

a herald of Christ's presence

THE DAWN

"MY BELOVED
BRETHREN ... HEIRS OF
THE KINGDOM WHICH
HE HATH PROMISED
TO THEM THAT LOVE
HIM."

--James 2:5

February 1965

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CONTENTS

HIGHLIGHTS OF DAWN

The Ecumenical Movement 1

THE BIBLE ANSWERS TV SCHEDULE 8

"FRANK & ERNEST" BROADCAST SCHEDULE 10

BIBLE STUDY

Parables of the Kingdom 12

Tradition and Christian Duty 14

Jesus, the Christ 16

Christian Forgiveness 18

CHRISTIAN LIFE AND DOCTRINE

Why God Permits Evil 20

The Power of the Tongue 41

Weekly Prayer Meeting Texts 64

THE BRITISH SECTION

Riches—True and False 48

VINEYARD ECHOES

Our Brethren in Other Lands 52

SPEAKERS' APPOINTMENTS

Great Britain 51

United States 63

CONVENTIONS 64

The Ecumenical Movement

IN RELIGIOUS circles generally, the word "ecumenical" means world-wide in influence. An ecumenical council is one which represents an entire church. Such was the Vatican-sponsored council, the third session of which closed last November. This Ecumenical Council was motivated by the desire to make the Roman Catholic Church more acceptable to the Christian world as a whole, and notably to the Greek Catholic and Protestant segments of that world. The ecumenical movement among non-Catholics envisions the working together of at least all the Protestant churches, and perhaps a closer relationship to the two great Catholic ecclesiastical organizations, the Greek and the Roman.

Protestant observers at the last session of the Vatican Ecumenical Council have expressed disappointment over the meager progress that was made toward making the Catholic Church less distasteful to the general body of Protestants. It became clear that the Catholic Church had no intention of giving up its traditional and dogmatic viewpoint that she is the one and only true church, and that Protestants could be looked upon at best as separated brethren, who, in order to have the full favor of God, and the blessings of Papacy, must return to the fold of Catholicism.

A majority of the more than 2,000 bishops and cardinals who assembled for the Vatican Council were also disappointed with the results of their efforts. This majority represented the liberal and progressive delegates, while a minority were conservatives who fought against essentially all changes which were proposed. One of the internal issues brought before the council pertained

to whether or not the Pope should continue to exercise the complete and unchallengeable control over the church which he has in the past, or whether this control should be shared by the bishops, particularly with respect to matters of local concern.

This suggested new arrangement was described by the word "collegiality." And while a great majority of the bishops voted for collegiality, arbitrary decisions by the Pope during the closing days of the council led them to believe that the Pope would continue to have his own way, regardless of their viewpoints. One of these decisions was the postponing of a vote on the question of religious liberty. It became apparent from the discussions on this topic by the delegates that heretofore the Catholic Church has not believed in Christian liberty, except for herself.

By force of circumstances this viewpoint of the Catholic Church had to be somewhat modified in practice in countries where Catholics are in the minority, such as in the United States. But this does not reflect a change of viewpoint. It is simply a necessary accommodation to circumstances. The progressive bishops at the council wanted the church to go on record as being in favor of Christian liberty in all countries, even in countries where she had the power to prevent the religious activities of non-Catholics. But they failed to accomplish this, at least for the present. The Pope has called the fourth and what will probably be the last session of the Ecumenical Council to convene in September of this year. He has promised that the question of religious liberty will be the first to be considered. Shortly before the close of the last session of the Council, Paul Johnson, a Catholic writer in the **New Statesman** (England) wrote:

"The great Vatican Council, hailed as the dawn of a new era in the history of Roman Catholicism, is tottering to the end of its third session. It is now difficult to believe that anything can be saved from the wreckage of this expensive and overpubli-

cized fiasco. The council's object, in the words of the man who summoned it, was to bring the Church up to date. All that has been demonstrated is that the Church, as at presently constituted, is totally incapable of dealing with the modern world.

"The council has caused some erratic movements in the theological stock exchange. Shares in the Virgin Mary—always in the past a sound investment—have fallen sharply. The Devil is out, and so was hell-fire until it crept back in again. The Jews are to be half forgiven for killing Christ—released on probation, as it were—provided they don't do it again. . . . I have often thought that religion is too serious a business to be left to the clergy."

Jewish leaders express mixed sentiments on the value of the action taken by the Vatican Council to absolve the Jews from guilt in the crucifixion of Jesus. Leo Pfeffer, addressing the American Jewish Congress, is reported in the **New York Daily News** as saying,

"The world of tomorrow will not accept a church which forbids effective population control, denies the right of expression to the dogmas of other faiths, and requires of its adherents an unquestioning belief in the infallibility of one human being. The schema on the Jews, when it is finally promulgated, will be an act of self-interest on the part of the church; enlightened self-interest, but self-interest nonetheless."

What It Means

The fact that the late Pope John deemed it important to change the appearance of the Catholic Church in the eyes of the world was an admission that Catholicism was becoming less popular in a changing world, particularly since one of the changes taking place is reflected in a growing attitude of tolerance among religionists of essentially all faiths. And while the schema on religious liberty was not adopted, the mere holding of the council has brought about a greater degree of tolerance toward Protestants than has ever before existed.

Since the vast majority of the bishops who attended the

Vatican Council were enthusiastically on the side of religious liberty for all faiths, and in every country, lesser lights in the church will probably be influenced somewhat by this viewpoint of the majority of their leaders. On the other hand, thwarting of the desires of the majority by a small minority backed up by the Pope has dealt a damaging blow to the prestige of the Catholic Church in many circles. So, while the Church endeavored to put on a better appearance in the eyes of the world, she has succeeded merely in exposing her outmoded garments of despotism and intolerance.

Protestants Also

As all know, the ecumenical movement is not limited to the efforts of the Catholic Church to reach her "separated brethren," for most denominations throughout the Protestant world are moving toward a better understanding and increased cooperation which will make them a more powerful influence in a world which is becoming more and more irreligious. But not all Protestant leaders are enthusiastic over the ecumenical efforts which are being made. Henry A. Buchanan and Bob W. Brow, both ministers, and graduates of Southern Baptist Theological Seminary, say that they are in fear of a super-church. In a syndicated article they write:

"Suppose that the ecumenical movement should succeed. Suppose that all the churches unite into one, and that this one church becomes the sole repository of religious doctrine, the sole arbiter of man's spiritual destiny. Where will the dissenter, the nonconformist, the individualist go? Where will a man go if he finds himself at variance with a doctrine or, worse still, the governing authority of that one church? The ultimate theological implications of the one-church concept are obvious. There would be only one place for the dissenter. The one church would say he must go to hell."

This view is based on the supposition that the ecumenical spirit will ultimately prevail so completely throughout the professed Christian world that all the Protestant denominations

will one day be willing to accept the leadership of the Catholic Church, and be ruled by the Vatican. Such a situation is not a pleasant one to contemplate, especially in view of the Catholic Church's record of performance during the Dark Ages, when she was the undisputed religious ruler of the old Roman world.

Another View

But those who are fostering the ecumenical movement do not have in mind what our Southern Baptist friends speak of as a superchurch, certainly not a church which would dictate to its people what they must believe, and how they must conduct their religious lives. Their objective is the very reverse of this, for they are promoting the idea that doctrines are not important anyway, and that all religious groups should be able to work together in a common cause of moral uplift while retaining their own individual views and creeds. Coercion and persecution could hardly fit into an arrangement of this kind.

However, the fear on the part of some is that while a large measure of tolerance is now envisioned by those who are working toward a united churchianity, if and when this is accomplished the temptation will rise to force the few standouts into the organization, and, failing in this, the spirit of intolerance will quickly develop, and we will be back in the Dark Ages.

Meanwhile, however, the spirit of tolerance being engendered by the ecumenical ideology creates an atmosphere in which the Gospel of the kingdom can be promulgated with little interference. Those enlightened by present truth should take advantage of this situation, and make the fullest possible use of this favorable opportunity to let their light shine out for the benefit of those who may have the "hearing ear."

Wrong Objective

Soon after the apostles fell asleep in death the professed followers of the Master lost sight of the true objective of their efforts. Instead of proclaiming the Gospel as a witness as Jesus instructed, they developed the erroneous notion that their com-

mission from God was to convert the whole world and make everyone a member of the church. They theorized that to accomplish this a great and imposing organization was needed. The view developed, and later was put into practice, that the church needed to join with the state in governing the people, and thus to impose churchianity upon them. Indeed, it was by this means that so-called Christianity was forced upon one European state after another, and thus it was the whole populace of each of these states in turn became "Christian" in name.

And even with the advent of Protestantism this viewpoint continued to prevail. Protestant leaders joined hands with the state, and the church-state system of government continued to prevail, the only difference being that the church arm of a number of the European governments was now Protestant instead of Catholic. The Protestant denominations also believed it was their commission to convert the world, hence their supposed need of imposing and powerful organizations. This is how the word "Christendom" developed. It means Christ's kingdom, and Catholic and Protestant denominations alike claimed that the whole church-state system of which they were a part was Christ's kingdom.

Not in This Age

The Scriptures reveal clearly that it was not the divine plan for the kingdom of Christ to rule the world during the present Gospel Age. Instead, the work of the Lord, accomplished through the self-sacrificing services of faithful followers of the Master, has been to bear witness to the kingdom truth. This Gospel of the kingdom invites believers to forsake all and follow Jesus in suffering and death. On the whole, few have responded to this invitation. Even a smaller number have proved loyal to their vows of consecration. But the loyal and faithful ones are assured that they will be brought forth in the "first resurrection" to live and reign with Christ in a world-wide government which will truly convert the world, and establish righteousness and peace throughout the earth.

Having in mind this scriptural commission to Jesus' followers of the present time, it can be seen that no imposing and powerful organization is needed. The organization of the church as outlined in the New Testament is a very simple one. There are no popes, no cardinals, no D.D's. The word "bishop" is used, but with an entirely different connotation than that which is given to this title today. A bishop in the Early Church was an elected servant of the local congregation with which he was associated; one who was mature in Christian conduct, had some ability to teach, and took an unselfish interest in the spiritual welfare of his brethren in Christ.

But simple and unimposing as it was, the Lord's arrangement under which his people were to conduct the work he had given them to do was quite adequate, and the Gospel flourished. It was only when outside influences were brought into the church, and selfish men from within arose to draw away disciples after themselves, that the simplicity of organization began to change. But despite these changes, and regardless of all the efforts which have been made to rule and convert the world, denominationalism has failed.

The church-state systems of Europe—Christendom—have been largely destroyed. Unbelief is spreading throughout the world faster than belief. A smaller minority of the people than ever are believers, and only lukewarm believers at that; and we venture to say that even if the vast majority of the churches find a way to work together, this situation will not radically be changed.

We are at the very threshold of the day in which Christ's kingdom is to manifest itself in power and great glory. The work of the Gospel Age is nearing completion. And when it is completed, and the messianic kingdom is fully established, then the desire of all nations will come, and peace, happiness, health, and everlasting life will become available to all the willing and obedient of mankind.



THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Florence WOWL-TV Channel 15
Sundays, 9:30 a.m.
Montgomery WKAB-TV Channel 32
Tuesdays and Thursdays, 1:00 p.m.
Selma WSLA-TV Channel 8
Sundays, 3:30 p.m.

ARKANSAS

El Dorado KTVL-TV Channel 10
Sundays, 7:30 a.m.
Little Rock KTHV-TV Channel 11
Sundays, 11:00 a.m.

CALIFORNIA

Fresno KAIL-TV (Time and day to be announced.)
San Jose KNTV-TV
Sundays, 8:30 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, 4:30 p.m.

FLORIDA

Orlando WESH-TV Channel 2
Sundays, 9:30 a.m.
St. Petersburg WSUN-TV Channel 38
Sundays, 10:30 a.m.

IOWA

Des Moines KRNT-TV Channel 8
Sundays, 8:30 a.m.
Ottumwa KTVO-TV Channel 3
Sundays, 7:30 a.m.

KANSAS

Salina KSLN-TV
Sundays, 12:30 p.m.

MASSACHUSETTS

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

MICHIGAN

Grand Rapids WZZM-TV
Sundays, 10:30 a.m.
Jackson WILX-TV Channel 10
Sundays, 11:00 a.m.
Kalamazoo WKZO-TV Channel 3
Sundays, 8:30 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 10:00 a.m.

MISSISSIPPI

Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.
Hattiesburg WDAM-TV Channel 9
Sundays, 1:00 p.m.
Tupelo WTUV-TV Channel 9
Mondays, 12:30 p.m.

