

# The Dawn

VOLUME XLIV

NUMBER 3

MARCH 1976

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

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

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

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

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

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

Germany: Tagesanbruch Bibelstudien-Vereinigung, 78 Freiburg i. Br., Sachsenstr. 12.

Italy: Pubblicazione mensile della Associazione Studenti della Bibbia "Aurora," Caselle Postale 447 00100 Roma.

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

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# Highlights of DAWN

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## Liberty and Justice

**“Proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.”—Lev. 25:10**

ONE of the notions Americans have long held dear, and one which was instilled in their hearts and minds from earliest childhood, was that America was a land of liberty and justice for all. Indeed, it was that deeply imbedded longing for liberty and justice that impelled many of our ancestors to leave their homes on the European continent to take up their abode on the strange and often forbidding shores of North America, ultimately to wrest out of the wilderness a great nation.

The citizens of these United States of America are even now celebrating the bicentennial of the birth of that nation. The nation was brought into being with the adoption by the Continental Congress on July 4, 1776, of the Declaration of Independence, which states in glowing words that “all men are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”

Some twenty-three years earlier, this longing for liberty had already been evidenced by the hanging in 1753 of the historic Liberty Bell in what has come to be known as Independence Hall, in Philadelphia. On it were inscribed

those beautiful words from Leviticus 25:10: “Proclaim liberty throughout all the land unto all the inhabitants thereof.” Fittingly, the bell was joyously rung at the adoption of the Declaration of Independence to announce the inauguration of that new regime which, hopefully, would bring greater freedom into men’s lives. In 1835, the bell that was rung to proclaim liberty throughout the land to “all the inhabitants thereof” was cracked—and it remains so to this day.

### **A Weeping “Justice”**

In the year 1863 the Civil War between the states was at its height. One of the principal issues that brought on that dreadful conflict concerned the use of slave labor in parts of the South. Obviously, all the inhabitants of the land, a century after its proclamation, were not enjoying liberty. In that same year (1863) there were installed over the door of the Senate wing, East Portico, of the United States Capitol in Washington, two symbolic statues created by Thomas Crawford. One of these figures, historian Michael Kammen recently wrote, “supports a volume bearing the inscription ‘Justice, Law, Order’ and a pair of scales lie by her right hand. . . . But the face of Justice has in recent years deteriorated, so that her eyes seem both sunken and swollen with tears.”

And just what **is** happening in America these days to liberty, justice, law, and order? A writer in Newsweek magazine says, “America’s system of criminal justice is too swamped to deliver more than the roughest justice.” A former government official says, “What we have is a non-system in which the police don’t catch criminals, the courts don’t try them, and the prisons don’t reform them.”

The principal cause of the chaos in the courts is the astronomical increase of crime in which drugs, poverty, breakdown of morality, abandonment of discipline, disregard for the law by young and old, high and low, unfulfilled aspirations, fear of the future—all play a part. Thus the courts have become hopelessly overloaded, while the often

vile-smelling jails become holding pens for swelling numbers of pitiable wretches, innocent and guilty alike, but all alike tormented.

### **No Time for Justice**

It is reported that New York City alone has a backlog of tens of thousands of cases, and great numbers of prisoners who cannot produce the required bail must languish in miserable confinement for long, indefinite periods of time before their cases come to trial. Conditions in the civil courts are so bad that it can take up to five years to get a judgment in a damage suit. Neither judges, prosecutors, or defense attorneys have time to devote themselves to the proper dispensing of justice.

Serious-minded people, who are disturbed by these conditions, see little promise of relief. British scholar Sir Eric Ashby told a symposium on "The Dilemmas of Modern Man" that "the gyroscope of law which has kept society steady for generations is now wobbling under the influence of the guerrilla, the hijacker, the bomb planter. . . . The dilemma is that never before has so much self-discipline been needed from the public; and at the same time never before has the capacity to enforce discipline been so weak."

One journalist recently wrote, "As masses of people gain more voice and bigger aspirations in all parts of the world, nations trying to keep the course of events on an even keel will become more vulnerable to dissidence and disorder. . . . Today, realization is growing among people in many nations and many walks of life that a major cleanup of values—as well as of physical pollution—will be needed to bring a livable existence to themselves and their children."

### **"Medieval Institutions"**

And what about our jails, to which the courts of justice consign so many forlorn human beings? Daniel Patrick Moynihan has described our prisons as "the last medieval institution in American life."

While the prisons do indeed miserably contain human beings, they do not reform them. Instead, they provide their sorry inmates with opportunities to sharpen their abilities to commit further mischief. Often, individuals enter prison as petty shoplifters and emerge with the talents and dispositions of hardened criminals.

The insanitary conditions and demoralizing practices that generally obtain in these "houses of correction," "reformatories," or penitentiaries are disgusting and deplorable. So indescribably bad are conditions in many prisons that underworld figure Mickey Cohen, who himself had served over ten years for income tax evasion, stated that if he had a son about to be sent to prison, he would probably kill him before he would let that happen.

Recognizing these facts, there have been many serious, scientific, and costly attempts to change conditions in our penal system, with the aim both of alleviating the awful conditions existing in the prisons and of attempting to rehabilitate the inmates into acceptable citizens, with but disappointing results.

