavenly Father, the Creator. Words are wholly inadequate to describe, even if our minds could grasp, the grandeur, the riches, and the glory of such an inheritance.—II Pet. 1:4; Rom. 8:16, 17; Eph. 1:18

The Altar of Sacrifice

In showing further the proper relationship between love and good works, Paul says that "though we give our bodies to be burned, and have not love, it profiteth us nothing." (I Cor. 13:3) It is conceivable that one might thus give his body in sacrifice for some reason other than that of love. Indeed, throughout the Middle Ages millions were burned at the stake and otherwise cruelly put to death, yet we can hardly suppose that all of them were prompted thus to forfeit their lives by the true spirit of love. The spirit of martyrdom, the viewpoint which makes one proud that he is persecuted, oftentimes leads even those who do not profess to be Christians into making great sacrifices.

Nevertheless, there is a true Christian sense in which one may give his body to be burned. This viewpoint of Christian sacrifice is beautifully illustrated in the typical sacrifices of the tabernacle, where the bodies of animals were burned. In Romans 12:1 Paul writes, "I beseech you therefore, brethren,

by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

Offering our bodies in sacrificial service, then, is one of the essentials of the narrow way. Having offered ourselves in consecration to God, having entered into a covenant with him by sacrifice, we are no longer privileged to view these terms of our consecration as incidentals. They are on the “must” list, as it were. If we do not offer up our body as a living sacrifice; that is, if we do not lay down our life in the service of the Lord and his truth, we cannot hope to receive the new divine body and nature promised. This sacrifice of ourselves, in addition to the sacrifice of our possessions, is included in the good works to which the apostle says we should provoke one another.

But even so, love must be the motive back of our sacrifice. If we are serving the Lord to be seen and known of men or to be considered zealous by the brethren, our sacrifice will not be pleasing to God. There is a reward in accomplishment, especially from the viewpoint of the flesh. If the sacrifices we make for the truth and for the brethren are made in order that we might see outstanding present results of our efforts, certainly our good works are not prompted by the proper motive. The good works of the Lord are owned and blessed of him only when they are actuated by love, the same kind of love that prompted him to give his Son that we might live. Sometimes, of course, we are made to rejoice by seeing the good that results from our labors, but this joy should be considered merely as a bonus of divine grace. If our works are prompted by love, we will continue our labor of love faithfully unto death, even though the Lord does not permit us the great joy of witnessing present results.

Elements of Love

Further reminding us of the futility of all Christian effort in the absence of love, the apostle then identifies some of the

characteristics of love and some of the things it will enable the Christian to do and to keep him from doing.

“Love suffereth long,” says the apostle. If we should find ourselves becoming fretful under trial or inclined to rebel against the providences of the Lord which are not pleasing to the flesh, we may well question the degree of love that fills our hearts; for love suffereth long. Remembering the terms of our consecration—that we agreed to give up all that we are and have and hope to be—we will not feel rebellious when our earthly blessings, whether of health, of friends, or of worldly goods, are, in the Lord’s providence, accepted and he puts them upon the altar of sacrifice. If our consecration was prompted by love, and if love continues to fill our hearts and lives, we will take joyfully the spoiling of our goods, rejoicing in every evidence that our sacrifice is being consumed to the glory of God.

“Love is kind,” adds the apostle. No matter how extenuating the circumstances of life may be, regardless of how bitterly our enemies may assail us or how maliciously they malign us, if love fills our hearts, we will not be unkind. There are no exceptions to this, no circumstances whatever under which a Christian may justifiably be unkind.

A Christian has no right to hide behind the excuse of righteous indignation and thus permit himself to be unkind. If it becomes necessary for us to express indignation against wrongdoers, it should be done in kindness. To whatever extent we are unkind in our dealings with others, it means that we are just that much lacking in Christian love. How important, then, that love control our lives as workers for the Lord. How much more effective will be our witness for the truth if our words are kind and manifest a genuine and understanding sympathy for those to whom we minister. How tragic, then, the condition would be of those who may be overstimulated in their zeal to work for the Lord and yet lack the kindness of love. Truly, love and good works must go together.