MISSOURI

Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.
Springfield KYTV
Sundays, 8:00 a.m.

NEBRASKA

Hayes Center KHPL-TV Channel 6
Sundays, 3:00 p.m.
Holdrege KHOL-TV Channel 13
Sundays, 3:00 p.m.

NEVADA

Las Vegas KORK-TV
Sundays, 10:00 a.m.

NEW YORK

Binghamton WBJA-TV Channel 34
Sundays, 2:30 p.m.
New York WOR-TV Channel 9
Sundays, 8:30 a.m.

TV BROADCAST

Rochester WROC-TV Channel 8

Sundays, 10:00 a.m.

Syracuse WNYX-TV Channel 9

Sundays, 10:00 a.m.

NORTH CAROLINA

Asheville WISE-TV Channel 62

Saturdays, 7:00 p.m.

OHIO

Cambridge WHIZ-TV Channel 80

Sundays, 9:30 a.m.

Cincinnati WCPO-TV Channel 9

Wednesdays, 5:45 a.m. (15 min.)

Coshocton WHIZ-TV Channel 71

Sundays, 9:30 a.m.

Dayton WKEF-TV Channel 22

Sundays, 11:30 a.m.

Lima WIMA-TV Channel 35

Sundays, 10:30 a.m.

Zanesville WHIZ-TV Channel 18

Sundays, 9:30 a.m.

OKLAHOMA

Elk City KSWB-TV

Sundays, 5:30 p.m.

Oklahoma City KOCO-TV Channel 5

Sundays, 10:30 a.m.

Tulsa KVOO-TV Channel 2

Sundays, 3:30 p.m.

PENNSYLVANIA

Erie WSEE-TV Channel 35

Sundays, 10:30 a.m.

Pittsburgh WTAE-TV Channel 4

Alternate Sundays, 9:30 a.m.

Wilkes-Barre WBRE-TV Channel 28

Wednesdays, 6:30 a.m.

SOUTH CAROLINA

Charleston WCSC-TV Channel 5

Sundays, (Time to be announced.)

Charleston WUSN-TV Channel 2

Sundays, 11:30 a.m.

Columbia WCCA-TV Channel 25

Sundays, 3:00 p.m.

TEXAS

Big Spring KWAB-TV Channel 4

Sundays, 10:30 a.m.

El Paso KTSM-TV Channel 9

Sundays, 10:00 a.m.

Fort Worth KTVT-TV Channel 11

Sundays, 10:30 a.m.

Odessa KOSA-TV Channel 7

Sundays, 10:00 a.m.

San Antonio KWEX-TV

Sundays, 11:30 a.m.

Temple KCEN-TV Channel 6

Sundays, 11:00 a.m.

UTAH

Salt Lake City KUTV Channel 2

Sundays, 11:00 a.m.

VIRGINIA

Lynchburg WLVA-TV Channel 13

Sundays, 3:00 p.m.

WEST VIRGINIA

Huntington WHTN-TV Channel 13

Sundays, (Time to be announced.)

Oakhill WOAY-TV Channel 4

Sundays, 7:30 a.m.

Parkersburg WTAP-TV Channel 15

Sundays, 9:30 a.m.

WISCONSIN

Green Bay WFRV-TV Channel 5

Sundays, (Time to be announced.)

Milwaukee WITI-TV Channel 6

Sundays, 7:30 a.m.

CANADA

Dawson Creek, B. C. CJDC-TV

Wednesdays, (Time to be announced.)

Montreal, Que. CBMT-TV

Sundays, 12:00 p.m.

Thompson, Man. CFSM-TV

Sundays, 5:30 p.m.

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

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

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 12:30 10:05 a.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KGLM 740 10:30 a.m.
Napa KVON 1440 10:35 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KSAY 1010 9:45 a.m.
Santa Clara KGBA 10:35 a.m.
Tulare-Visalia KCOK 1270 10:35 a.m.

COLORADO

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

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAU 1330 10:00 a.m.
LaSalle WLPO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.

Indianapolis

WIBC 1070 10:30 a.m.

Muncie

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBJ 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.
New Bedford WBSM 1420 10:45 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit CKLW 800 6:00 p.m.
Grand Rapids WMAX 1490 10:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.
Minneapolis KQRS 1440 11:00 a.m.

MISSISSIPPI

Biloxi WLOX 1490 10:05 a.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Joplin WMBH 1450 6:05 p.m.
Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

BROADCAST SCHEDULE

NEBRASKA				TEXAS			
Grand Island	KRGI	1430	10:15 a.m.	Livingston	KVIL	1220	8:45 a.m.
NEW JERSEY				Lubbock	KDAV	580	9:45 a.m.
Newark	WJRZ	970	9:30 a.m.	Pampa	KPDN	1340	12:00 p.m.
NEW MEXICO				San Antonio	KBOP	1380	7:15 a.m.
Silver City	KSIL	1340	10:05 a.m.	Sherman-Dennison	KRRV	910	11:45 a.m.
NEW YORK				Wichita Falls	KWFT	620	10:15 a.m.
Albany	WEEW	1300	8:00 a.m.	UTAH			
Kingston	WBAZ	1550	9:45 a.m.	Brigham City	KBUH		9:05 a.m.
New York	WJRZ	970	9:30 a.m.	Logan	KLGN		9:05 a.m.
NORTH CAROLINA				Salt Lake City	KSOP	1370	9:30 a.m.
Beaufort	WBMA	1400	9:00 a.m.	VIRGINIA			
Belmont-Charlotte				Richmond	WLEE	1480	10:10 a.m.
	WCGC	1270	12:30 p.m.	WASHINGTON			
Elizabeth City	WGAI	560	12:05 p.m.	Bellingham	KPUG	1170	11:15 a.m.
Leaksville	WLOE	1490	12:05 p.m.	Centralia-Chehalis	KELA	1470	10:35 a.m.
OHIO				Olympia	KGY	1240	10:35 a.m.
Akron-Canton	WHLO	640	7:45 a.m.	Seattle	KAYO	1150	9:45 a.m.
Cincinnati	WNOP	740	9:00 a.m.	Tacoma	KMO	1360	9:45 a.m.
Columbus	WBNS	1460	10:05 a.m.	WEST VIRGINIA			
Piqua	WPTW	1570	11:30 a.m.	Wheeling	WWVA	1170	9:30 a.m.
Zanesville	WHIZ	1240	11:45 a.m.	WISCONSIN			
OREGON				Fond du Lac	KFIZ	1450	11:05 a.m.
Astoria	KAST	1280	10:35 a.m.	Janesville	WCLO	1230	11:05 a.m.
Lebanon	KGAL	920	9:00 a.m.	WYOMING			
Portland	KLIQ	1290	9:30 a.m.	Cheyenne	KVWO	1370	10:05 a.m.
The Dalles	KODL	1230	9:15 a.m.	CANADA			
PENNSYLVANIA				Calgary, Alta.	CKXL	1140	9:15 p.m.
Allentown	WHOL	1600	10:45 a.m.	Corner Brook, Nfld.	CFGB	570	10:30 a.m.
Connellsville	WCVI	1340	12:05 p.m.	Dauphin, Man.	CKDM	730	10:30 a.m.
Pittsburgh	WWVA	1170	9:30 a.m.	Oshawa	CKLB	1350	9:45 a.m.
Pottstown	WPAZ	1370	8:30 a.m.	Prince Albert, Sask.	CKBI	900	10:30 a.m.
Scranton	WSCR	1320	10:00 a.m.	Vancouver	CKLG	730	9:00 a.m.
Wilkes-Barre	WBRE	1340	9:00 a.m.	Winnipeg	CKY	580	7:15 p.m.
PUERTO RICO				NIGERIA			
Aguadilla (Fri.)	WGRF		8:00 p.m.	Enugu	ENBC		10:15 a.m.
SOUTH DAKOTA							
Yankton	KYNT	1450	11:05 a.m.				

RADIO TOPICS FOR FEBRUARY

- | | |
|---------------------------------------------------------------|-------------------------------------------------------------|
| 7—"The Truth About Immortality"

14—"The Spirit of God" | 21—"The Old Time Religion"

28—"Creator and Creation" |
|---------------------------------------------------------------|-------------------------------------------------------------|

LESSON FOR FEBRUARY 7

Parables of the Kingdom

MEMORY VERSE: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—II Corinthians 5:10

MATTHEW 13:24-30, 36-43

THE Scriptures present various viewpoints of the kingdom of the Lord. In Isaiah 9:6,7 it is referred to as a "government" which is to extend peace throughout the whole earth. In Isaiah 25:6-9 the kingdom is represented as a great "mountain" in which the Lord will make unto "all people a feast of fat things," and in which he will "swallow up death in victory" and "wipe away tears from off all faces." These and other prophecies of the kingdom assure us that it is to be a literal government which will take control in the affairs of man.

Some biblical references to the kingdom relate to those who will be the subjects of that divine government, while others refer to its rulers, of whom Jesus will be the chief. There are also many references to the preparation of the kingdom. One of these is The Parable of the Wheat and the

Tares, which has been assigned for this lesson.

While Jesus will be the chief ruler in the kingdom, the Bible reveals that a "little flock" is selected from among mankind and prepared to be associate rulers with him. (Luke 12:32) These are referred to in the parable as "the children of the kingdom." These are the "good seed" planted by the Son of man at the beginning of the age, and those other children of the kingdom who have been developed throughout the age through their teaching of his words.

The enemy in the parable, the Devil, sowed "tares" among the "wheat." These are referred to in the parable as "the children of the wicked one." The children of the kingdom have been those begotten and imbued with the hope of the messianic kingdom as presented throughout the Word of God. The children of the evil one, on the other hand, are those begotten by false teachings concern-

ing man-made efforts to convert and rule the world. These are usually noble people so far as their deportment is concerned. It is simply that their religious activity does not square with God's plan as outlined in the Bible.

These two groups have grown together throughout the age. They are not the Christians and non-Christians, but true and imitation Christians. Nor do those who are merely imitation "children of the kingdom" realize their true identity. In the "harvest" at the end of the age these two groups are separated, and eventually are seen in their true light. The false are destroyed—not as people, but as tares—while the true "children of the kingdom" "shine forth as the sun in the kingdom of their Father." In other words, these will become associated with Jesus, the great "Sun of Righteousness."—Mal. 4:2

The "furnace of fire" in which the "tares" are destroyed is symbolic of the great "time of trouble" with which the present age comes to an end. We are in the midst of that trouble now, and already the imposing religious institutions of earth are being threatened, and in some parts of the world have been virtually destroyed.

Our memory text has but little relationship to the lesson. According to the Revised Version translation of John 5:24, the Lord's true people will not come into

future judgment with the world. There are many scriptures which indicate that the judgment, or trial period, of believers is in this present life. Through their entire life-time they appear before the divine judgment seat.

I Peter 4:17 declares that judgment begins with the house of God; that is, with "the children of the kingdom." The word "judgment" is not limited to pronouncing sentence. It covers the entire period of testing, or trial. Peter wrote, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (I Pet. 4:12, 13) When Christ's "glory" is revealed, and he sits upon the throne of his glory, his true followers will be with him. These will be the "angels," or messengers, of Matthew 25:31-46. This is another parable of the kingdom, one which applies to the future work of the kingdom.

QUESTIONS

Name some of the aspects of the kingdom set forth in the Bible.

Who are the "wheat" and who are the "tares"?

For what is the wheat being prepared?

What is the destiny of the tares?

When do believers appear for trial or judgment?

Tradition and Christian Duty

MEMORY VERSE: "The thief cometh not, but for to steal, and to and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."—John 10:10

MATTHEW 15:1-20

TRADITION has always tended to blur spiritual vision. The scribes and Pharisees of Jesus' day were steeped in tradition, and it did much to hinder them from appreciating the teachings of Jesus, teachings which were based upon the Old Testament Scriptures. Much of the tradition believed and practiced by the scribes and Pharisees came from the Talmud, which to them was of equal importance to the Word of God.

We accept the inspired Word of God as the truth because it comes from God through the channel of the Holy Spirit. All teachings contrary to the Word of God we can properly classify as traditions of men. Today denominationalism is based largely on tradition rather than on the Bible. Few realize this. Indeed, the only ones who realize it are those who have compared the teachings of the denominations with the Word of God.

One of the popular traditions of today is the inherent immor-

ality of the soul. This is not taught in the Bible, but originated with the heathen many long centuries before Christ came. It is one of the outgrowths of Satan's lie in the Garden of Eden when he said to mother Eve, "Ye shall not surely die."—Gen. 3:4

According to the Bible, the hope of life after death is based upon God's promises to restore the dead to life in the resurrection, not on the tradition that man is immortal and does not really die when he expires, or ceases to live. This tradition has blinded many, so that they cannot see God's loving plan of redemption and restoration through Christ.