### **"Reform Is a Flop"**

Such was the headline of a featured article in *The National Observer* some time back, dealing with the attempted rehabilitation of criminals. "Nothing works," the article stated. "Judges and jailers, cops and robbers, reformers and reactionaries are increasingly coming to the same dismal conclusion after about a century and a half of prison reform in the United States. No matter what we do to fight crime by trying to reform criminals, nothing works."

On this point there is general agreement by many who are closest to the problem. William Saxbe, former Attorney General of the United States, and then top law officer of the nation, said rehabilitation of criminals is a "myth." Norman A. Carlson, head of the Federal prison system, says he doesn't know how to reform prisoners. Sociologist Robert

Martinson, who has analyzed every known rehabilitation experiment, concludes that nothing works.

And as we view the constantly increasing number of crimes being committed, we are forced to agree with the conclusion that "nothing seems to work." The courts are too jammed to dispense justice properly; the overcrowded jails become schools for enhancing the talent for crime, or they break a man's spirit; the reformatories do not reform, the schools for correction do not correct.

The only solution that suggests itself to the baffled authorities is to spend more money to construct more jails to deprive more human beings of their liberty in order to try to protect the law-abiding citizenry from the criminal element. And since this doesn't seem to be working, increasing numbers of fearful citizens are converting their homes into miniature fortresses, while they wonder, "When and where will it all end?"

Truly, the conditions we see developing in the world about us are deplorable; but whereas to the world they are distressing, yet to the Lord's people they are as a beacon of hope, for they are signs that the end of "this present evil world" and the establishment of Christ's long-promised kingdom are near.

### **The Ray of Hope**

The Apostle Paul writes in his second letter to Timothy, "In the last days there will come times of stress. For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God." (II Tim. 3:1-4 RSV) How thoroughly and vividly the Apostle Paul describes the evils that would motivate men in the last days of this evil world!

Our Lord had much the same to say about the conditions that would exist in the earth just prior to the establishment of

the kingdom. When his disciples asked him, "What shall be the sign of thy coming [parousia, presence], and of the end of the world [aion, age]?" he said, among other things, that at that time "iniquity shall abound." (Matt. 24:12) The Greek word here translated "iniquity" is *anomia*, and means **violation of law**, or lawlessness. It is so translated in the New English Bible, and the Emphatic Diaglott renders it lawlessness, or vice.

Seemingly, these evil conditions will become so terrible that they will reach a climax in a great time of trouble, for in further describing the events that would mark the end of the age, Jesus said, "Then [at that time] shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24:21

### **"When Ye See These Things"**

Then Jesus connects these events to the coming of the kingdom, for he says, "When ye shall see all these things, know that it is near, even at the doors." (Matt. 24:33) In order that there should be no doubt as to what it is that is near, Luke's record of Jesus' statement reads, "When ye see these things come to pass, know ye that the **kingdom of God** is nigh at hand." (Luke 21:31) This is the kingdom for which all God-loving people have been praying since Jesus' first advent: "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

And what a truly glorious time that will be for all the world! The first order of business for the rulers of that kingdom will be to call forth the prisoners who are held in the chains of sin and death. It will be the joyous privilege of Christ and his faithful followers "to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isa. 42:7) This program will include all who have ever gone down into the grave, both of the just and the unjust. (Acts 24:15) The Apostle Paul tells us that Jesus Christ "gave himself a ransom for **all**," and that God "will have **all** men to be saved

[brought forth from the grave], and to come unto the knowledge of the truth.”—I Tim. 2:4-6

The whole purpose of bringing mankind forth from the grave and giving them “the knowledge of the truth” is to restore man to that perfection from which he fell in the person of father Adam; to bring Adam and his progeny into harmony with the righteous laws of Christ’s kingdom and back to fellowship with his loving Creator; and to give him the opportunity of gaining everlasting life on a perfect earth. This is the Heavenly Father’s own, specially planned reformation program on behalf of fallen man. The inspired Apostle Peter speaks of this as “the times of restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began.”—Acts 3:21

### **Justice Laid to the Line**

In that day justice will be dealt out with a loving hand, for the Chief Judge will be our reigning Lord and Savior, Jesus Christ. For “[God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” (Acts 17:31) And there will be no miscarriage of justice in that day, no wrongly depriving a man of his liberty; for the Lord says, “Judgment also will I lay to the line, and righteousness to the plummet.”—Isa. 28:17

Associated with Jesus in judging the world in those times of man’s restitution, in that time of Christ’s kingdom, will be the church. Jesus said to the faithful overcomers of this present age, “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. 3:21) And Paul had earlier said, “Do ye not know that the saints shall judge the world?”—I Cor. 6:2

These new rulers of the world will be sympathetic judges. Like many of the world, both our Lord and his followers have

suffered. They know firsthand the trials, the temptations, the inequities, and the sorrows that the world has suffered. But while these judges will be loving, patient, and just, yet strict obedience to the laws of the righteous kingdom will be required of the people if they would gain the proffered prize of everlasting life. During those times of restitution the Apostle Peter says “that every soul, which will not hear [obey] that prophet, shall be destroyed from among the people.”—Acts 3:23

And there will be plenty of time to render just verdicts; there will be no overloaded court dockets and hasty trials; for these times of restitution, this glorious kingdom reign of Christ and the church for the uplifting of the world of mankind, will last for a thousand years. This will be the greatest rehabilitation program for fallen human beings ever to have been devised. And it will succeed, and it will have everlasting results. For it is the one that was planned by God himself and promised through the mouth of his holy prophets since the world began.