“Love envieth not.” To envy those who may enjoy advantages which we do not possess would be evidence of a lack of love. The spirit of unselfishness which prompted our consecration—our agreement to give up all in the service of the Lord—is quite incompatible with envy. True love, rather, would prompt one to give what he had to others that they might be enriched, instead of enviously desiring that which does not belong to him. Whether the blessings enjoyed by others are those of material wealth or comfort, special privileges of service for the Lord, or other valued opportunities they may have in connection with the truth, love will cause us to rejoice with them, rather than to envy their advantages. Any service we might render for the Lord while our hearts are envious of the privileges of others could not possibly be acceptable to him. Thus again we see that love and good works are, from the divine standpoint, inseparable.

“Love vaunteth not itself, is not puffed up, doth not behave itself unseemly.” (I Cor. 13:4,5) Those who are puffed up with pride are almost certain to attempt a display of their greatness, to vaunt themselves before the brethren and before their fellowmen. It is not love that causes one to do this but selfishness, the selfish desire to be seen and honored and praised of men. Love, on the contrary, leads to the opposite course.

Of Jesus, who was wholly motivated by love, it is said that “he made himself of no reputation.” (Phil. 2:7) True love will do this. It will lead in the direction of meekness, humility, self-effacement, taking a back seat, rather than seeking prominence. When one in an unseemly manner vaunts himself through pride of heart, it proves that his service for God is not being rendered because of love but because of his ambition to shine before men. When such is true, one’s works, no matter how great or imposing, are, nevertheless, not good as viewed by God.

“Love seeketh not her own.” (I Cor. 13:5) The only “rights” that really belong to a consecrated Christian are those represented in his privilege of sacrifice. We have the right, by divine authority and through the merit of Christ, to lay down our lives in the divine service. We have the right, if we are faithful in the use of our privileges of sacrifice, to claim the divine promise of glory, honor, and immortality. If in our daily sacrifices to the Lord we find our earthly rights being trampled upon, we should view this as an evidence that God is accepting our sacrifice. Having made a full consecration of all that we have to the Lord, it is our privilege to fulfill our consecration vows. (Ps. 50:5) It is the Lord who decides the circumstances that may constitute the altar upon which our sacrifice is consumed. Love prompts to sacrifice that which is our own; hence it could not, at the same time, prompt us to hold back from the altar that which we have agreed to place in his hands.

“Love is not easily provoked.” (I Cor. 13:5) The Diaglott translation of this statement is better. It says that “love is not provoked to anger.” The word “easily” is not in the original. Paul wants us to understand that love cannot be provoked to anger at all. If a Christian becomes angry under provocation, it is an evidence that love is not in full control in his life. It is true, of course, that the Bible speaks of God as being angry with the wicked, and we are admonished not to let the sun go on our wrath, but the anger which is not provoked by love is not the righteous indignation which God and all those in harmony with God of necessity feel toward unrighteousness. It is, rather, a display of temper, which gives vent to unkind looks and words and deeds, which do not edify but malign and injure. This type of anger is no part of good works; but wherever manifested by the Christian, it discredits the truth of which he is an ambassador.

“Love thinketh no evil, rejoiceth not in iniquity.” (I Cor. 13:5,6) This means that one whose heart is filled with love does not accredit wrong motives to the actions of others

but will in every way possible construe what might on the surface appear to be evil as though it were good, attributing at least a good motive to that which seems to be wrong on the part of others. This does not mean that love compromises with evil or condones sin; but it does mean that one who is controlled by it, knowing that the Lord covers unwilling imperfections with the robe of Christ's righteousness, will not expose the faults of the brethren.

“Love rejoiceth in the truth.” (I Cor. 13:6) If love fills our hearts, we will always rejoice in the truth and in the knowledge that others are being blessed by the truth. We will rejoice in truthfulness and will find ourselves out of harmony with all forms of deception, compromise, and unrighteousness.