Another blinding tradition which has come down to our day from the Dark Ages is the theory that when Christ returns the earth is to be burned up. True, the Bible does prophesy a severe time of trouble among the nations at that time, and in some of the prophecies this trouble is symbolized by fire; but so far as the literal earth is concerned, the

Bible assures us that it will last forever, and that it was created not in vain, but to be inhabited.—Eccles. 1:4; Isa. 45:18

This tradition has prevented many from seeing God's plan to restore the human race to life on the earth. It has rendered meaningless Peter's prophecy concerning the future "times of restitution of all things," which, he declared, have been "spoken by the mouth of all his [God's] holy prophets since the world began." (Acts 3:19-21) How could there be times of restoration following the second coming of Christ, if the earth and the human race were to be destroyed?

Another tradition of the Dark Ages is the doctrine of the trinity. The Bible teaches that Jesus was the Son of God, not God himself. The Bible teaches that the Holy Spirit is the holy power, or influence, of God, not a third person in a trinity of gods. If God and Jesus were one and the same, how could Jesus die as man's Redeemer? This tradition hinders one from understanding the great fundamental doctrine of the ransom as taught in the Bible, and without this understanding the whole plan of God is hidden.

These are but some of the damaging traditions of men which today are hindering the people from knowing the true God and his plan for their salvation. The

particular tradition mentioned in our lesson has to do with the practice of ceremonial hand-washing before eating.

All of the Lord's people should put each teaching to the test by comparing it with the Bible. Those teachings and practices which are not clearly taught in the Word of God should be discarded. It is not easy to break with tradition, but richly blessed are those who conform their beliefs and lives to the Word of God alone. And this is the will of God, for it is through the Word of truth that we are sanctified, and not by tradition.—John 17:17

Our memory verse is in keeping with the lesson. Jesus did not obey the traditions of his day, but he did obey his Heavenly Father. Because of this he was in a position to give life to his followers, and eventually he will give life to all the willing and obedient of mankind. He is truly the Good Shepherd who gave his life for the sheep of this age, as well as for those "other sheep" of the next age.—John 10:14-16

QUESTIONS:

Name some of the traditions of our day, and explain how they blind people to the truth.

What tradition is particularly mentioned in our lesson, and what did Jesus say about it? (See Scripture passage)

How did Jesus qualify to be the "Good Shepherd"?

Jesus, the Christ

MEMORY VERSE: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matthew 16:24

MATTHEW 16:13-26

FEW of the thousands of Israel to whom Jesus ministered realized that he was the Messiah foretold in the Old Testament Scriptures, although many of them seemed convinced that he was a man sent by God. The disciples, when asked by Jesus, reported to him that some thought he was John the Baptist, others that he was the foretold Elijah, still others that he was one of the prophets raised from the dead, possibly Jeremiah. These were good reports, in the sense that they revealed the people's appreciation of Jesus' capabilities.

But these reports came short of indicating a true discernment of the Master's identity. Then Jesus asked his disciples, "Whom say ye that I am?" Peter replied, "Thou art the Christ, the Son of the living God." Jesus was pleased with this, and said to Peter, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In other words, Peter's discernment

was not a matter of human reasoning. It was the Heavenly Father who had revealed this great truth to him.

Then Jesus further said to him, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The name "Peter" is a translation of a Greek word meaning a "piece of rock," whereas the Greek work translated "rock" in this text means a "mass of rock," or foundation stone. Jesus seems to be comparing the meaning of Peter's name to the importance of the great foundation truth he had expressed that Jesus was the Messiah [Hebrew], or Christ [Greek].

The Scriptures establish the fact that Christ is the true foundation of the church. (I Cor. 3: 11; Eph. 2:20) Peter could not, therefore, be the rock upon which the church is built, but he had identified that rock, even Christ, the promised Messiah.

Jesus explained that the "gates of hell shall not prevail against" his church. Hell is the great pris-

son of death, the Bible hell, hades. Jesus holds the "keys" of hell, and in due time will release all its prisoners. (Rev. 1:18) The first to be released are his own disciples, who are raised up in the "first resurrection" to live and reign with him.—Rev. 20:4, 6

The word "church" [Greek, **ekklesia**; English, **ecclesia**] means a "called out" class. Those of the true church are called out from the world to be associated with Jesus in the work of restoring the world of mankind to life. When the church is complete, nothing can possibly interfere with the divine purpose to release all the prisoners of death that they might have an opportunity to live forever.

The "keys of the kingdom" given to Peter are not the keys of heaven. A key is a symbol of the power, or authority to open, or to unlock. Peter used one of the keys of the kingdom of heaven when he served as the chief spokesman at Pentecost to open the Gospel of the kingdom and its opportunities to the large audience there assembled to hear him. Three thousand on that one day went through the door he opened into the church, and those among them who proved faithful will live and reign with Christ in his kingdom.

Later, Peter similarly served in presenting the Gospel of the

kingdom to Cornelius and his family, the first Gentile converts. Thus he used the two keys of the kingdom of heaven. All the inspired apostles were given the authority implied in Jesus' statement to Peter concerning things "bound" and "loosed" in earth being bound and loosed in heaven.

Jesus had covenanted to do his Father's will, and it was the Father's will for him to die to redeem the world from death. If faithful in this, **he would gain** life immortal in the resurrection. Not only so, but those who would be his true disciples are also invited to take up their cross and follow him into sacrificial death. This is the meaning of our memory text.

Those who accept this invitation must, like Jesus, go into death, and like Jesus, they too will be raised to immortality in the resurrection, to live and reign with Christ.—Rom. 2:7; II Pet.1:4

QUESTIONS:

How was Peter able to identify Jesus as the Messiah?

Explain Jesus' statement concerning the "rock" upon which the church is built.

Who will open the gates of hell?

How did Jesus save his life by losing it?

Do we as his followers have the same opportunity?

Christian Forgiveness

MEMORY VERSE: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:32

MATTHEW 18:15-17, 21-35

IN Alexander Pope's, "An Essay on Criticism," he writes, "To err is human, to forgive divine." If we would be like God we must be willing to forgive. Indeed, we must be more than grudgingly willing to forgive when the test is placed upon us. If, as our memory text states, we are tenderhearted, we will want to forgive, and in this attitude of heart and mind we will be like God, who for Christ's sake has forgiven us. God's forgiveness of us is not unconditional, nor need our forgiveness of others be apart from meeting certain conditions, although we should manifest a desire to forgive at all times.

If a brother has trespassed against us we should go to him alone in an endeavor to get the facts. Perhaps the brother is not aware of his wrongdoing. If it is found that a genuine wrong has been committed, and the brother does not wish to acknowledge it, and to seek forgiveness, then we are to take two or three others with us, to see if, together, some-

thing can be accomplished to help the brother. Failing in this, if we consider the matter of sufficient importance, we are to report the situation to the local congregation of believers with whom we are associated. If then the brother does not see the error of his way, he is to be disfellowshipped, or, as Jesus said, to be to us "as an heathen man and a publican."

This is the procedure for dealing with gross and wilful wrongdoing in the church. However, even "heathen" and "publicans" sometimes reform, and the implication is that if the brother who has transgressed later repents and reforms he should be welcomed back into the congregation. This was Paul's viewpoint, as he advised the brethren in the church at Corinth.—I Cor. 5:1-5; II Cor. 2:6-11

God's appreciation of his children here on earth, and his confidence in them, is revealed by the Master's words concerning their requests of him. He said that prayers reflecting agreement among them would be favorably answered. We will have to as-

sume, however, that such requests are in harmony with God's will and plan.

Peter may have thought that he was manifesting a very gracious spirit when he asked if we should forgive our brethren who sin against us as many as seven times. He was probably surprised when Jesus said that we should be willing to forgive "seventy times seven." This could be a real test upon our faith and good will, and yet our Heavenly Father is continually forgiving us. How often, by thought, word, or deed, we misrepresent him, and perhaps presume upon his kindness and love!

The parable related in the lesson conveys an important viewpoint. The man who owed a large sum was forgiven by his master, but this same man was not willing to forgive the trivial debt of another. This illustrates an important principle in God's dealing with us. Jesus taught his disciples to pray, "Forgive us our debts, as we forgive our debtors." (Matt. 6:12) The man in the parable proved himself unworthy of having his large debt forgiven because he was not willing to forgive another even a small debt.

Not only did Jesus teach his disciples to pray for forgiveness upon the basis of their willingness to forgive others, but he explained that this was mandatory. He said, "If ye forgive men their trespasses, your Heavenly Father

will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14, 15) This leaves us no choice. We should bear this in mind should we find it difficult in our hearts to forgive a brother his trespasses.—vs. 35

In the parable, the "king" who forgave his servant the large amount, and then changed his mind when the servant did not manifest the same spirit of compassion and forgiveness, delivered this servant to the "torturers." Jesus said, "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

The Father does not torment those unworthy of forgiveness, for he is not a god of torment. The parable simply relates the custom of that time, and teaches that God will refuse to forgive under certain circumstances. And on those who do not merit forgiveness he will, of course, inflict his own punishment, which is death—for "the wages of sin is death."—Rom. 6:23

QUESTIONS:

How do we know that forgiveness is a Godlike characteristic?

What are some of the conditions attached to God's forgiveness of us?

Will God torment those whom he does not forgive?

Why God Permits Evil

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die."—Genesis 2:17

WHY doesn't God do something about all the suffering that is in the world today? This question is asked in time of war when cities are destroyed, and the young, the old, the infants, the righteous, the wicked, the believers and the unbelievers perish because of man's inhumanity to man. It is asked by those who experience or observe suffering on beds of sickness. Why does God allow an innocent baby to sicken and die? Why does he permit the unrighteous to prosper, while his own faithful people often experience hardships?

Then there are those who are killed or maimed by upheavals of nature such as tornadoes, cyclones, typhoons, and earthquakes—cannot God do something about this? When we read of hundreds being killed in automobile accidents over a single week-end, the question arises concerning this terrible loss of life, "Has God no pity?" There are countless situations in which man, who was created in the image of God, experiences suffering, and, of course, finally death.

And as we know, this situation is not limited to our generation, nor is it confined to one part of the earth; it is universal. As far back as history reaches, man has suffered and died in war, in pestilence, in famine, in calamities. And all in every generation have finally died, having been beaten down by the great enemy Death. Abel, a son of Adam, whose sacrifice was pleasing to the Lord, was the first to suffer and die, being murdered by his brother Cain. Today more than a hundred thousand humans die every twenty-four hours. Our hospitals and mental

institutions are filled with the suffering and dying. No wonder many are wondering where God is, and what he is doing about the distresses of his human creatures.

Job Seeks the Answer

The question of why God permits evil is not a new one; it has been asked by thinking men and women throughout the ages. Thousands of years ago a faithful servant of God named Job became personally concerned with discovering the meaning of his own suffering. The record of this is found in a book of the Bible which bears Job's name. The first verse of this book informs us that Job was an upright man who feared God and shunned sin.

To begin with, Job was a prosperous man, abundantly blessed by the Lord along material lines. The record is that "his substance . . . was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east." (ch. 1, vs. 3) Job was also blessed with a large family, and he desired that they too should be blessed by the Lord. Job prayed for his family, and offered sacrifice, because, as he said, "It may be that my sons have sinned, and cursed God in their hearts." (vss. 4, 5) Job felt, apparently, that in the event his sons had sinned, his prayers on their behalf would be heard and favorably answered.

But experiences were ahead for Job for which he was not wholly prepared. Satan, the great adversary of God and men, charged that this servant of the Lord was loyal to God only because his loyalty had been bought by the abundance of good things with which the Lord had blessed him. In answer to this charge God permitted Satan to inflict calamities upon Job to test his fidelity. God had no doubt about the outcome of this trial, and in his wisdom knew that any temporary suffering he permitted to come into Job's life would in the end prove to be a great blessing to him.