At its glorious completion, all mankind will be forever freed from the chains of sin and death. Every man shall return unto his possession—unto all that was lost in father Adam. All will be free to love and worship their wise and gracious Heavenly Father and his loving Son, our Lord, who died on their behalf. They will be free to love their neighbors as themselves.

Then justice and love and righteousness will dwell in every heart, and control every thought and word and deed. Then will true and perfect liberty be proclaimed and enjoyed throughout all the land unto all the inhabitants thereof! For it will be the promised time of jubilee!

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**“As truly as I live, all the earth shall be filled with the glory of the Lord.”—Numbers 14:21**

# **Christian Life and Doctrine**

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## **“Thy Kingdom Come. Thy Will Be Done.”**

**“Thy faithfulness is unto all generations: Thou hast established the earth, and it abideth.”—Ps. 119:90**

**“One generation passeth away, and another generation cometh: but the earth abideth forever.”—Eccl. 1:4**

**“Heaven and earth shall pass away, but My words shall not pass away.”—Matt. 24:35**

**“My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.”—Zeph. 3:8,9**

THE record of history is replete with prophecies by well-meaning but mistaken prophets of doom foretelling the dire destruction of the planet Earth, but the destruction so often foretold and placed at various times to happen has never come.

In A.D. 1,000 the expectation of the earth's destruction was held by millions in Christendom. In later days, William Miller believed that 1843 would see the burning of the earth. In 1910, Halley's Comet was supposed to accomplish the dread event.

The fact that all these were mistaken predictions is clear. History is the true interpreter of prophecy. As dates come and go and the earth continues to abide, revisions are necessary, based upon a closer study of the Word of God. And this study has convinced many that the tradition foretelling the end of the earth is not supported by a true understanding of the Word of God.

A key text to the Bible's meaning on this subject is found in II Peter 3:6. Peter, discussing the conditions at the time of the Flood of Noah's day, says, "Whereby the world that then was, being overflowed with water, perished." The earth that existed before the Deluge is the same earth upon which we now live. It did not perish; it was not destroyed. But the order of society that existed then came to an end. To understand how that evil world before the Flood was destroyed, to be followed by another social order which has persisted until today, is to understand what the Bible means when it refers to our present social order, "heavens and earth," both spiritual and material, passing away in a great trouble that will end this epoch of time and give place to a "new heavens and a new earth, wherein dwelleth righteousness."—II Pet. 3:13

When we think of the new order of society that will exist upon this earth, when the greed of today gives place to God's will being done in earth as it is in heaven, we will be glad for the passing of this old order, to give place to a new and better order, even the kingdom of God, soon to be established.

The Bible speaks of three worlds, two of which pass away. The first is the world which existed before the Flood of Noah's day, and is spoken of as "the world that then was." It has already passed away. Another world spoken of in the Bible is the order of society which has existed from Noah's day until now. The Apostle Paul speaks of our society as "this present evil world," and refers to Satan as being "the god of this world."—Gal. 1:4; II Cor. 4:4 This "world" also will pass away, and then, after the church of God has been chosen from among men and glorified, there shall be a new order of society established in the earth in fulfilment of our prayer that God's will be done in earth, as it is in heaven. This new world is described very beautifully as one "wherein dwelleth righteousness." It is the world of Christ's reign on earth, which will finally result in the fulfilment of our Master's words in his sermon on the mount, "Blessed are the meek: for they shall inherit the earth." (Matt. 5:5) For the promise is, "The earth abideth forever."—Eccl. 1:4

# Bible Study

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LESSON FOR MARCH 7

## The Total Commitment of Jesus

**MEMORY SELECTION:** "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:28

**SELECTED SCRIPTURE:** Matthew 19:1 through 21:5

THE context of this week's memory selection is found in Matthew's Gospel, chapter 20, verses 20 through 28. The same account is also found in Mark 10:35-45, differing only in that the sons of Zebedee, James and John themselves, instead of their mother, make the request that they might be given positions of authority and honor in the kingdom of Christ. This is the meaning of one sitting on the right side and the other sitting on the left side of our Lord in that kingdom of glory.

Jesus, however, put them to the test in his reply when he said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (20:22) Our Lord of course realized that to do the will of the Heavenly Father and to receive a position of glory, honor, and immortality

in the kingdom would require obedience under adverse conditions. His reference to the "cup" is therefore indicative of trials and suffering. The cup also represents the participation that is made possible by a full consecration of one's life as part of the body of Christ. The Apostle Paul, commenting on this point, says, "The cup . . . which we bless, is it not the communion of the blood of Christ?" (I Cor. 10:16) From this passage we learn that there is a common union, or common participation, in the death of Christ during the present Gospel Age, and that in due time, if we are faithful, we shall also participate in the glory that is to follow. We see, too, that only those who faithfully suffer and die are counted to have made a total commitment of their lives to follow their Master Jesus, even as Jesus, in turn, made a

total commitment of his life to do the will of his Heavenly Father.