“Love beareth all things, believeth all things, hopeth all things, endureth all things.” (I Cor. 13:7) If we are zealous in the good works of the Lord, there will be many hard experiences to bear. And if love is not prompting our efforts, we will become discouraged—weary in well doing. But with love urging us on in the way of sacrifice, we will be able to endure all things which, in the Lord's providence, he sees needful for our development as “new creatures” in Christ Jesus. (II Cor. 5:17) Love will enable us to believe all his precious promises and attribute the best of motives to the efforts of others. Love will enable us always to have a hopeful outlook, not only with respect to our present experiences in the narrow way, but also in the fulfillment of the promises of God concerning our heavenly inheritance.

“Love never faileth.” (I Cor. 13:8) It cannot fail! If we fail in any of our Christian efforts, it is because we are lacking in love. God is love. All his blessed designs on behalf of the church and the world are an expression of his love. If we are wholly under the control of divine love, it means that we are living near to God, that our viewpoint is the same as his, that his interest in mankind is our interest, that his interest in the church is our interest, that what we do in his service is done

because we want to be like him and want his spirit to be our spirit. Our position in life may be such that we can do very little directly in God's service; but if we have his spirit of love we will do what we can, earnestly praying meanwhile for greater opportunities of showing forth his praises, serving the brethren, and doing good unto all men.

How apparent it is, then, in view of what constitutes true Christian love, that it cannot be possessed without being manifested in a consuming desire to sacrifice our all—whether little or much—in the good works of God. How true it is also that works which are truly good are only those which are prompted by love. The rich young nobleman addressed Jesus as "good Master," but Jesus replied, "None is good but God." (Matt. 19:16, 17; Mark 10:17, 18; Luke 18:18, 19) In the Heavenly Father, therefore, is the standard of all that is good. Works which he considers good must not only be his works but must be performed in harmony with the love that designed them.

How appropriate, then, and in keeping with God's arrangements, that each of us, as fellow members of the body of Christ, use every opportunity that is ours to exhort our brethren both to love and to good works. No matter how long we may have been in the Christian way, no matter how faithful we may have been, we still need the encouragement and the incentive that comes from Christian exhortation by the brethren. This is why one of the divine arrangements for the church is that of association, of assembling, of cooperation, of partnership, with one another and, through Christ, with the Heavenly Father himself.

RADIO TOPICS FOR SEPTEMBER

2—The Rich Man and Lazarus

23—Heaven and Paradise

9—The True and Living God

30—Our Day in Prophecy

16—Our Bible Translated

Encouraging Letters

Learning English, and the Bible

Dear Sirs: Friendly greetings to you from Hungary! This letter may be a surprise as to who wrote it, since you don't know me. I am 39 years old, and my occupation is a heavy crane driver. I am inclined to learn English, and the Holy Bible, too, with much enthusiasm. I consider both very important, even indispensable. I can draw much benefit from the wisdom of the Holy Writ, and I discovered that the English language is the world's most precious one. Now I would like to ask for a free copy of the "God and Reason" booklet. It will be very welcome! May God bless you! The Lord Jesus' grace be unto you. Sincerely yours.—Hungary

For "Young and Old"

Dear Sirs: I happened to turn on your broadcast this past Sunday, and I really thought that the way you presented God was a very good way to get both young and old to listen. Many people, as you know, will watch a program about family life faster, and listen about God, than they will sit and listen to a preacher preach about Him. I am happy

to say I know the Lord as my personal Savior; he has been wonderfully helping me in the past 9 years. I'm a college senior and agree with you about evolution not being true. I know I have sat under many teachers who said we evolved from an ape, but I cannot believe that, because it says nothing about it in the Bible. My roommate is not really sure about the evolution concept, so will you please send us each a copy of "Three Keys to the Bible"? This way we each can have our own copy. Thank you. Keep up the good work for God. Yours in Christ.—OH

Likes Our Idea

Dear Sirs: I was listening to your broadcast Sunday, and I enjoyed it so much I decided to send for the free copy of "The Bible Answers." I like your idea of broadcasting the Word of God to the citizens of this country. God bless your good work. Thanks in advance. Yours truly.—SC