And Job did experience great trouble. The record states:

"And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee."—Job 1:13-19

Job Still Loyal

Job's reaction to these evil tidings was: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We read that "in all this Job sinned not, nor charged God foolishly." (vss. 21, 22) Then God permitted further troubles to come upon Job. His health was taken away. He was smitten with "boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes." Then Job's wife turned against him and said, "Curse God, and die." To this Job replied, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?"—ch. 2:9, 10

Job did not turn away from God when trouble came upon him, as so many throughout the ages have done. His chief

concern was to know why God permitted him to be afflicted with such bitter experiences, and throughout his book we find evidences of his search for this understanding. After Job was stricken down with disease, three of his friends visited him for the purpose of giving him comfort. Later in the book we are informed that these three did not speak the truth concerning God, implying that the viewpoints they expressed to Job were not correct. To know this helps to guide us in our search for the true answer to the question as to why God permits evil.—Job 42:7

There is chapter after chapter of philosophizing on the part of Job and his three friends. But what it all amounts to is that according to Job's friends he was suffering because he had committed some gross sins which he was hiding from them, and for which he had not repented and sought God's forgiveness. Job, of course, knew that he was not perfect, but he also knew that he had not wilfully transgressed God's laws, so he was not willing to accept this explanation.

Besides, Job knew that while as a servant of God he was now suffering, frequently evil men prospered, and apparently escaped the evils that come upon so many. So in answer to his friends he said: "Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth [margin, or, in mirth], and in a moment go down to the grave [without suffering a long, painful illness]."—Job 21:7-13

While Job knew that the explanation offered by his friends was not the true one, yet he did not understand why God was allowing him to suffer so severely. In a beautiful, poetic manner he describes his search for an understanding of God in the

light of his own experiences, saying, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Job 23:8-10

Job realized that there was a divine purpose for his being tried so severely, but he had not yet discovered that purpose. He also knew that if he maintained his integrity before God he would pass the test successfully, and would "come forth as gold." Job's wife wanted him to curse God, but he knew this would be foolish. In all ages there have been those professed believers who, when affliction came upon them, have wondered where God was, and what he was doing to protect their interests. Many such have even turned against God.

God's Reply

Beginning with chapter 38 of the remarkable Book of Job we find the Lord's answer to Job's searching. This answer is couched largely in question form. The many questions were designed to remind Job that he really knew very little about God, and because of his limited knowledge in every field where the Lord manifests himself, he should not be surprised at failing to comprehend fully why he was being permitted to suffer.

And is this not an important viewpoint for us to keep in mind? When we ask why God doesn't do something about human suffering, are we not assuming that if God had the intelligence we possess he certainly would do something? And then, perhaps, if we do not see our wishes carried out, we may tend to doubt that there is a God. Should we find ourselves guilty of such unreasoning it would be well to consider the questions which God asked Job.

There are four chapters of these questions. They all concern the wonders of God's creation. God asks Job if he was present when he laid the foundations of the earth; if he understood the laws by which the tides of the sea were controlled. He asks

him about the instincts and habits of the various birds and animals, and even of the great monsters of the sea. Then Job is asked if he can explain the wisdom and power that are represented in these marvels of creation.

As the questioning proceeds Job interrupts and says, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further." (Job 40:4, 5) In Job's expression, "Behold, I am vile," the meaning of the Hebrew word translated "vile" is, according to Prof. Strong, literally, "swift, small, sharp." Apparently Job was acknowledging to the Lord that he had spoken too quickly; that his viewpoint was too limited, and that it was voiced too sharply.

Job was already beginning to understand his own proper position before the Lord; that it was not for him to judge God according to his own limited understanding, and then so freely to speak his opinions when he really knew little about the matter. This is also a good lesson for all of us. The basic fact is that the world is filled with evil. It is not for us to lose faith in God because of this, or even to criticize him. Our proper attitude should be one of humility, and of earnestly seeking the answer to our questions from the only proper source, which is the Word of God.

God's questions continued, and eventually Job spoke again, and said, "I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee."—ch. 42:2-5

Job finally learned the meaning of his severe trial. He learned that its loving purpose was to give him a clearer understanding of God, that he might serve him more faithfully and with greater appreciation. He speaks of this clearer understanding as "seeing" the Lord, instead of merely having heard about him. Since

he had gained such wealth of understanding, Job's brief period of suffering must have seemed to him to have been a most valuable experience.

Besides restoring Job's health, we read that "the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. . . . And in all the land were no women found as fair as the daughters of Job: and their father gave them inheritance among their brethren."—ch. 42: 12-15

An Illustration

God's design in the general permission of evil throughout the ages was and is the same as in the case of Job. He created Adam a perfect human, in his own image. Being in the image of God implied an ability to reason. One of the questions which God asked Job was, "Who hath put wisdom in the inward parts? or who hath given understanding to the heart?" (Job 38:36) It was the Creator who had endowed Adam with the ability, through the process of reasoning, to attain knowledge and wisdom. This was in contrast to what we call instinct, which had been given to the lower animals.

But God did not miraculously implant knowledge upon Adam's brain cells with the intention that he would arbitrarily be governed by this knowledge. God did not desire his human creation to be like robots, which move about mechanically and without any sense of understanding. Man was given the ability to learn, and was free to govern himself by the knowledge he attained. What man would do with this knowledge was ultimately to determine his eternal destiny.

Man acquires knowledge through his five senses. He learns from observation, which is the exercise of his sense of sight. He learns from what he hears. Here the sense of hearing is the "antenna," which collects information. Man feels pain when he comes in contact with boiling water, and learns by experience

to temper the water he uses for internal and external purposes. Man smells the fragrance of a rose and is delighted by it, but turns in revolt when his sense of smell detects the presence of unpleasant odors. Man rejoices in the taste of wholesome food, but learns to avoid the eating of unpalatable things, even though his sense of sight might indicate they are beautiful.

Thus we see that in the exercise of his five senses man learns from information communicated to him through observation, and through experience. According to the dictionary man also acquires knowledge through intuition, but this is not strictly true, because the so-called intuition of man is based upon information already at hand. God alone possesses the ability to acquire and develop knowledge entirely independent of all outside sources. The knowledge acquired by man through his claimed intuitive ability is trifling and worthless.

If man was to continue as a faithful child of God it was essential that he receive a knowledge of evil as well as of good, that he might be able to make an intelligent choice between the two. God desires those to worship him who "worship him in spirit and in truth," Jesus said. (John 4:23, 24) God does not desire blind worship, but a fidelity to and trust in him which is based upon understanding and appreciation. The accomplishment of this in connection with Adam and his offspring is one of the major objectives of the permission of evil in the great divine plan of human salvation from sin and death.

Information Not Enough

Right and wrong, as principles, are established by divine law. The world today is filled with crime, chaos, and suffering because God's laws, his standards of right and wrong, are ignored and denied. While man was endowed with a conscience, the conscience itself is not aware of what is right and what is wrong unless it is furnished with this information from an authoritative source, which in the world today is the Word of God, the Bible.

Knowing that Adam possessed the ability to understand facts

which were communicated to him, God placed a test of obedience upon his human son, defining the law which was involved. The Creator had provided our first parents with a wonderful home "eastward in Eden," possessing "every tree that is pleasant to the sight, and good for food." (Gen. 2:8-17) There were the trees of life, and another which is described as "the tree of the knowledge of good and evil." The Lord commanded Adam not to partake of this particular tree, and informed him that the penalty for disobedience would be death—"In the day thou eatest thereof thou shalt surely die." The Creator had a right to demand obedience of his human creature, and to sentence him to death if he disobeyed.

This demand of obedience was a divine law, and since God informed Adam that death would be the penalty for disobeying, we can say that by information he knew the result of transgression. True, Adam could not look down through the ages and visualize all the suffering and death that would be brought about by human sin and selfishness which had their beginnings in his own disobedience. However, he did know that his disobedience would lead to his own death.

But this information was not sufficient to deter him from taking the wrong course. He lacked a heart understanding of what was involved in his disobedience, because his knowledge was based, not on experience, but merely on what he had been told. Doubtless Adam loved his Creator, but somehow he falsely reasoned that since Eve had already transgressed, and would die, it would be better to die with her than to live without her. So, not having the strength that experimental knowledge would have given him, Adam transgressed divine law and was plunged into death.

But in the divine plan it was Adam's freewill disobedience that was to lead ultimately to his acquiring a fuller knowledge of God and of his standards of right and wrong. The tree of **which he was forbidden to partake** was "the tree of the knowledge of good and evil." It followed that having partaken of this tree he would gain the knowledge implied by its name,

even though in the process he would need to suffer and to die.

After both Adam and Eve had partaken of the forbidden fruit, the Lord said concerning them, "Behold, the man is become as one of us, to know good and evil." (Gen. 3:22) This does not mean that the forbidden fruit had some magical effect upon our first parents, enabling them at once to have a full knowledge of good and evil. We do read that soon after their disobedience they became ashamed of their nakedness, but this was no doubt due in part to the sense of guilt they felt in having disobeyed their Creator's command.

We think the Lord's statement means, rather, that because of disobedience man was now destined to know both good and evil, and that he was to gain this knowledge through experience. And the education of our first parents soon began. They were driven out of their garden home into the unfinished earth to die. They were to be plagued with all sorts of unfavorable elements spoken of as "thorns" and "thistles" which the earth would bring forth to them, and against which they would have to struggle until in death they would return to the earth from which they were taken.

All Mankind

God's design in the creation of our first parents was that they should be the progenitors of an entire race. And God knew that in order for Adam's children to really know him and have a true appreciation of his standards of right and wrong they, even as Adam, would need to learn by experience the terrible results of disobedience, and later, by contrast, the blessings which would be showered upon them by his love. So the Creator designed that all of Adam's offspring should be carried into death with him. Paul wrote, "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that [margin, or, **in whom**] all have sinned."—Rom. 5:12

For more than six thousand years the human race, having come under condemnation to death because of sin, has been

exposed to evil, and by experience has been learning the terrible results of disobedience. The seeds of death have manifested their presence in humans, young and old, and by myriads of infirmities and diseases of both mind and body. Neither the young nor the old have escaped the plague of death, infants oftentimes falling before the enemy at a tender age with no understanding of what is taking place in and around them. Perchance, some live to "a ripe old age," only to succumb finally to the ravages of death which prey upon all.

And not only by disease are the people brought down to the grave, but upheavals of nature in an unfinished earth contribute to the process, as do accidents, and men's own cruelties to one another in war and in crime.

Throughout all the ages God has not interfered with the great enemy Death. Paul informs us concerning the people as a whole that "God gave them over to a mind void of judgment." (Rom. 1:28, margin) This implies that he has not restrained the human race from taking its own course, selfish and sinful though that course has been. Neither has he interfered with the carrying out of the death sentence, in the sense of protecting some and not protecting others.

Life Through Christ

But God's great design does not end with the human race prostrate in death, for through Jesus, the Redeemer, he has made a provision for all to be awakened from death and to be restored to perfection of life. Paul wrote, "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. 15:21, 22) This provision of life through Christ is based on Jesus' own death and resurrection. He said, "My flesh . . . I will give for the life of the world." (John 6:51) It was for this reason that Jesus was born into the world as a human.—Heb. 2:9, 14

In describing the arrangement by which Jesus became the Redeemer of the world through his death, the Bible uses the

word "ransom," which, according to the Greek word from which it is translated, means "corresponding price." Jesus was a perfect man, even as Adam was a perfect man before he sinned. Thus in death Jesus became a corresponding price for the forfeited life of Adam. And as all mankind lost life through Adam, so all mankind is redeemed from death through Christ.

Just and Unjust

This means that in God's due time all will be awakened from the sleep of death. Paul informs us that there is to be "a resurrection of the dead, both of the just and unjust." (Acts 24:15) Yes, throughout the ages, while sin and selfishness has predominated, there have been noble men and women who, by virtue of their faith and obedience to God's laws of righteousness, are spoken of by Paul as "just." But these also have been allowed to suffer, even as did Job—not to punish them, but to test and prepare them further for exalted positions which the Creator has designed for them in his arrangements for the future.

There have also been millions of noble, unselfish people throughout the ages who have had no faith in God. One reason for their unbelief has been their observation that the innocent suffer as well as the guilty. They have not been able to understand why an infant is allowed to die. They have not been able to reconcile the idea of a loving powerful God with the fact that so many, through no wilful fault of their own, have suffered for years on beds of sickness, while others have been afflicted with blindness, and many with insanity and other cruel maladies. Had the unbelievers known the full plan of God they would have understood these situations.

Moreover, throughout the ages, the true God of the Bible has been flagrantly misrepresented. Many of the professed believers in Christianity who bemoan the suffering they see taking place around them try to believe that all who die in unbelief will be tortured eternally in a burning hell of fire and brimstone.

(Continued on page 34)

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31)

This blasphemous teaching has helped to create many unbelievers, for a properly reasoning mind cannot believe that a God of love would thus torture his creatures. Such cruelty is even contrary to the laws of civilized men.