Jesus further implied a test when he spoke of the baptism that he was baptized with, knowing, of course, that that baptism was one of suffering and denial, and death. Paul explained to the brethren at Rome (Rom. 6:3-6) "that so many of us as were baptized into Jesus Christ were baptized into his death." He then goes on to explain further that "therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together [united] in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

This "baptism of death" was indeed the total commitment of all that our Lord Jesus possessed, including his right to live as a perfect human being.

Those who have responded to the Father's call during this age have accepted the privilege of suffering and dying as joint-

heirs with his Son. If they are faithful to their covenant they will also live and reign with him in that glorious kingdom of the future. It is in that future thousand-year kingdom that they, together with Jesus, will share in bringing life-giving blessings to all the families of the earth—including those who now still wait in their graves.

Let us not, however, overlook the fact that it will require total commitment on our part to be faithful. Jesus' admonition was (Matt. 20:26-27), that "whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Our Lord therefore puts a premium on humility, as well as stressing the necessity of complete submission to the Father's will. Serving the needs of others by assisting them in the narrow way and encouraging them to greater faithfulness is one of the privileges that the child of God may enjoy. Indeed, is this not what our Lord did? For he told us that he came not to be ministered unto, but to serve others and to minister to their needs and to give his life as a ransom for the whole world of mankind, who are powerless to help themselves. That is the meaning of the total commitment of Jesus' life. □

## The Need for Repentance

**MEMORY SELECTION:** "Repent ye: for the kingdom of heaven is at hand."—Matthew 3:2

**SELECTED SCRIPTURE:** Matthew 21:6 through 22:14

OUR memory selection records the proclamation of John the Baptist that repentance was in order, and that the kingdom of God was at hand. The Jews had long awaited fulfillment of the promises of the Hebrew Scriptures that one day their Messiah would appear, and now the time had come.

From the Old Testament writings we learn that God had promised that he would provide mankind with a Redeemer and that he would, in due time, cause to be established a kingdom to rescue his human creation from sin and death. Abraham had been promised that this Redeemer and the subsequent blessings to all of the families of the earth would come from his posterity. The Israelites therefore had been watching and waiting, not fully understanding the full significance of this promise concerning Abraham's Seed.

The Prophet Isaiah had long ago foretold the message of John the Baptist, when he said,

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isa. 40:3) And John had the privilege of announcing our Lord Jesus as "the Lamb of God, which taketh away the sin of the world," (John 1:29) and of proclaiming the coming kingdom. What a privilege indeed!

John's mission was to tell the Israelites that Jesus, their Messiah, had come, and that they should begin to prepare themselves for a place in his kingdom—not as a nation, however, but as individuals, for the bride of Christ was to be composed of those who had made a careful search of their hearts as to whether or not they were violating any of God's laws.

If, after carefully searching their hearts, they found themselves to be in conflict with the laws of truth and righteousness, they were to repent of their wrongdoings, turn from sin, and symbolize their new attitude in

the presence of witnesses by a baptism which represented their turning from sin.

And many did come to John to be baptized of him and to confess their sins, even as the Scriptures point out. (Matt. 3:5,6) Others, however, including the Pharisees and Sadducees, were quickly and boldly informed that as the natural descendants of Abraham they would not find a place in the kingdom unless they brought forth fruits suitable for repentance.—Matt. 3:7-9

Then, in pictorial language, John proceeded to explain that the testing time for the Israelites had indeed arrived, and only those individuals who bore fruit in their lives were to be recognized as having a part in the kingdom. Those who did not respond to the call for repentance would suffer the consequences and share in the destruction of the nation that would surely come. John's figurative description of the trees being hewn down and cast into the fire is an apt illustration, in a prophetic sense, of the great time of trouble and distress that came upon the Jewish nation after their rejection of Messiah.—Matt. 3:10

But John was careful to point out that his work and call to repentance was only a prepara-

tory work for our Lord Jesus, whom he baptized in the river Jordan. For he said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire." (Matt. 3:11) Those who would receive of Jesus' baptism of the Holy Spirit and remission of sins would become the faithful Israelites indeed—the footstep followers of Messiah. The nation as a whole, including those individuals who did not bear fruit unto repentance, was to pass through the fire period of trouble.

When we think upon the character of John the Baptist and the work which he was commissioned to do, we cannot help but marvel at God's providences toward him and toward the whole human family who had fallen into sin and death, and were, therefore, unable to help themselves out of their condition. In God's progressive plan for the eventual recovery of his earthly creation, John was used in a very special way. We are glad for his ministry and the depth of faith which he manifested. Each of us who is living now in the closing years of this dispensation may learn a valuable lesson from that faith.

## An Indictment of Hypocrisy

**MEMORY SELECTION:** "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Matthew 23:23

**SELECTED SCRIPTURE:** Matthew 22:15 through 23:39

OUR text and the entire 23rd chapter of Matthew is concerned with Jesus' reproof of the scribes and Pharisees. Our Lord condemned the hypocrisy of these guardians and teachers of the Law. The Pharisees, whose name signifies "a separated people," were the orthodox body of Jews, yet they were denounced for their wrongdoing. There is an important lesson for us in all of this.