Visits Hospitals and Shut-ins

Dear Sirs: I recently heard one of your radio programs, and I am very interested in any material you have for general

distribution. I wish to thank you for your programs, which are inspiring and very helpful. I am very interested in religion and regularly visit hospitals and shut-ins for the purpose of carrying on the work of the Lord and to bring the inspiration of the Bible to those who are alone. I wish to thank you in advance for any material you can send me. In Christ Jesus, I am.—CA

For Children and Adults

Dear Sirs: Enclosed is a money order for the purchase of the book "God's Promises Come True." One of my friends from my church showed me her copy, and I would like a copy for myself. I'm sure it will greatly benefit the teaching in our Sunday school for the children! It could even help the adults, too! I noticed that it was a very informative and inspiring book, also easy to understand, in everyday language. I shall wait patiently for my copy! God bless you. Yours in Christ.—NY

He Agrees

Dear Sirs: I heard your broadcast today over our local radio station on the subject of the soul, and I quite agree with you. Kindly send me your booklet "Hope Beyond the Grave," which was offered. I believe it

will be enlightening, and I look forward to receiving it soon. Thanking you, Yours sincerely,
—British West Indies

Dawn Is a Blessing

Dear Brethren: Please send me a copy of "The Book of Books" and a copy of "Tabernacle Shadows," for which I am enclosing the cost. I receive The Dawn every month. It has been a great blessing to me and gives me more understanding of the Bible than any other magazine. Thank you, brethren, for The Dawn. God bless you all.—NC

Overjoyed by Message

My dearly beloved in Christ: It is a great privilege for me to pen you these few lines and to greet you in the precious name of Jesus. It was most wonderful to me this morning to hear your broadcast on radio. When I turned it on you were discussing today's world events. Hearing the wonderful prophecies explained, truly I was overjoyed to learn what God has in store for us. You told of his promises to us who love him, if we continue to the end; so I have to hold out to the end. And you mentioned a booklet you have to give for the asking, "God and Reason." "Frank and Ernest," would you please send me one. May God bless you. Yours truly.—NY

Received Booklet on Plane

Dear Sirs: Please send me a copy of the booklet "God and Reason." A nice lady I met on a flight back from California, after losing my daughter, gave me a pamphlet to read called "Hope." It has helped me a little. But it is so hard to accept my daughter's death. Thank you.—D.C.

Tries to Live by Bible

Dear "Frank and Ernest": I listen to your Sunday morning program almost every week. I heard you offering a free booklet called "The Judgment," and I would really like a copy. What especially attracted me about the booklet was the statement, "How can you save a person from the fires of hell?" I would really appreciate and treasure this booklet. Your program is so interesting to listen to and learn from. I am a Catholic and am trying to live by the Bible as much as I can. I love everyone! Keep up your great program, and don't forget to send me a copy of the booklet! God bless you.—NY

Hopes We Can "Change Hearts"

Dear "Frank and Ernest": Just a line to let you know that I often listen to your program and enjoy it very much. I would appreciate

getting the booklet "Our Lord's Return." I surely hope you can change hearts all over the world. I know there are many others who listen and just don't let you know how much they enjoy the program. Keep up the good work!—IL

An Interested Minister

Dear "Frank and Ernest": I have just had the pleasure of listening to your broadcast entitled "Born of the Spirit." It was most inspiring. Thank you for many insights on the subject. Please send me a copy of the booklet offered. Incidentally, I would appreciate it if you would include any other material you have available from previous programs. I have been out of the country and have not been able to keep up with the broadcasts. Enclosed please find a check for the broadcast ministry. Yours because of Calvary.—NY

Understandings Clarified

Dear Friends in Christ: I always enjoy your discussions of the Scriptures and find many of my thoughts and understandings clarified from listening to you. I should very much like to receive your booklets "God Has a Plan" and "Hope Beyond the Grave." Thank you very much. Sincerely,
—MN

Our Literature Helps

Dear Friends: Please renew my subscription to The Dawn for two years. My check is enclosed. Unfortunately I am unable to get your television programs, but once in a while I am able to get "Frank and Ernest" by radio. But I do enjoy reading The Dawn magazine, so please keep it coming. In 1976 my husband died of a massive heart attack, and the literature I had from you was read and reread, making it easier to accept his death. Knowing that he was such a strong believer also made it easier for me. I am trying to adjust to a different life style, and the loneliness gets pretty great at times. That's when I pick up your literature and do some reading. Your prayers would be appreciated. Sincerely,
—IL