The First and Second Lessons

The fact presents itself that few in all the ages have as yet profited by their experience with evil; indeed many, as noted, have been turned to unbelief by it. This is understandable, and if we were to base our conclusions on man's limited abilities and his restricted viewpoint there would be no satisfactory answer as to why God permits evil. In the limited viewpoint of many, death is the end of existence; to others it is the end of all opportunity to learn and to profit from past experiences. But these viewpoints are not supported in the Bible.

As we have seen, according to the Bible those who are asleep in death will be awakened from that sleep and given an opportunity to profit from the experiences of the present life. Just as it often happens now, the difficulties and distresses of a certain day are often understood and appreciated at a later day. So it will be, on a grander scale, as those who are now sleeping in death are awakened, and they enter another term, as it were, in their school of experience.

In Job's case, while he could not understand at the time why God allowed him to suffer, yet when the experience was over he could say, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee." And so it will be with the world of mankind. When the experience of suffering and death is over, and they are awakened from death, their faulty vision or understanding of God will be corrected, and they will rejoice to learn of the gracious and loving provision the Creator has made for them through Christ the Redeemer to ransom them from death, and to restore them to perfection of life, if in the light of this true knowledge of God they obey him by conforming their lives to his standards of right and wrong.

The Psalmist wrote, "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) This "nighttime" of sin, sorrow, and death began with the disobedience of our first parents. And it has indeed been a night of weeping. The sorrow that has borne down upon the human race has been bitter, and many in their distresses have wondered whether or not God has any pity.

But there is to be a morning of joy for the human race! That morning of joy will be ushered in by what the Scriptures refer to as the rising of "the Sun of Righteousness," who will have "healing in his wings." (Mal. 4:2) Jesus is this glorious "Sun of Righteousness." The new day of blessing he will cause to dawn will be brought about through the establishment of his kingdom, which is a government of righteousness foretold by all God's holy prophets since the world began.—Acts 3:19-21

Associated with Jesus as rulers in his kingdom will be his faithful followers—those who have suffered and died with him. Jesus died the Just for the unjust, and his followers voluntarily suffer and die unjustly with him, and will be exalted to the highest of all spiritual realms of life, to be associated with Jesus in the rulership of his kingdom. Jesus said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3) The Scriptures also declare that these will live and reign with Christ a thousand years, being brought forth from death in "the first resurrection."—Rev. 20:6

Christ and his followers, a "little flock," will be the invisible rulers of the world during the thousand years of his kingdom. (Luke 12:32) They will be represented here on earth by another group of God's faithful servants, each one of whom proved loyal to God under adversity during the ages preceding the coming of Jesus. These, as the Bible tells us, will be made "princes in all the earth." (Ps. 45:16) This group will consist of the ancient and worthy servants of God of past ages, beginning with righteous Abel. It will include such outstanding figures as

Abraham, Moses, David, Elijah, Daniel, and all God's holy prophets.

These "princes in all the earth" will be awakened from death to human perfection, and for a thousand years will be the representatives of the divine Christ among men. What a wonderful governmental arrangement this will be! It will establish universal and lasting peace, which man in his selfishness has been unable to do. The divine Head of this government, who is Christ, is referred to in prophecy as "The Prince of Peace," and we are assured that "of the increase of his government and peace there shall be no end."—Isa. 9:6, 7

The "House" of the Lord

In Micah 4:1-4 the kingdom of Christ is referred to as God's ruling "house," this ruling house consisting of Jesus and those who, through faithfulness in following in his footsteps, are also exalted to heavenly glory as sons of God. This prophecy reads:

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the Law shall go forth of Zion, and the Word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

The ancient nation of Israel to whom this prophecy was first addressed was governed from a mountain. It was Mount Zion in Jerusalem, so the Lord uses this background in presenting this prophecy of Messiah's kingdom, and his promises of the

blessings that it will assure to the people. "The mountain" of the Lord is the kingdom of the Lord, represented by the symbolic Zion of this prophecy.

And notice that under the rulership of this kingdom the people learn the Lord's way. The entire period of Christ's kingdom will be one of learning, of education. In this prophecy one of the results of this education is that the people will learn war no more. It will be then that the angels' message of peace on earth will be translated into reality. The Prince of Peace will then reign supreme.—Luke 2:13, 14

And besides, there will be economic security. This is symbolized in the prophecy by the assurance that every man will dwell under his own vine and fig tree. Much of the suffering in the world throughout the ages has been due to lack of food, clothing, and shelter. Even today the majority of the human race is existing on subnormal supplies of food, and millions have but little clothing and no roof over their heads. But this will be corrected through the agencies of Christ's kingdom.

Nor will peace and security be the only blessings guaranteed to the people under the rulership of "the mountain of the house of the Lord." Isaiah wrote, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation."—Isa. 25:6-9

In addition to the "feast of fat things" which this prophecy assures us will be spread for mankind in the kingdom of the Lord, we are also informed that "the covering" and "the veil" now covering the faces of the people will be removed. This

clearly refers to a symbolic curtain which hinders the people from seeing and knowing God in his true light. Another prophecy says that then "the eyes of the blind shall be opened." (Isa. 35:5) Those literally blind will then have their sight restored, and those spiritually blind will acquire a true vision of God and his glorious character.

Of this same time of Christ's kingdom we read, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9) Then there will be no more suffering and death as a result of Adam's transgression. It will be the time when Adam's children are being made alive through Christ. Killing calamities will no longer be permitted. The peaceful and prosperous conditions which men and women today would like to see throughout the earth will then exist, because "the knowledge of the Lord will fill the earth as the waters cover the sea."

The Lord assures us further that he "will swallow up death in victory," and that he will wipe away tears "from off all faces." What blessed assurances these are! Paul wrote that Christ would reign until all enemies are put under his feet, and that "the last enemy that shall be destroyed is death." (I Cor. 15:25, 26) The result of this is described in Revelation 21:4, which reads, "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."

First Experience with Good

It will be during the reign of Christ that Adam and his children in general will receive their first real experience with "good." It will be this that will complete their education with respect to the validity and importance of the standards of right and wrong established by God. Though perfect when created, Adam did not then have sufficient knowledge to prevent his transgression. Job maintained his integrity before God under

test, yet he also needed to experience evil and to be delivered from it in order to "see" God. Adam and his race will likewise "see" God as a result of their experiences.

And the God they will then "see" will be the one they have longed to know and to serve. They will recognize the value of the experiences through which they have passed. Understanding real values, they will realize that the few short years of hardship through which they passed while under condemnation to death were as nothing compared with the eternity of joy then stretching out before them under the panoply of divine love. No wonder they will then say, "Lo, this is our God; we have waited for him . . . we will be glad and rejoice in his salvation."

At the conclusion of the harrowing experiences through which Job passed he was restored to health, and his family was also restored to him. This partially illustrates the great blessing which lies ahead for all mankind during the reign of Christ. Peter speaks of this period as "times of restitution of all things," which, he declares, had been spoken "by the mouth of all God's holy prophets since the world began."—Acts 3:19-21

Peter's declaration concerning the restoration of the human race to health and life was based on the miracle he had just performed of healing a man who had been lame from the time of his birth. In "the times of restitution" all the lame will be restored to soundness of limb, and all other human maladies will be cured by the "Sun of Righteousness" who will then rise "with healing in his wings."—Isa. 35:6; Mal. 4:2

As we have seen, this loving provision for the human race includes those who have fallen asleep in death. This is, in reality, the key to an understanding of why God permits evil, for it means that his viewpoint of human experience is not dependent upon man's present short span of life. God is viewing this, rather, as a lesson in experience which in the resurrection can be compared with all the "good" which will then be showered upon the people, that "feast of fat things" which the Lord will then spread before all nations.

This future period of blessing is also described in the Bible as one of judgment, or trial. Isaiah wrote that when the Lord's judgments are abroad in the earth, "the inhabitants of the world will learn righteousness." (Isa. 26:9) All the inequalities of the present will then be righted. Those who now wilfully oppose God and his laws, and unjustly treat their fellows, will then receive appropriate discipline designed to correct their wrongdoing. All the present circumstances relative to every individual will then be taken into consideration, and the people dealt with and blessed or punished accordingly. Even those who have died in infancy will be awakened, mature to adulthood, and have an opportunity to enjoy God's blessings.

Having had real experience with both good and evil, each individual will be able to decide intelligently whether or not he wishes to choose the good and live forever, or choose evil and again be sentenced to death; a death from which there will be no resurrection. Christ will then be King supreme in his kingdom, and he will be Judge supreme. Peter also refers to him as a great "Prophet," and informs us that it shall come to pass "that every soul which will not hear [or obey] that Prophet, shall be destroyed from among the people."—Acts 3:22, 23

During the present nighttime of sin and death all die—believers and unbelievers, the innocent and the guilty, the righteous and the unrighteous. But during the reign of Christ only those who wilfully disobey the laws of God will be destroyed. All others will continue to live and to mature toward perfection. If these continue faithful, they will enter as perfect humans into the everlasting future ages of happiness and life "with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

The Power of the Tongue

"THE tongue of the just is as choice silver: the heart of the wicked is little worth." "A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit." (Prov. 10: 20; 15:4) "In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell [Gehenna]. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is

an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessings and cursing. My brethren, these things ought not so to be."—James 3:2-10

"Death and life are in the power of the tongue." (Prov. 18:21) This text and others emphasize that the tongue has tremendous power. One cannot overestimate the power of words, either for good or for ill. Practically all the activities of the human race are initiated and brought to fruition through words. And so, also, through words which have been written in the Bible, God has revealed to us the divine plan of the ages.

Through words Satan had deceived men concerning the character of God. And through words those who have learned to know something of the length, breadth, height, and depth of God's character have endeavored to demonstrate their devotion to and their admiration of him. Through words Satan has taught error

concerning the great fundamental truths of God's Word. And through words those of us who have dedicated ourselves to the knowing and doing of God's will have endeavored to enlighten others concerning the glories of the coming kingdom, when God's will shall be done as fully in earth as it is in heaven.

Our words influence others. They can influence them for good or for evil. That is why we, as children of God, should constantly pray and daily determine to make our words unctuous and blessed to all. Our morning resolve is employed to this end.

According to the pages of history the tongue has sent many persons to their death. The tongue has stirred in men the most wrathful passions to which humanity is subject. But the tongue has also moved men to achieve the highest and loftiest sentiments and ideals of which they are capable. Words have been used to encourage others to consecrate themselves to God, in order to serve him, desiring ever to know and to do his will.

The apostle says that man will always make mistakes with his tongue, unless he is a perfect man. So if one has never made a mistake with his tongue he would be a perfect man, or she,

a perfect woman. On that basis it should be easy for each of us to realize his own limitations.

The apostle also says we can put a rudder on a ship and steer it, or put a bit in a horse's mouth and control that strong animal. Or, having a steering wheel on an automobile, direct it to the meetings, and to conventions. When it comes to steering a ship and controlling a horse and driving an automobile, man encounters no trouble at all. But when it comes to controlling the tongue, that is very different. The apostle said the tongue no man can tame.

What does this mean? Does it mean that since we cannot control the tongue there is no use in trying? No, that is not what it means. James' argument is that the tongue is a wonderful servant. The tongue only gives utterance to the thoughts of its master. So at least we can say that we are the masters of our tongues even though we cannot tame them.

The Bible says that "out of the abundance of the heart the mouth speaketh." (Matt. 12:34; Luke 6:45) That does not mean in every instance, because there are slips of the tongue which certainly do not come out of the depths of our hearts. Nevertheless, for the most part, we talk

about the things with which our hearts are filled, the things that are uppermost in our thoughts. Therefore it is proper to say that our words indicate what is in our minds. As Christians, our words indicate what is in our hearts. Our words, over a period of time, indicate the heart condition of the Christian.

As children, the doctor would say to us, "Let me see your tongue." It seemed he could tell the condition of our stomach, whether it was sweet or sour, by looking at our tongue. This applies very well along spiritual lines. Our tongues give an indication as to whether our hearts are sweet or sour. As children of the Lord we want our hearts to be sweet. "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23) Here is an admonition in the Word showing that we have to do something about keeping our tongues under control by keeping our hearts with all diligence.

According to Isaiah 55:11, the Lord sends forth his Word to accomplish in us that which will prosper if we permit it to regulate our thoughts and lives. The "Word" which he has given is the blessed Word of God. "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for

instruction in righteousness," and it will prosper in the thing whereunto he hath sent it. (II Tim. 3:16) And he has sent it to accomplish in us a far more exceeding and eternal weight of glory, but it can prosper and it can accomplish this in us only if we keep our hearts with all diligence; because as we keep our hearts with all diligence we will be able to use this servant that the Lord has given us—this tongue which can be such a wonderful and versatile member in serving the Lord.