Hypocrisy is a strong term, but Jesus had the ability to read the heart, and in doing so he took the opportunity (vss. 1-12) to set forth several points that should characterize the lives of his disciples. He does this by stating what they were not to be; that is, they were not to be like the scribes and the Pharisees, who were hypocrites. Instead, he pointed out, they were to be humble, not caring to be called Rabbi, or Master, or doing works to be seen of men. Jesus also said, "And whoso-

ever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (vs. 12) And there is a lesson in this admonition that is pertinent to all the Lord's people who are attempting to walk as new creatures in Christ Jesus in the present closing years of the Gospel Age harvest.

Outwardly the scribes and Pharisees appeared holy and clean, while inwardly they did not possess the proper heart condition that would have been pleasing to God. They practiced the Jewish ceremonies and kept the outward formality of their religion, while harboring spiritual wickedness in their hearts. Therefore Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and

platter, that the outside of them may be clean also." (vss. 25, 26) Our Lord's admonition may be applied to all those who come into heart harmony with his message and spirit, for they are made clean by it to the degree that they are obedient to it. Those who are pure in heart will, according to their intentions, attempt to be clean in everything they do in their lives.

The name Pharisee has come to be synonymous in meaning and in use with the word hypocrite, and for good reason. We do not, of course, have authority to judge these people, or any others, at the present time; however, the words of our Lord Jesus stand as the basis of our lesson in this important matter. We, as the Lord's people, do not want to harbor secret faults but want to use our opportunities to cleanse ourselves from all unrighteousness. We remember our Lord's admonition in verses 27 and 28.

It is suggested that the cause of the Pharisees' failure to keep their hearts pure was a high degree of overconfidence. Confidence is a virtue when it is based on a reliance upon God and his Word. But when it is based on pride and self-assurance it is not good, and that was the downfall of the Pharisees. They had pride in

themselves and in their own ability and wisdom, and in their own power and righteousness. They were of those, as the scripture points out (Luke 18:9), who "trusted in themselves that they were righteous, and despised others." They had pride also in their relationship with Abraham, saying, "We be of Abraham's seed, and were never in bondage to any man." (John 8:33) And they trusted in their knowledge of religious matters, saying, "How knoweth this man letters, having never learned?" (John 7:15) Overconfidence and pride are an abomination in the eyes of God, and Jesus did not hesitate to tell the Pharisees about it.

The woe to the Pharisees was that they missed the great blessing and invitation to become a part of Christ's future millennial kingdom. The promises were that Israel could occupy the dominant position in that spiritual kingdom; but because of hypocrisy and hardness of heart, it was taken from them as a nation and opened up to the Gentiles. Had they been Israelites indeed, the complete seed of Christ could have come from them. The Pharisees, among the most favored of the Jews, lost a place in that spiritual kingdom, not appreciating what they had lost. □

## Preparation for the Lord's Return

**MEMORY SELECTION:** "Watch therefore: for ye know not what hour your Lord doth come."—Matthew 24:42

**SELECTED SCRIPTURE:** Matthew 24

A MORE correct translation of the memory selection for this week's Bible lesson reads as follows, from the Emphatic Diaglott: "Watch, therefore, Because, you do not know at what Day your Master will come."

We believe that our Lord Jesus is now present and that we are living in the day of preparation for the establishment of his future millennial kingdom. As children of the day we are not in darkness, as the rest of the world of mankind is, concerning the great change of dispensation that is before us. As children of light we watch the events that are occurring around us and are enlightened by the Word of God concerning those things.

The lamp of truth has guided the Lord's footstep followers all through the Gospel Age and into the harvest of that age. There has been a nighttime of sin and death, and many of the Lord's people have suffered violence at the hands of their accusers. However, they have not been disturbed as others, while they

continued to go forward in the narrow way. The watchers recognized the time of their visitation and rejoiced at the truth which was then made available, believing that they were very close to the time when our Lord would set up his kingdom. It was a time of enlightenment and rich blessings to the child of God.

Some, however, have become impatient at the delay in the establishment of that glorious kingdom of righteousness. Although he is present, the due time for the blessings to flow to the world of mankind has not yet come. There is watching and waiting even as the apostle explains: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption [sonship], to wit, the redemption of our body."—Rom. 8:22, 23

From this passage we learn that the whole world of mankind

is waiting for the completion of the bride of Christ. Then, when the members of that bride have been found faithful even unto death, the time for blessing the world will just be starting. The waiting time is not easy, and each one of us would gladly see the end of the present time of death and suffering for the human race. But we must be patient and recognize that time is an all-important factor in the plan of God for the recovery of his creation.

The background scriptures in the 24th chapter of Matthew indicate to the watching Bible student when our Lord is to be present. For his disciples asked him that very question when they "came unto him privately, saying, when shall these things be? and what shall be the sign of thy coming [presence] and of the end of the world [age]?" (Matt. 24:3) He then preceeded to outline some of the conditions that would come upon the world at that time. He told the disciples that many would come in his name to deceive the child of God, and that there would be wars and trouble throughout the earth. There would be famines, and pestilences, and earthquakes in many places—but that this would be only the beginning of sorrows. Further, our Lord explained that the time

of his second presence would be accompanied by persecutions and betrayal, but that the glorious message of the kingdom would be preached worldwide.