Very Informative

Dear Sirs: I am a new listener to your broadcast and find your program very informative. While listening to your discussion, I realized that there are many things that I do not understand in the Bible. Therefore I respectfully request a copy of your booklet entitled "The Truth About Hell." It would be much appreciated. Sincerely,
—IN

Hears Broadcast and Reads Dawn

Gentlemen: This is my second letter of appreciation for the wonderful work you are doing as you proclaim the revealed truth of God's Word and of his coming kingdom. I listen to your "Frank and Ernest" broadcasts over radio Station KSTL every Sunday morning at 7:30. I very much appreciate your Dawn magazine also. It is certainly the finest Christian publication I have ever read. Please send, if yet available, "God's Promises Come True" and the "Miniature Library," as offered in the enclosed brochures. Also, I would like to have a copy of "God and Reason," which was mentioned during a recent broadcast. Please accept the enclosed gift. Yours in Christ.
—IL

In Need of Hope

Dear Sir: Please send the booklet "Hope Beyond the Grave." I saw the TV program on this subject yesterday, and perhaps I can get the same peace and hope which were portrayed in that program. My worry is my sister, and since her death this may give hope also to her grieving family. Thank you.
—IN

A Pilgrim Journey to Ireland, England, and Germany

By Bro. Arthur Krumpolt

BROTHER and Sister Nadal met me at the Dublin airport. By taxi we rode to the home of Sister Kitty Wellwood. Having met Sister Wellwood on my former visit eleven years ago, we were happy to see each other again. Sister Wellwood is about 70 years old. She is well informed in the truth. She studies much by herself. We had good discussions of God's Word, and at our evening meeting seven friends were present. Questions were suggested and answered at the close of the meeting. There are no regular meetings in Dublin.

From Dublin we went about one hundred miles north by express coach into North Ireland. Brother Crawford was waiting for me. He took me in his car to his home in the country. His place was surrounded by green meadows where cattle and sheep were feeding upon the grass—a peaceful looking scene. Many Bible subjects were discussed in the evening. The next day we were driven to Enniskillen where we met the Bartley sisters again. We were warmly greeted in their home. Fifteen brethren were present. After the meeting we enjoyed an interesting discussion of the Scriptures. While we were there, word was received that two soldiers had been killed at a nearby Catholic church. Later we learned that the soldiers were in civilian clothing and were sent there to arrest someone. The assailant escaped.

At the Bartleys' I met Sister Frances Stinson, whom many of you know. It was a real pleasure to meet her again.

She inquired about the brethren in the U.S.A., and especially the brethren at the Dawn. She sent her love to all. Sister Stinson drove me to Londonderry in her car. She looks forward to visiting this country again and fellowshiping with the brethren here.

In Londonderry I stayed with Brother and Sister Lang. We had two meetings there. Each was attended by the same six brethren, and each meeting was followed by a lengthy discussion of scriptures. There was full agreement on the various subjects we dealt with. In Londonderry the streets were patrolled by English soldiers, on foot and in lorries, holding automatic rifles at ready. Two soldiers were killed while I was there.

From Londonderry, North Ireland, I was driven by car to Belfast, from which city I crossed the Irish Sea by plane to Leeds, England. Brother Ellis Thurman met me and we drove to his home in Dewsbury, Yorkshire. Sister Thurman gets about only in a wheelchair. In their home we had a meeting which was attended by five brethren. While in Dewsbury we went to Scarborough—a three-hour trip each way—to visit Sister Addison. Sister Addison is eighty-five and isolated. She was studying the Fifth Volume when we entered her room. She was overjoyed to see me. She called down another lady who lives in her home—a lady about thirty-five who, under the guidance of Sister Addison, had been reading the First Volume. She had a good knowledge of the truth, and to my question about what she would like to hear she expressed the desire to know more about the New Creation. I had a discourse dealing with this subject. She appreciated the thoughts which were presented, asking a number of intelligent questions. On leaving, she informed me that consecration would be her next step. I was glad to hear this. It made this visit especially worthwhile.