The Word of God that will prosper in us if we permit it to control us, has both a letter and a spirit. It is true that some know the letter of the Word, and let us thank the Lord that we know some of the letter of the Word. But it is far more important that we know both the "spirit" and the letter of the Word.

"Be filled with the Spirit." (Eph. 5:18) That is a good text! It tells us how to let God's thoughts fill our hearts so that we can keep them with all diligence, because if we do this the fountain from whence come our words will be sweet. "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine,

figs? so can no fountain yield both salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom."—James 3:11-13

That is how we keep our hearts with all diligence. On the other hand, if we don't do this, our hearts might become corrupt, might become selfish. If they are not filled with the Spirit they will be filled with something else. They might even be filled with those things which are not lovely. And if the heart is filled with these other things, then, of course, the tongue will give evidence of such thoughts.

On the other hand, if our hearts are filled with the Spirit; if they are overflowing with the love of God, with an appreciation of the fact that the Lord has called us out of darkness into his marvelous light; if they are filled with an appreciation of the heavenly calling; if they are filled with an appreciation of the Lord's tender love and care as manifested in the providences of our lives, then we will give utterance to such thoughts, because "out of the abundance of the heart the mouth speaketh."

"Set a watch, O Lord, before my mouth; keep the door of my lips." (Ps. 141:3) Set a watch

"before" my mouth. This suggests a watchfulness before one speaks. If we set the watch before the words reach our lips, certainly it will help us in our endeavor to use the tongue as a proper servant.

The tongue is a servant. The question is, who is it serving? It is possible that at times, if we permit it, and if we are slack, and if we do not keep our heart with all diligence, it might serve the world; it might serve the flesh; it might serve the Devil. Or it can serve the new creature. And the new creature serves God. And the new creature desires to know the will of God so that it can more properly serve him. So, brethren, remember that the tongue is a servant, and in our lives it should be a servant of the new creature.

The tongue will demonstrate that we are imperfect, but even so, it is a wonderful member of the body. We often hear it said that the mind is a battleground. This is a proper expression. It is possible to lose battles in the mind. John 13:2 mentions one of these—"And . . . the Devil . . . put it into the heart of Judas Iscariot, Simon's son, to betray Jesus." That battle was lost. The Devil put it into the heart of Judas to betray Jesus, and Judas lost. He lost one of the greatest

privileges that had ever been extended to any of the human race. But the important thing for us to keep in mind is that if the Devil could put it into the heart of Judas to do something, he can also put it into our hearts. That is why we must fight, and that is why we must win.

The Devil has various methods. The Bible says we are not ignorant of his devices. The Devil can put it into the hearts of the brethren to desire to judge their brethren. That seems strange. We all know the world does not like us. We all know the Devil does not like us. We all know our brethren are those who have been called out of darkness into light. We all know our brethren have the same desire to serve the Lord. They may not serve in just our way. They may not be of the same temperament as we. Nevertheless, they are devoted to a desire to serve the Lord, and the most blessed hours we have ever spent have been in fellowship with those who enjoy "like precious faith." But the Devil likes to put it in our minds to criticize our brethren!

We know that the Devil tried to win the battle with our Lord Jesus Christ on the Mount of Temptation, and we know that the victory on the part of the Lord was gained simply by saying, "It is written"—quickly,

tersely, to the point. So when these thoughts come into our mind, let us remember, "It is written," "Judge not, lest ye be judged," "With what judgment ye judge, . . . it shall be measured to you again." (Matt. 7:2) Much instruction is given in the Word to assist us in fighting this battle against the thoughts which the Devil has the ability to put into our minds if we let him.

It is interesting to think of some of the things that man finds it very difficult to do. Look through a magnifying glass at a lead pencil that has just been sharpened. Under the strong glass it looks blunt. We have heard the expression, "as sharp as a needle." But look at a needle through a magnifying glass and it, too, is blunt and shaggy. Now look at the thorns of a rose bush. It is remarkable how sharp and how detailed they are in their sharpness. The difference is in the Maker. This illustrates how few things we can do perfectly. We cannot even put a perfect point on a needle.

The Bible says, "He that hath a froward heart findeth no good." (Prov. 17:20) Someone else said, "You can never find the straight if you are looking for the crooked." We will lose the battle if we have put into our heart, or if we have per-

mitted the Devil to put into our heart, that which we should not permit there. One who is thus hindered from seeing the good and the pure and the beautiful in the heart desires of his consecrated brethren is constantly vulnerable to the evil suggestions of the Adversary.

This does not mean that we cannot discuss various thoughts which are expressed from the platforms. Sometimes we are inclined to go to the other extreme and feel it is never right to discuss a difference of opinion. But proving all things is proper. Whether the opinion is expressed by one brother or another, we, as children of the Lord in the spirit of the truth, should feel that we do have a right to discuss and compare scripture with scripture so that we become rooted and grounded in the faith. The Bereans were quite noble, and the reason they were noble was because they searched the Scriptures to see whether or not the things that were told to them were supported by the Word of God.

A wholesome part of our Christian life is the realization that the path of the just is as a shining light that shineth more and more unto the perfect day, and we should rejoice in the privilege we have of discussing and, by discussion, grow in

grace and in the knowledge of the truth. In connection with the battle in our minds on the matter of judging, we should look at the new creature. If we look at the new creature we will not see the warped, imperfect human body with which every one of us is born. If the only test that we would ever have to undergo was whether or not we would steal from our brother, our Christian lives would not be difficult. If the Devil put it into our minds to steal from our brother, and we succumbed, it would not seriously harm him, because no matter what we stole, it could be replaced. If the Devil should induce us to burn down someone's home, the home could be repaired. However, when it comes to hearsay, rumors, hints, suggestions, gossip—which are all words—evil results from these are very difficult to rectify, or erase from the mind. If we do these things it is an indication that we are losing the battle which takes place in the mind. The Bible says that the Lord hates those who sow “discord among the brethren.”—Prov. 6: 16, 19

It might appear that more damage could be done by evil deeds than by evil words, but this is not so. A blow might break or bruise the flesh, while a word might break or bruise

the heart. The way we are constituted, flesh wounds heal easily, while heart wounds sometimes bleed a long time, and often leave a scar.

We all can talk. We all are glad that we can talk. The Lord tells us about what we should not talk, and also about what we can talk:

"Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbor: I am the Lord."—Lev. 19:16

"A froward man soweth strife; and a whisperer separateth chief friends."—Prov. 16:28

"Sing unto him, sing psalms unto him: talk ye of all his wondrous works."—Psalm 105:2

"My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt."—Psalm 71:2

"All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—Psalm 145:10-13

This is the use to which our

tongues are to be employed. This is to what they have been dedicated, and this is the way in which we have the privilege of exercising them. The Lord has endowed us with the faculty of speech. It is a wonderful privilege to use that faculty in harmony with his will.

The Lord has saved us by grace through faith. He has given us of his Holy Spirit. He has kept us from falling, and he has asked us to love one another and manifest that love in our attitude toward one another. Therefore, let us keep in mind what James was endeavoring to tell us as the consecrated of God—that the only sure way of controlling our tongue is by keeping our hearts pure and filled with the desire to talk about the "mighty acts" of God.

Thus our conversation will be good to the use of edifying. Thus our words will minister grace to the hearers. Let us keep our hearts with all diligence, for out of them are the issues of life or death, and life is in the power of the tongue. May the Lord give us the tongue of a consecrated person, that we may know how to speak a word in season for the encouragement of those that are weary and heavy laden, and he will give us rest in return.

—Contributed

Riches --

True and False

LITERAL riches may be described as an abundance of earthly good things and the many other worldly advantages which frequently accompany these. It seems clear that man in his edenic perfection, in addition to possessing blessings of a higher kind, also enjoyed an abundance of earthly good things, material blessings. Under present conditions, earthly riches are often gauged by the possession of a beautiful house and perhaps a large estate running into hundreds of acres. So it would seem that there was a corresponding immensity and magnificence in the garden planted "eastward in Eden."—Gen. 2:8

God caused to grow in this garden "every herb yielding seed, . . . and every tree, in the which is the fruit of a tree yielding seed." (Gen. 1:29, R.V.) When we consider the immense variety of trees, shrubs, and flowers found in the vegetable kingdom, and the fact that a river flowed through Eden and divided into four heads, one of which was the Euphrates (among the earth's largest rivers, Genesis 2:10-14), it is evident that

father Adam possessed what we today would call a very large estate. He was also endowed with physical, mental, and moral perfection, crowned "with glory and honour," and set over the works of God's hands. Truly Adam, before he fell, was "very rich."—Ps. 8:5, 6

Through the fall, however, he was separated from this wonderful earthly estate, and from this time forward simple sustenance became one of the principal objects of man's existence. But during their unfavorable experiences under the reign of evil, the endeavour of some of the human family to gather such earthly riches has been one of the things permitted by an all-wise Creator.

Those of the human family, however, who have had the advantage of the divine revelation (natural Israel, and particularly spiritual Israel, the Christian church of the Gospel Age) frequently had pointed out, from the pages of Holy Writ, the un-wisdom of such a course, especially in view of the brevity of life. One of the many scriptures stressing this point is Psalm 39:6: "He heapeth up riches, and knoweth not who shall gather them." Note also Proverbs 23:4, R. V.: "Weary not thyself to be rich: cease from thine own wisdom."

Earthly Riches Unsatisfying

Solomon, one of earth's richest men, tells us of the lack of satisfaction, much less happiness, to be found in riches, especially when sought for almost to the exclusion of everything else. Wealth thus gained soon becomes very empty, and often brings peculiar troubles of its own, very appropriately described by Solomon as "vanity and vexation of spirit."—Eccles. 2:11

Solomon even seems to get a glimpse of the great truth upon which our Lord was able to speak with such authority in the New Testament; namely, that there are other things much more worthy of our attention, and that will bring satisfaction and happiness in far greater measure than earthly riches. Solomon says, "There is [a man] that maketh himself rich, yet hath nothing: there is [another man] that maketh himself poor, yet hath great riches."—Prov. 13:7

Our Lord also calls attention to this temptation. He speaks of "the care of this world, and the deceitfulness of riches" as being among the greatest hindrances to the enjoyment of divine favour and at-one-ment with God. Even to the Lord's people, riches can be very deceitful.—Matt. 13:22

Some Christians may be tempted to strive for these things, thinking how much more good they could do for their fellows or for the Lord's work, if they possessed riches, and on this

account are tempted to give an unwise amount of time for their accumulation; hence this very forceful statement of the Master concerning "the deceitfulness of riches."

We can see that even Solomon, in spite of being a very rich man, realized that there were things of greater value than material riches. Thus we hear him say, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." (Pro. 10:22) On those who come to him the great Teacher is ready to bestow the true riches, blessings which will yield far greater happiness and satisfaction than material riches of any kind.

To those consecrated to the Lord, and yet tempted to long for earthly riches, Paul gives a warning. He says, "They that will be rich fall into temptation: and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred [margin, or, **been seduced**] from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things."—I Tim. 6:9-11

Rather than look in the direction of earthly riches, Paul would remind us of the infinitely greater privileges to which the Lord's followers are called; among them the privilege of pointing out to

others "the unsearchable riches of Christ," and how these may be secured. (Eph. 3:8) These riches are unsearchable in the sense that while in the flesh we cannot possibly search out all the wonders appertaining to the high calling of God in Christ Jesus, the marvellous privilege of becoming members of Christ that is now held out to his consecrated followers.

It is not surprising, therefore, that in comparison with this, earthly riches have been referred to as "a mess of pottage"—something of no more value than a single meal. Even Moses—who lived long before the high calling to joint-heirship with Christ was opened up—was able to count "the reproach of [margin, or, **for**] Christ [the reproach upon those who believed and acted in harmony with their faith in a coming Messiah] greater riches than the treasures in Egypt."—Heb. 11:26

We who have become the Lord's followers since the heavenly calling has been opened up, may surely say in the words of the wise man, as recorded in Proverbs 10:22, **Leeser**: "The blessing of the Lord it is which maketh rich, and painful labor addeth nothing thereto." Rather than be distracted, or overcome, by the deceitfulness of earthly riches, let us, as the Scriptures exhort, seek to be "rich toward God"; "rich in good works, ready to distribute, willing to communicate"—sharing what we have of

the true riches with others.—Luke 12:21; I Tim. 6:18

Those who have left the world and taken up their cross to follow the Master have relinquished many things that might have been gain to them from an earthly standpoint, yet they have attained spiritual riches of real value. We would, therefore, whatever the cost, seek to let the Word of Christ dwell in us richly," being "enriched by him, in all utterance, and in all knowledge." (Col. 3:16; I Cor. 1:5) Thus we will be enabled to pass on to others the blessings in which we have been privileged to share; namely, "the exceeding riches of his grace." (Eph. 2:7) As we have already seen, the Master warned his followers of the deceitfulness of riches, and exhorted them to special watchfulness for attacks from the Adversary on this score.