There is much symbolic language associated with our Lord's words concerning the need to renew one's faith and consecration. We are admonished to leave the world and what it has to offer in the way of material goods, and to devote our time to the development of truth and righteousness in our characters. We should not be content with the milk of the Word alone, but should study the prophecies and the Lord's instructions so that we may be overcomers and make our calling and election sure. The time is short, and there is much work to be done.

We are assured that the days of tribulation will be shortened, and that in the final analysis God will show that he has had control of events for the best interests of his people. This age shall not pass away until all things spoken of shall be fulfilled. We are living in that great time when our Lord shall shortly reveal himself to the world. We rejoice in the prospect that, if faithful, we will have the privilege of being associated with him in that kingdom. □

# **Christian Life and Doctrine**

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## **Reasoning Together**

**“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”— Isaiah 1:18**

MAN is a sinner! “There is none righteous, no not one,” declares the prophet. (Ps. 14:1-3; 53:1-3; Rom. 3:10-12) The modern trend of thought is away from this scriptural viewpoint. The newest theory is that human conduct is right or wrong only as we compare it with standards that have previously been established. The claim is that one human being has as much right to set a standard as another, and that no one need be “conscience-stricken” simply because of nonconformity to a standard which another has set for him. This is a sort of moral anarchy, a state of society in which every individual does as he pleases. In other words, this modern viewpoint means that there is no such thing as sin in the biblical meaning of that term.

This ultramodern viewpoint is unbelievably ridiculous. A man who drinks a quart of rum and wakes up the next morning with an unbearable headache may not have committed a “sin,” as he considers the matter in his mind, but his stomach and head do not agree. Together they shout at him that he has violated a law by which the human organism is kept functioning in an orderly manner. The modernist may call this the law of nature, but he should not forget that someone established that law; and whether or not he knows who it was, he realizes that his head protests in pain when he violates that law.

Some may try to convince themselves that human behavior is only relative and that there is no real sin; but you cannot tell a sane person that torturing human beings in concentration camps is not wrong; nor will very many people believe that slaughtering millions of innocent men and women, as is done in modern warfare, is a moral virtue. And it would not be difficult to cite many illustrations of inhuman conduct which the vast majority of people would at once acknowledge to be wrong. In the broad sense, it will be conceded, we believe, that all conduct which contributes to the unhappiness of innocent victims is wrong.

One of God's commandments stated, "Thou shalt not covet." When one covets that which belongs to another to the point that he will endeavor by foul means to wrest it from him, that is wrong. It is wrong in the eyes of all decent people, and it is wrong because it is a violation of God's law. It is sin!

The reason these more flagrant violations of the laws of decency are acknowledged to be wrong even according to imperfect human standards—as they are also declared by God to be sin—is that man was created in the image of God, and to the extent he retains some of that image he reasons to the same end. A little less conceit on the part of modernists and a little more reverence for authority higher than their own egotism should help them to see the possibility that the violation of other laws referred to in the Bible is also wrong.

The Apostle Paul wrote that death has passed upon all, because "all have sinned." (Rom. 5:12) The downward course of sin began with Adam. It was the violation of an arbitrary law of the Creator which constituted his original sin. The narrative is too brief for us to know the details involved in that sin. All we know is that Adam willfully violated a law, under which he was placed by his Maker, and that he reaped the penalty for that sin, which was death.

But as we come down the line from Adam, the wrongdoing of the race becomes apparent. Selfishness is the one word

which summarizes the intent of it all. The jungle law of the stronger animals feeding upon the weaker, or the “dog-eat-dog” policy, has been the basis of practically all human behavior since the world began. This evil motive has manifested itself in all forms of injustice, unfair practices, graft, murder, and war.

All of this is in general recognized as sin, and certainly the Scriptures are therefore true in declaring that “all have sinned and come short of the glory of God.” (Rom. 3:23) Not all have been willful planners and perpetrators of sin; but from the vortex of selfishness which moves a dying world along from one form of wrongdoing to another, none are able wholly to escape. That is why the apostle explains that all have become sinners because Adam sinned. We have been shapen in iniquity, and in sin did our mothers conceive us, declared the prophet.—Ps. 51:5

### **Punishment for Sin**

Another universally recognized principle of right is that all who violate established laws should be punished. In this again we see evidence of the image of God directing the process of human reasoning, for this principle is of divine origin. The Creator was the first to declare that there is a penalty attached to wrongdoing. This manifests itself in the laws of nature, in that when these laws are violated calamitous results automatically follow.

Adam and Eve might have died simply because they violated a law of God, even if they had not been told about it in advance. But because God told them not to partake of a certain tree in the midst of the Garden and warned that if they did so they would die, it made them realize—and should also teach us—that the laws of God cannot be flouted with impunity; that there is a penalty for sin, the ultimate end of which is death.

Yes, since the days of Eden, man has been a sinner, and the penalty for sin has been falling upon each generation as it has

started upon its brief span of condemned life. From the cradle to the grave each individual of the fallen race has lived, as it were, under the shadow of the gallows, knowing that there would be no reprieve, hence no escape from the sure fate of death.