Our next destination was London. Arriving there we stayed at the home of Sister Cornell, where we stayed eleven years ago, when Brother Cornell was still alive. From there we went

by train to Ipswich. That evening we had a meeting and good scripture discussion afterward. The next day we went by car to Hitchin, where we had a meeting in an old home built more than 400 years ago. The roof was covered with straw instead of shingles. The beams inside the house were plainly visible. They were not cut with a saw, but trimmed by hand with an axe. Brethren had come from distant places, as far as 70 miles, I was informed. Twenty brethren were present. After a meal, we had a meeting and a good scripture discussion.

We visited Sister Phyllis Stracy in Yeovil for two days. She is about 70 years old and not in good health but very active in service. She compiled the "Songs in the Night" book which is used widely by the brethren. A meeting was held each day I was there. The same four brethren were present at each meeting and we enjoyed our fellowship with them very much.

While in London I served the Aldersbrook ecclesia on Sunday. There were 17 present. During the few days that remained it was my privilege to serve from 12 to 15 brethren in a number of homes in the London area. From London we traveled by air to Basel, Switzerland, which is on the French border. We left the airport through the passage which leads to France. The French official barely looked at the passport or the luggage. At the exit there was Sister Marguerite Schoenberg waving her hand. I waved back, happy to see her. The next day we had a meeting in her home in Mulhouse, France. Eight were present.

The next morning four of us rode in Sister Schoenberg's car to Freiburg, Germany. Freiburg is the home of the Tagesanbruch, the German Dawn. Sister Eva Dortmund does much of the translating into the German language, and Sister Irmgard Fischer does the work in the office. Sister Fischer is largely responsible for the work.

From Freiburg we traveled by train to Bad Hersfeld for the German General Convention. At the convention hall the brethren are seated at long tables, having their Bibles before them and taking notes on the discourses. Among the brethren

who spoke were some from East Germany and some from Poland. As we do here, the discourses were taken down on tapes by a number of the brethren, to be played later to the friends they had left behind. Tapes of the convention were played in two meetings in East Germany on Sunday after the convention and in some meetings in West Germany. Attendance at the convention was about 100.

At the close of the meeting there was a love feast. It included the breaking of bread. Three of the speakers were called to come forward. I was one of them. We were given a plate containing bread cut into small pieces. The brethren passed by, taking a piece of bread from one of the plates, and we would exchange Christian greetings and scripture texts, shaking hands and encouraging one another to be faithful in the narrow way. The brethren sang "God Be With You Till We Meet Again" that evening, and the next morning we parted. Again there was much shaking of hands and embracing and waving, truly showing our Christian love.

After the convention it was my privilege to visit a number of brethren and serve at their meetings. From Bad Hersfeld I rode with Brother and Sister Keetman by car to their home in Breitbrunn/Chiemsee in southern Germany. We were well received by the brethren and had profitable meetings every evening. We also visited the brethren at a meeting in Kufstein, Austria. The brethren have few opportunities for fellowship here and they like to discuss various Bible questions.

It was my pleasure to visit again Brother and Sister Willi Muller and Brother and Sister Fritz Burner in Neuenkirchen. We spent many enjoyable hours together. Sister Burner is proofreading the First Volume, which is being reset to correct the many typographical errors the old one contained. My next stop brought me to the home of Brother and Sister Friederich in Heilbronn-Sontheim, where we had some blessed meetings.

Our last stop was the home of the family of Brother Hans Cyrus in Dortmund. We had many delightful hours together, discussing the things which are so dear to our hearts. There were three meetings, which were attended by fifteen brethren on Sunday and four on Monday afternoon.