Some of the Master's Last Words

In our Lord's final message to his church, and particularly in his words to the Laodicean period of the church's history (the stage of the church which coincides with the days of his second presence) he gives one more warning relative to "the deceitfulness of riches." It is a warning to which this last stage of the church has sadly failed to give heed. Addressing its members he says, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and

poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."—Rev. 3:17, 18

Whether these riches of the Laodicean stage of the Christian Church be thought of as material riches, or riches of learning, or the esteem of men, those deceived and overcome by them are, as the Master says, in a very wretched and miserable condition. Let us therefore continue to seek more and more for the true riches, whatever may be the cost in the way of sacrifice and self-denial.

As a present reward for so doing, the Master says, "I will come in to him, and will sup with him, and he with me." This wonderful present blessing is followed by one of the most inspiring promises ever made to those who would prove faithful—

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:20, 21

Of the Master it is written, "Though he was rich, yet for our sakes he became poor." (II Cor. 8:9) Jesus suffered as an evildoer and frequently had not where to lay his head. We, his followers, have the assurance that if we are planted in the likeness of his death, we will be also in the likeness of his resurrection. (Rom. 6:5) As a final word relating to our subject, we would quote the language of Paul, "For ye know the grace of our Lord Jesus Christ, that, though he was rich [in glory and blessing in his prehuman condition], yet for your sakes he became poor, that ye through his poverty might become rich." (I Cor. 8:9, R. V.) His great sacrifice on our behalf opened up the wonderful opportunity of the "glory and honour and immortality" of the heavenly inheritance.—Rom. 2:7

BRITISH SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, Pilgrim Department, 15 Southwood Gardens, Gants Hill, Ilford, Essex.

A. BOYCE

Latchford Mar. 21

E. T. NADAL

Dewsbury Mar. 28

W. F. READER

Liverpool Mar. 28

E. G. ROBERTS

Manchester Feb. 27, 28

BRITISH SECTION

Our Brethren in Other Lands

THE Apostle Paul wrote that there is neither Jew nor Greek, bond nor free, male nor female among the Lord's consecrated people, for all are one in Christ Jesus. (Gal. 3:28) Today this lesson could be broadened to take in our brethren scattered throughout a much larger area of the earth, and we could say that there is neither British, nor German, there is neither French nor Italian, Greek nor Danish, for the brethren living in these various countries are also all one in Christ Jesus. Besides, there are brethren in Christ in Australia, India, Africa, South America, Poland, Belgium, Austria, and other countries.

We have the privilege of co-operating with the brethren in many of these countries by providing literature, and in other ways. The Dawn Magazine is published in Danish, German, French, Italian, and Greek languages. The Greek and Italian editions of The Dawn are printed at our plant in East Rutherford, New Jersey, and the other editions are printed locally. We also print tracts, books, and booklets in the German and French languages, and have printed many thousands of tracts in the Tamil language for the brethren in India. We have also printed books in the Polish language, which are now being used in Poland. In the Lord's providence we have been able to supply tracts, and booklets, and Volume One of "Studies in the Scriptures" in the Spanish language. This printing has also been done at our plant in East Rutherford. We have also furnished Volume One in the Dutch language, and hymn books in the Danish, German, Italian and French languages; and Manna books in German, French, and Italian.

During the summer months of 1964 our Brother Pantel Hatgis,

one of the New York Greek-language Ecclesia, and also an elder in the New York Church of English-speaking brethren, visited Greece, and served a number of ecclesias in that ancient country. He has given us a report of his trip, and we are happy to publish it. The report follows:

"Greetings in our Redeemer's name! It was a great privilege to visit and serve the Lord's people in Greece. My pilgrimage was blessed by the Lord, and I felt his loving hand sustaining me throughout my stay. The brethren in Athens all voted to continue their advertising efforts in the Greek newspapers for the booklets, 'God and Reason,' 'Hope Beyond the Grave,' and 'Creation.' Great is the response of the people, and the interested are visited by the friends, and the blessings and experiences are manifold. At a meeting in Athens, sixty-five attended, and many interested ones expressed their desire to attend again.

"I visited and served the classes in Salonica, Drama, and Kavalla (Old Philippi) in Macedonia. The brethren in all these places stand fast in present truth. They are enjoying the work of witnessing for the truth through the newspapers, and appreciate the blessed articles of the Greek Dawn every month.

"On account of the Cyprus situation I could not visit the friends in Crete, but thoughts were expressed by the elders that later, when circumstances permit, someone should visit the brethren there. In addition to the brethren in Crete, there are others who have become interested through the advertisements in the newspapers.

"The brethren in Athens, though few and poor, do everything they can to herald the glad tidings to the people, through the newspaper advertisements. The sacrifice of The Dawn brethren printing the tracts, booklets, and 'Studies in the Scriptures'; and the willing sacrifice of the Greek friends in the United States, make it possible to continue this witness work in Greece.

"The economic conditions in Greece are better than when I was there the last time, two years ago, but the people are restless and dissatisfied. The anxiety of uncertainties concerning

the unknown tomorrow is experienced by all, in every class. Politically the people have doubts that the government can solve the many problems confronting it. Religiously eighty-five percent have lost faith in the rituals and vain ceremonies of the church, and 'typicism' and mysticism of the clergy do not sanctify the churchgoers. The religious leaders have merchandised religion. Everything has been priced, even infant baptism. There is a first class and second class service. The wedding ceremonies have been classified likewise, and the people have to pay according to their wealth. The people sense that this price system is a burden, but there is nothing they can do to get away from the bondage it imposes.

"In my home town in Corinth many close relatives asked me to hold meetings and to talk to them about the truth. We held two meetings, and they demanded more, but without a permit it is very dangerous to hold meetings, and it is impossible to obtain a permit for religious meetings in a small town. One retired United States citizen, having some knowledge of the Bible, interviewed me, asking many questions. The truth penetrated his mind and heart, and he asked for water immersion. We arranged a baptismal service for him, and he greatly rejoiced.

"The signs of the times point out clearly the approaching end. The 'four winds' will eventually be let loose, and the present evil world, now filled with gross darkness, will pass away. The glorious kingdom of Christ will then heal and restore the people, and loosen their bonds to serve the true God. They will then know him, and know his beloved Son whom he sent to be their Redeemer and Savior, and through him will receive life everlasting. May we continue to give all honor and glory to our Heavenly Father, and to our loving Redeemer!"

The French-Language Witness

Through a report given at the General Convention, and published in the October, 1964 issue of *The Dawn*, attention has already been called to the wide witness given for the truth by means of an advertisement inserted in the French-language

edition of the Reader's Digest. Sister Margaret Schoenberg, of France, has written us further concerning this effort, and her letter follows:

"Looking back over the year 1964, it appears clearly that the Lord extended his rich blessing upon the French-language work, directing all things in connection with it. The year began by sending out the booklet, 'Hope Beyond the Grave' requested by the readers of the French edition of the Reader's Digest. Over 1,700 of these booklets were sent out in response to the advertisement. These requests came from a total of fifty-two countries. A number who received the booklet have manifested further interest, requesting books and booklets to a total of more than 250. Six of these new readers have already subscribed to the French Dawn.

"An elderly retired lady showed her appreciation by composing a poem in which she expressed her love for the Lord and her desire to do his will. A lady from Belgium requested additional literature several times. She wrote about the First Volume, saying, 'I have read this book with great interest. It is my daily bread, of which we have great need. I want to acquire a deeper knowledge of God's Word.' Another lady from the south of France wrote, 'A friend of mine lent me the "Plan of the Ages." It is so marvelous! Glory be to God for permitting us to have this knowledge.' A sister wrote: 'We like Brother Russell's writings very much. They help us to understand the Bible. I hope that through the Lord's work the light will shine out to draw thirsty ones to the truth.'

"So we are glad to have a share, through the Lord's providences, in the feeding of the hungry ones, and in leading them to the fountain of life. We are now publishing Volume Six in the French language. We greatly appreciate the French hymn books you sent to us this year. May the Lord direct and bless his work further. This is our prayer."

In Scandinavia

In Denmark, Norway, and Sweden there are brethren rejoicing in the Lord, and doing what they can to build one another up in

the most holy faith, and to bear witness to the truth. Brother Herman Larsen, of Copenhagen, Denmark, wrote to us briefly concerning their activities:

"Dear Brethren: The activities of the brethren in Denmark during the year have been mostly the edifying of the body of Christ. Most of our brethren are elderly, but they love the truth and are willing to sacrifice money that the Danish Dawn can continue to be sent out in Denmark, Norway, Sweden, and Finland. We think that this is the best thing we can do, and we pray that our Heavenly Father may bless our efforts by reaching those whose hearts are hungry for the truth.

"We have recently enjoyed a very encouraging experience. A JW brother visited us. He had learned from reading 'Studies in the Scriptures' that the sacrifice of Christ insures everyone a resurrection and an opportunity to attain eternal life by obedience. He told us that when he learned this he immediately knelt down and with all his heart thanked the Heavenly Father for his grace and love in Christ. He could not keep silent concerning this new conviction, so told his JW friends about it. After this he was cast out of their organization.

"In September Brother John E. Humphrey, of London, visited Denmark, and his services blessed our hearts. It was as in old times. We will close with hearty thanks to our brethren at The Dawn for all their work for the brethren everywhere. God bless you all."

WITNESS REPORT FROM BRITAIN, 1964

We are happy to present the following communication from The Dawn Committee in Great Britain:

"Ye shall be witnesses unto me . . . unto the uttermost part of the earth."—Acts 1:8

"In the Acts of the Apostles Luke tells us that in obedience to the commission to go into all the world to preach the Gospel, the Early Church began at Jerusalem and extended northward and westward into Asia Minor and Europe. Those who responded

to the Gospel message enjoyed fellowship with others of like precious faith, and in Acts 2:46, 47, we read that they praised God, who 'added to the church daily such as should be saved.'

"The Lord's people in those early days did not have the numerous ways that we have today to reach 'the uttermost part of the earth,' so God gave them gifts of miracles and tongues. In the 3rd chapter of Acts we read that after Peter had healed the lame man at the gate of the temple he was able to bear adequate witness to the truth that Jesus was indeed the long-promised Messiah. Once the church was established such gifts were no longer necessary, and in God's wise overruling they ceased. But the Holy Spirit, originally poured out at Pentecost, continued to work in the hearts of the true followers of the Master.

"Today we are surrounded with so many miracles that we have ceased to consider them as such. We have ways and means of declaring the Gospel which would have amazed the Early Church, and would, indeed, have been thought momentous in the early years of the present harvest period. In recent years the minds of some brethren have been beclouded by the suggestion that public witness work no longer has the Lord's approval, and that personal contact is the only method we should use if we would encourage others to enter the Christian way. While all should witness personally as they have opportunity, there are evidences that the Lord is pleased to acknowledge every method his children may use to accomplish the work which remains in the harvest field. Although Peter's miracle resulted in his bearing witness to a large gathering, the worldwide opportunities today enable many to hear the Gospel message who could never be reached if we used only the method of personal contact.

"The printed page is one of the modern miracles by which the truth now reaches the Lord's followers. By its use many brethren in distant places can co-operate in a united search for the hearing ear. In Britain we are indebted to the untiring efforts of our American brethren in providing for our use such

vast quantities of miscellaneous truth literature in the form of tracts, booklets, and the larger volumes of the harvest message. We are glad to make use of what has thus been made available to us, and we are being richly blessed as we endeavor to heed our Lord's words to witness even to the 'end.' (Greek, 'telos,' very end, Matt. 24:14) There is to be no let-up in this activity, for we are zealously to continue drawing attention to the 'high calling,' and witness to the world, that those who have hearing ears may hear.

"It is five years since the truth could be heard over the radio here in Britain, but by using advertising space in magazines and newspapers, we find we have a world-wide audience of interested readers. In an earlier issue of The Dawn Magazine mention was made of a half-page announcement in the British edition of the Reader's Digest. From this one effort we received 550 replies, of whom twenty have become Dawn subscribers, and thirty-five First Volumes and many other items of truth literature have been purchased. These final results have greatly encouraged all who co-operated on both sides of the Atlantic to make the effort possible.