This grim reality of a dying world has been tragic enough in itself, but to plague the people still more there have been invented those nocturnal hallucinations of a terrible abyss of the "damned," in which, it was claimed, nearly all would find themselves after they were supposed to have died. Thank God that this part of it is not true, that the Scriptures have stated the whole truth on the subject when they declare that the "wages of sin is death."—Rom. 6:23

Instead of hinting that "wages" more severe than death is the punishment for sin, the Scriptures assure us that a way of escape, even from this penalty, has been provided. The apostle declares that "the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) The Scriptures also declare, "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) If we ask how this could be, the Scriptures answer that "Christ died for our sins."—I Cor. 15:3

It is well that at this point we accept God's invitation to reason with him. He says, "Though your sins be as scarlet, they shall be as white as snow." (Isa. 1:18) We have already acknowledged that punishment of wrongdoers is just. We have also agreed that the Creator has the right to demand obedience to his laws and to punish the disobedient. But the divine wages of sin is death. When that penalty is paid, the sinner is unable to do more. A man can pay a fine of five dollars and then be free. But when the fine of death is paid, there can be no freedom; for death takes all, even life itself.—Eccles. 9:5, 10

So here is where the love of God enters into his design to guarantee that his original purpose in the creation of man shall not be in vain; that the ultimate destiny which he

planned for his human creatures shall not be frustrated or annulled—not even by man’s own sin. It was just and right that God inflict the penalty of death upon a disobedient race, but the rightness of this enhances our appreciation of his mercy when we realize that it was he who “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish [forever], but have everlasting life.”  
—John 3:16

### **The Law of Sacrifice**

In simple language the Bible tells us that Jesus, whom God sent to redeem the world, died for the people. Blind modernism would have us believe that the thought of one dying for another is repugnant, revolting, and that the idea harks back to ancient superstitions regarding the demands of heathen deities, or of what they slightly call the “tribal god of the Hebrews.” Let us not be misled by this false and immature reasoning of the modernists. They seem to forget, and perhaps would like us to forget, that the highest form of nobility and bravery known and honored by men is that of one person dying to save another.

We laud and honor this bravery whenever and wherever we see it manifested. Soldiers who die for their country are considered heroes. Those who in any way sacrifice their lives in order that others may live or enjoy life more abundantly are properly considered the greatest benefactors of mankind. In this we see another reflection of the image of God with which the human creation was endued. When we properly appraise the virtue of sacrifice, we are simply reflecting the image of God in our thoughts and viewpoint. We naturally honor sacrifice and label it heroism because God is the Author of this worthy principle.

When we recognize this, the biblical plan of atonement for sin by means of sacrifice is seen to be both beautiful and understandable, and just and loving as well. Some would have us believe that the thought of sacrifice for sin originated with the heathen and was borrowed from them by Hebrew

writers and then carried over into Christianity. But this is wrong. To whatever extent the heathen incorporate the idea of sacrifice into their religious rites—even though their conceptions are miserably crude—it is because they found the principle of sacrifice manifested in the writings of the prophets.

The earliest record of sacrifice is the narrative of Genesis concerning the offerings brought to the Lord by Cain and Abel. Without understanding what was involved, one might wonder why God accepted Abel's offering and rejected Cain's. But God had a reason for this. When he sentenced our first parents to death, he said to Satan that the "seed" of the woman would bruise the "serpent's" head. (Gen. 3:15) In the light of subsequent revelations of the divine plan for human restoration, this vague statement is seen to be a promise that the penalty for sin would one day be remitted.

God also reveals later in his Word that there can be no remission of sin without the sacrifice of life, symbolized by the shedding of blood. So in the acceptance of Abel's flesh and blood offering, God was pointing forward to a time when, through the sacrifice of a "lamb" which he would provide, man would be permitted to return to his lost estate—his sins of scarlet being made white as snow.

This thought is again brought to our attention in God's dealings with Abraham. To Abraham God made the promise that through his seed all the families of the earth would be blessed. Many of the families of the earth were already dead when this promise was made. Millions have died since. To bless these it is necessary that they be restored to life. Having died because they were sinners, the promise of their restoration implies that their sins are to be remitted; so in connection with this promise God again illustrates his purpose to provide for the remission of sin through the sacrifice of his Son.

This was done in a very unique fashion. Abraham was asked to offer his son Isaac in sacrifice. Having great faith in

God's wisdom in asking him to do this and also in God's power and willingness even to raise Isaac from the dead, Abraham proceeded to obey the divine command. Agreeing to the plan for sacrifice, Isaac was stretched upon the altar ready to be slain when an angel of God intervened, and a ram was provided as a substitute.—Gen. 22:13

In this we have a beautiful picture of the fact that before the destiny of the human race intended by the Creator is realized through restoration to life, a loving father was voluntarily to give up his son in sacrifice, as Abraham demonstrated his willingness to do with respect to Isaac. In the actual working out of the divine plan this is seen to be the Heavenly Father, the Creator and Fountain of all life.

Centuries later the descendants of Abraham were held in slavery in Egypt, and through Moses God wrought a miraculous deliverance for them. In connection with this there was the sacrifice of a lamb—the passover lamb. This also pointed forward to a still greater deliverance—a liberation from slavery to sin and death—and reminds us again that this release will be possible because of a sacrifice—the sacrifice of “the Lamb of God, which taketh away the sin of the world.”—John 1:29

Throughout the Old Testament Scriptures the promise of a coming Messiah and Deliverer is often repeated. The Israelites looked forward to the coming of this foretold King, this Ruler who would exalt their nation to chief place among the nations and dispense to all people the blessings of peace and life which God had promised. Jesus came in fulfillment of these promises, but the expectations of the Jews were not immediately realized, because they had failed to note the condition upon which their long-looked-for King would be exalted as the blesser of all nations—the condition of sacrifice.