The brethren love the truth and many have suffered severe persecution because of it. They are interested in the spiritual welfare of the brethren. Wherever I went I was received with open arms, and everything was done for my comfort and the comfort of other brethren. During my association with the friends I could not help being reminded of the 133rd Psalm, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (vs. 1) This Psalm quite evidently is prophetic and refers to the brethren, the church, which is the body of Christ. The very closeness of our relationship, the very knowledge of each other, gives us opportunities to build one another up in the most holy faith. There is love, there is cooperation, there is helpfulness, there is sympathy. And it should be so. It must be so. We were redeemed by the same Savior; we serve the same Master; we are begotten by the same Spirit; we are traveling the same way; we have the same hopes and the same precious promises, the same trials and temptations and sorrows; we preach the same gospel; we are members of the same family; we are brethren in Christ, fellowheirs of the same inheritance; and surely we should be united and dwell together in unity.

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." (vs. 2) Here we are given the highest idea of the pleasantness of such harmony. It is compared to the precious ointment poured upon the head of the high priest on his induction into office. Jesus was baptized at Jordan. There he was anointed and was begotten of the Holy Spirit as the great High Priest and King who would bless all the families of the earth. Verse 3, Psalm 133, from Rotherham: "Like the dew of Hermon, which descended

upon the mountains of Zion." Like the dew of Hermon? The dew of Mount Hermon was known to be plentiful and gentle. It was so gentle, so refreshing on the tender grain, on the young plants, on the flowers, that it is compared to the influence of love and truth and unity—so calm, so gentle, so refreshing—"For there commanded the Lord a blessing, even life for evermore." Such is the influence of the Holy Spirit that it leads to life evermore and the means by which it may be attained. Truly "how good and how pleasant it is for the brethren to dwell together in unity."

BRITISH SPEAKERS' APPOINTMENTS

	F. BINNS			E. T. NADAL	
Dewsbury		Oct. 21	Reigate		Sept. 8
Reigate		Nov. 11	Dublin		24-28
	R. E. ROBINSON		Latchford		Oct. 19
Dewsbury		Sept. 9			

SUBSCRIPTIONS and LITERATURE—70, Station Road, Gidea Park, Romford, Essex RM2 6DA.

RECORDED LECTURE SERVICE, Cassettes and Tapes on Loan—FOR USE IN THE BRITISH ISLES ONLY—15, Southwood Gardens, Gants Hill, Ilford, Essex IG2 6YF.

Obituaries

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in their loss of these dear ones.

Sister Lucy Ford Smith, Albany, N.Y.—May 27.

Brother Stanley Stanek, South Haven, MI—July 10. Age, 66.

Brother Jacob Stefan, Los Angeles, CA—July 16. Age, 87.

Sister Sadie Currie, Orange, NJ—July 31. Age, 93.

Sister Mabel L. Eckles, Whittier, CA—July 31. Age, 88.

Brother Ludlow P. Loonis, Cleveland, OH—August 8. Age, 80.

We appreciate information concerning any brethren to be included in this list.

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, NJ 07073. A visit will be arranged when possible.



P. HATGIS		J. PANUCCI	
Greece	September	Rome	September
E. HERRSCHER		Naples	
Montrose, CO	Sept. 2	Calabria Province	
Pueblo, CO	4	Agrigento	
Denver, CO	6	Ribera	
Laramie, WY	8,9	Palermo	
Plentywood, MT	16		
Havre, MT	19	E. K. PENROSE	
Calgary, Alta.	22,23	New York, NY	Sept. 2
Pincher Creek, Alta.	25	Hartford, CT	7
Sandpoint, ID	28-30	New London, CT	9
		North Brookfield, MA	10
G. JEUCK		Johnstown, NY	12
Pottstown, PA	Sept. 23	Rochester, NY	14
E. F. LANKFORD		Buffalo, NY	16
Portland, OR	Sept. 19	Toronto, Ont.	18,19
Tacoma, WA	20	Chatham, Ont.	21
Seattle, WA	21	Detroit, MI	23
Victoria, B.C.	23	Toledo, OH	24
Vancouver, B.C.	24	Columbus, OH	26
Vernon, B.C.	25,26		
Wenatchee, WA	27	L. POST	
Sandpoint, ID	28-30	Detroit, MI	Sept. 23
		Buffalo, NY	29,30
K. NAIL		J. TATE	
New London, CT	Sept. 16	Allentown, PA	Sept. 16
West Newton, PA	22,23		
G. PASSIOS		F. WASSMANN	
New Haven, CT	Sept. 9	Philadelphia, PA	Sept. 23