"During the past five years we have found several real truth seekers by the use of health publications. Some were 'old timers' who had lost touch with others of like precious faith. Since May, 1964 we have placed announcements in nine magazines of various kinds, and two national daily newspapers. We have also used sixteen local weekly newspapers in districts where there are brethren to continue with any follow-up work that may be necessary, and where interested ones may have direct personal contact with ecclesias, if at all possible.

"In July we used a spiritualist magazine, and a psychology periodical. From the latter we received 150 replies, one of which has become a subscriber to The Dawn, and four others are reading Volume One. Other literature has also been requested. From the spiritualist publication we received seventy-five requests for the booklet, 'Life After Death.' One of these inquirers has become a Dawn subscriber, and three others have

asked for the First Volume and other items of literature which deal with the scriptural aspect of life and death.

"With every reply to requests for literature we have drawn attention to the truths of God's Word which are explained month by month in The Dawn Magazine. We believe that the monthly visits of this publication help to stimulate further interest in the plans and purposes of our Heavenly Father. We also circularize every inquirer with a questionnaire on the contents of Volume One, which, although written many years ago, remains one of the finest introductions to a fuller knowledge of the divine plan. We receive many encouraging letters from those seeking enlightenment. Interesting samples of these have appeared in The Dawn from time to time. We will continue to forward them to you.

"It thrilled our hearts to read the report in the October Dawn that the film, 'The Unknown God,' has been shown in more than three thousand churches, clubs, and schools in the U. S. A. We cannot do this in Britain because of the power of the orthodox state church. Certainly we are not ashamed of the glorious Gospel, but glory in it and want all who have 'hearing ears' to share our joy in knowing of the height and depth and length and breadth of God's wonderful love. We want to tell the whole world these blessed tidings, and we intend to continue exploring every means at our disposal.

"The truth of God's Word is a priceless treasure, and means more to us when we can pass it on to those who hunger and thirst after righteousness. The high calling is rapidly reaching its close, but while the opportunity remains to 'hold forth the Word of life,' and there is evidence that some are entering the narrow way of sacrifice, we shall continue to participate in the ministry of the Gospel of Christ, and to echo the prayer of our Lord, 'Thy kingdom come. Thy will be done in earth, as it is in heaven.'"

British Pilgrim Service

Although not specially mentioned in the foregoing communication, the British Committee informs us that the Lord is con-

tinuing to direct and bless the visits of the brethren, and that all regular class meetings and conventions have been served as requested. During 1964 there have been extra pilgrimages to Northern Ireland, Eire, and to Denmark and Sweden. British brethren serving in this manner are: J. E. Humphrey; A. Boyce; E. Halton; J. H. Murray; E. T. Nadal; W. F. Reader; Cedric Smith; C. A. Cornell; W. Mercer; E. G. Roberts; and T. E. Davies.

Tape Recordings

Concerning the use of tape recordings in Great Britain the committee writes: "It is somewhat general now for classes to have a tape machine available, and they use recordings on loan from the Dawn Recorded Lecture Service. Recordings are also used and being appreciated by a goodly number of isolated friends who are in possession of a suitable machine for playing them.

"During the past year interest has been maintained particularly with respect to the deeper truths called for by the isolated brethren and small classes. This is especially true during the winter months when the traveling of speakers is difficult. The tapes on the Memorial Supper have been particularly appreciated. For this very valuable service we are most grateful."

Report from Liverpool

In addition to the magazine and newspaper advertising efforts conducted directly by the British Dawn Committee, the Liverpool Ecclesia has also been richly blessed through their efforts to give a witness by this means in Nigeria. We have reported on this before, but a recent letter indicates that there is growing interest in the truth in Nigeria, and in this we greatly rejoice.

We quote briefly from a letter recently received from Liverpool: "We have been greatly blessed by the results we have received from small advertisements in Nigerian newspapers. We continue to receive interesting letters, in some cases showing a real appreciation of the truth, and several study groups appear to have been formed." The brethren in

Great Britain and elsewhere will be glad to realize that we have succeeded in arranging for the broadcast of the "Frank and Ernest" programs in Nigeria. Truly the Lord is good in permitting us to work together in this and other ways.

From Germany

The Dawn Bible Students Association in Germany has written us an interesting letter concerning the privileges and blessings enjoyed by our brethren in Germany. The letter follows:

"Dear Brethren in Christ: At the end of the year our hearts are filled with gratitude to the Lord for all his goodness and providential overruling which we have experienced during this past year, and also for all the privileges in the service in co-operation with you. We here in Germany do not have the facilities for broadcasting the glad tidings by radio and television, and for that reason the brethren are doubly zealous in witnessing personally, and in the distribution of tracts and brochures. About 100,000 tracts were distributed during the year, and this in turn brought additional requests for literature.

"During the year a number of JW's accepted the pure truth as a result of this activity. These are especially thankful for the clear presentations of the truth through The Dawn Magazine and other Dawn literature. Representatives of a number of the large denominations have ordered literature for their libraries, to use in the study of the different Bible teachings and dogmas. This reminds us of the words of the Apostle Paul in Philippians 1:18: 'What then? notwithstanding, in every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.' The Dawn Magazine is greatly appreciated by all the brethren here.

"This year the recorded lecture service has been started and is reaching and being appreciated by the German-speaking brethren, and by many who are becoming interested in the truth. Several brethren have been able to form small groups of interested ones with the help of the tape recordings. Isolated brethren who seldom have the opportunity of attending meetings rejoice especially in this service.

"This year we had a very wonderful general convention which was attended by brethren from many parts of Germany, and from Austria, Switzerland, France, Holland, and one brother from Greece. The main theme of the discourses was exhortation to hold fast to the pure Gospel. Unity and joy in the Lord was demonstrated by all. Trials and shakings were the reasons for these exhortations, but the joy of the Lord was demonstrated by all, and in everything. There were also three one-day conventions which were richly blessed by the Lord. Wherever mention was made of fears and testings, the grace of the Lord also was shown, by which we are able to overcome: 'In quietness and in confidence shall be your strength.'—Isa. 30:15

"So we continue to trust in the Lord, who has brought us thus far, and who has kept us in the truth. We shall not become weary in the new year in doing good, but will be full of zeal in the service of the Lord. May our Heavenly Father be gracious unto all of us, and let his face shine upon us! Accept our heartiest greetings from all fellow workers in the Lord here."

In Italy

In Italy, where little or no harvest work could be done until after the second World War, the work is progressing. There is one full time pilgrim serving the classes, and one full time colporteur in the field. Nearly all the brethren in this country are in central and southern Italy, particularly Sicily.

Brother I. N. Comparato, of Rochester, New York, visited the brethren in Italy during August, and while he was with them a number of conventions were held, to the great joy and encouragement of all the brethren who could attend. While in Italy, Brother Comparato was able to arrange for the placing of advertisements of Italian truth literature in one of the large Italian papers. The contract was for an advertisement once each month for a year. However, the magazine canceled out after the second month. The response to the announcements which were run was very encouraging. The requests were sent to a post office box in Rome.

SPEAKERS' APPOINTMENTS

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

JENS COPELAND Paterson, N. J. Feb. 21 St. Petersburg, Fla. 28	ARTHUR H. KRUMPOLT Allentown, Pa. Feb. 21	ROY E. POLAND Nashville, Tenn. Feb. 23 Birmingham, Ala. 24 Louisville, Ala. 25
THOMAS HICKS New Haven, Conn. Feb. 21	LUDLOW P. LOOMIS Baltimore, Md. Feb. 14 Philadelphia, Pa. 14	C. A. SMITH Sayville, N. Y. Feb. 7
GEORGE M. JEUCK Wallingford, Conn. Feb. 28	J. Y. MAC AULAY Gettysburg, Pa. Feb. 27 York, Pa. 28	FELIX S. WASSMANN New London, Conn. Feb. 21

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

GEORGE BALKO Duquesne, Pa. Feb. 21	EDWARD E. FAY Chico, Calif. Feb. 7	HARRY PASSIOS Duquesne, Pa. Feb. 7 Monessen, Pa. 28
MIKE BALKO Connellsville, Pa. Feb. 28	G. HOMER HAMLIN Stockton, Calif. Feb. 6 Sacramento, Calif. 7	G. R. POLLOCK Fullerton, Calif. Feb. 28
JOHN BARACOS E. Liverpool, Ohio Feb. 14 Washington, Pa. 21	DANIEL KAZIAK London, Ont. Feb. 14	R. A. RAWSON Flint, Mich. Feb. 7
WALTER Blicharz Adrian, Mich. Feb. 21	E. F. LANKFORD San Jose, Calif. Feb. 14	GEORGE P. RIPPER San Francisco, Calif. Feb. 7
LEO P. BORGES Miami, Fla. Feb. 14	N. MOLENAAR Riverside, Calif. Feb. 21 Ontario, Calif. 21	IRWIN WYSOCKI Connellsville, Pa. Feb. 7
DAVID A. BRUCE San Diego, Calif. Feb. 14	H. W. OSTRANDER Sonora, Calif. Feb. 28	L. W. ZBIK Chatham, Ont. Feb. 21

THE MEMORIAL SUPPER IN 1965

The date for the Memorial Supper this year will be after 6:00 P. M., Thursday, April 15.

CONVENTIONS

MINNEAPOLIS, MINN. Feb. 7—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

COLUMBUS, OHIO, Feb. 14—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

MINNEAPOLIS, MINN., Feb. 14—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

SAGINAW, MICH., Feb. 14—Saginaw Woman's Club, 311 N. Jefferson. Mrs. C. A. Sundbom, 207 Alice St.

SACRAMENTO, CALIF., Feb. 20, 21—Mrs. E. F. Lankford, 6000 19th Ave.

SALEM, ORE., Feb. 21—Four Corners Community Hall. Mrs. James Blackman, 3754 Felton St., South.

SEATTLE, WASH., Feb. 21—I.O.O.F. Hall, 1706 Market St., Ballard. Mrs. John Keith, 22515 95th Place, West, Edmonds, Wash.

CHICAGO, ILL., Feb. 28—Central Masonic Temple, 912 N. LaSalle St. Mr. John Trzyna, 340 Bonnie Brae, Itasca, Ill.

DETROIT, MICH., Feb. 28—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. L. W. Zbik, 8946 Sorrento Street.

LAKELAND, FLA., MAR. 6-8—Sponsored by the St. Petersburg and Orlando Ecclesiastics. Civic Center Theater, Lake Mirror Drive. Mr. S. W. Jeuck, 1910 Hillcrest, Orlando, Fla. 32803.

MIAMI, FLA., March 13, 14

NEW YORK, N. Y., March 14

DETROIT, MICH., April 10, 11

FORT WORTH, TEX., April 23-25

PATERSON, N. J., April 24, 25

BIBLE STUDENTS GENERAL CONVENTION
Bloomington, Ind. July 31-August 5

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 4—"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation 18:4 (Z. '00-3 Hymn 18)

FEBRUARY 11—"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were be-

fore you."—Matthew 5:11, 12 (Z. '94-368 Hymn 216)

FEBRUARY 18—"The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and soul."—Deuteronomy 13:3 (Z. '98-40 Hymn 198)

FEBRUARY 25—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matthew 4:4 (Z. '02-246, 248 Hymn 154)

An Excellent Gift Especially for Children

GOD'S PROMISES COME TRUE

This is a book of Bible stories for children—forty-eight illustrated stories, many in two colors. The stories, beginning with creation and including the more important episodes recorded in both the Old and New Testaments, are told in a style which makes them easily understood by children, and also interesting to grown-ups. Above all, they are free from the traditional errors of the Dark Ages. The Gospel-pure book is appropriate for every gift occasion.

255 PAGES 7x10 INCHES, CLOTH BOUND \$2.00

THE OLD-TIME RELIGION

To be discussed by

"FRANK AND ERNEST"

WJRZ-970 kc., 9:30 A. M.

Sunday, February 21

What is the old-time religion? Does it call for the eternal torment of unbelievers? Hear "Frank and Ernest" and send for the free booklet, "The Truth About Hell." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

MARCH TOPIC: On Sunday, March 21, "Frank and Ernest" will discuss the topic, "God's Plan for Survival." Many today fear that the human race will eventually be destroyed by nuclear warfare. Granting that this is a possibility, will it become a reality? This is a live question in the minds of many, and the topic, "God's Plan for Survival," should be a timely one. We know that the brethren will want to give it wide publicity. To assist in this special circulars will be available in any quantity desired. Place your order early. All requests should be sent to, The Dawn, East Rutherford, New Jersey.

to us the

SCRIPTURES

clearly teach

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

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

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

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

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

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