Conventions

SAN DIEGO, CA, Sept. 1-3—Revelle College, University of California, N. Torrey Pines Rd., San Diego. Mrs. David Rice, 9159 Via de Amor, Santee, CA 92071

JACKSON, MI, Sept. 1-3—Coolidge Lodge, 355 Napoleon Rd., Michigan Center. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson, MI 49203
Phone: (517) 782-7252

SEATTLE, WA, Sept. 1-3—Norway Center, 300 Third Ave., W. Mrs. David Bruce, 1006 - 103 Ave., S.E., Bellevue, WA 98004
Phone: (206) 454-9018

NEW YORK, NY, Sept. 2—Church Center for the United Nations, First Ave. at 44 St., New York City. Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605
Phone: (914) 948-5428

AGRIGENTO, ITALY, Sept. 8, 9—For information write: L'Ufficio Aurora, Fratelli Cairoli N. 11, 92100 Agrigento, Italia

ATHENS, GREECE, Sept. 9—Hotel Plaka. For information write: He Haravgi, Odos K. Eslin. 4 Ampelokipoi T. T. 602, Athens, Greece

NORWICH, CT, Sept. 16—Greater New London Area Convention, Mohegan Community College, Mahan Dr., Norwich. Mrs. Lori Duhaime, 14 W. Town St., Norwich, CT 06360

CINCINNATI, OH, Sept. 16—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway, Cincinnati, OH 45211

WEST NEWTON, PA, Sept. 22, 23—Joint Area Convention, Sewickley Grange Hall, Rt. 136 E. Mr. Charles Martig, 730 Dunster St., Pittsburgh, PA 15226
Phone: (412) 563-6110

CHICAGO, IL, Sept. 23—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. John Trzyna, 4614 N. Potawatomie Ave., Chicago, IL 60656

DETROIT, MI, Sept. 23—Redford YWCA, 25940 Grand River. Mr. Edmund Blicharz, 200 Hampshire Ct., Dearborn, MI 48124

SANDPOINT, ID, Sept. 28-30—Sandpoint Community Hall. Mrs. Carlene Davis, Rt. 1, Box 465, Sandpoint, ID 83864

GRAND RAPIDS, MI, Sept. 29, 30—Walker Junior High School, 4252 Three Mile Rd., N.W. Mrs. Bernard Fuerst, 804 Conger, N.E., Grand Rapids, MI 49505
Phone: (616) 361-8150

BUFFALO, NY, Sept. 29, 30—Unity Temple Masonic Lodge, 1940 Niagara St., Mr. Bruce Clark, 37 S. Grove St., East Aurora, NY 14052

COLORADO SPRINGS, CO, Oct. 5-7—Rocky Mountain Area Annual Convention. Glen Eyrie, Garden of the Gods Rd., Colorado Springs. Loretta Blair, 6705 S. Santa Fe, Sp. 2, Littleton, CO 80120
Phone: (303) 795-3128

SAN LUIS OBISPO, CA, Oct. 13, 14—Odd Fellows Hall, 520 Dana St. Mrs. J. E. Dunn, 3078 Johnson Ave., San Luis Obispo, CA 93401
Phone: (805) 543-3426

MILWAUKEE, WI, Oct. 13, 14—Aurora Hall, 734 N. 26 St. Mrs. Violet Pazucha, 4454 S. 14 St., Milwaukee, WI 53221

RICHMOND, VA, Oct. 26-28—Roslyn Conference Center, 8727 River Rd. Miss Katharine R. Warren, 2805 Stonewall Ave., Richmond, VA 23225

ORLANDO, FL, Oct. 27, 28—Orlando Garden Club, 710 E. Rollins St. Mrs. William Vrooman, 2507 Shoreham Rd., Orlando, FL 32803
Phone: (305) 896-2094

PHOENIXVILLE, PA, Oct. 28—Ursinus College, Rt. 422, Collegeville. Mrs. Stuart Sowers, 1124 Thorndale Rd., West Chester, PA 19380
Phone: (215) 269-2231