He came to be the King of kings, but first he must be “the Lamb of God,” who would be offered in sacrifice to take away the sin of the world. The only way to bless those who are dead

is to restore them to life. The race is dying because of sin, death being the wages of unrighteousness. If they are to be restored, those wages must be paid by another, and by one who was not under similar condemnation. In the divine plan, Jesus was this One who died, first for Adam and, through Adam, for the entire human race. He gave his life that we, his followers, and all the world, might live.

And so, in the symbolism of the Scriptures, we are told that though our sins be as scarlet they can be as white as snow. This is one of God's ways of telling us that the wrongdoing of our first parents, and the continued sin and selfishness of their offspring, have not thwarted his purpose in the creation of man. In the divine economy the sin which has slain the race has provided an opportunity for divine love to manifest itself through sacrifice, which makes it possible for the guilty to be made free from death through a resurrection of the dead.

And how understandable and practical is this arrangement when viewed in the light of reason! With this viewpoint in mind we can read the Genesis record of the creation and fall of man and realize that only temporarily is the human race deprived of the life-giving tree of Eden. In that arrangement we can see a miniature of the Creator's design for an earth full of perfect human beings, living peacefully and happily forever.

And there has been real value in the experiences of suffering and death through which the race has passed. When awakened from death and given the opportunity to obey divine law, each member of the human family will be able to choose more intelligently the course he will take, because he will be able to contrast the advantages accruing from obedience with the great loss from disobedience.

Reason tells us that no other plan than the one outlined in the Scriptures can possibly save the human race from ultimate suicide. And no one but the Creator could carry out such a plan, for the reason that its completion calls for an awakening of the dead. The exercise of power necessary to

accomplish this is no obstacle to God. Nuclear energy is but a slight indication of God's knowledge and use of power. So when we read the Scriptures we must realize that the One who caused to be recorded the wonderful promises we find therein is abundantly able to fulfill them, and will fulfill them in his own due time. We can be assured, therefore, that the destiny of man to live forever as king of earth is yet to become an accomplished fact; for God created not the earth in vain but formed it to be inhabited, as declared by the inspired prophet.—Isaiah 45:18

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### **Sympathy for All Men**

“All have sinned, and come short of the glory of God.”—Romans 3:23

God has no sympathy with sin, but he has so much sympathy for sinners that he has provided his well beloved Son to redeem and uplift the sinner. He has set apart a thousand years for this work of human uplift. We note injustice: we ought to note it. We are to “judge nothing before the time.” We see acts committed that shock our moral sense. We are to say to ourselves, “I believe that act to be criminal; but it is not for me to settle with that wrongdoer. God knows to what extent the individual is responsible; I do not. It is my duty as far as possible to view him from the standpoint of sympathy. It is my duty to assist him, if it is in my power, if I have a proper opportunity—to help him out of his wrong views into right views. But even in this I am to be ‘wise as a serpent, harmless as a dove.’ The conduct is wrong, but I cannot know how wrong the individual may be.” So love looks out and sees that the whole world is in much difficulty through the fall. And love says, be gentle toward all, be meek, be forbearing. We are ever to remember that we are in a world of sin, pain, sickness, death.

# **Christian Life and Doctrine**

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## **The Close-Girding Sin**

IN HEBREWS 12:1 we read of laying aside “the sin which doth so easily beset us,” that we may “run with patience the race that is set before us.” We note that the clause “the sin which doth so easily beset us” is rendered by Moffatt, “strip off sin with its clinging folds”; by Weymouth, “the sin that so readily entangles our feet”; by the Twentieth Century, “the sin that clings about us”; and by the Diaglott, “the close-girding sin.” These renderings are all very good and express in different words the same thought.

The words “easily beset” do not occur elsewhere in the New Testament, and properly mean, according to Dr. Strong, “well standing around.” Grotius, Crellius, Kype, and others say that this implies the thought of “the sin which especially winds about us and hinders our course,” with allusion to the long Oriental garments. This would seem to mean that the runner would be careful not to be hindered with a garment that would be apt to entangle him in his efforts to win the prize. This evidently was the thought in the mind of the apostle when he wrote, “Laying aside every encumbrance, and the close-girding sin, [we] should run with patience the course marked out for us.”—Diaglott

### **“An Evil Heart of Unbelief”**

The experiences of fleshly Israel were typical of the experiences of spiritual Israel, as the Apostle Paul notes: “But these things occurred to them typically and were written for our admonition, on whom the ends of the ages have come.”—I Cor. 10:11, Diaglott

The word "unbelief" (see Hebrews 3:12) is used to qualify the word "heart," a mode of speech that is quite common to the New Testament. An unbelieving heart was the cause of Israel's apostasy—and the cause of their ruin may well be heeded by the Christian. The root of their evil was a lack of confidence in God, and that is what is meant by a heart of unbelief. How often we lose sight of God and forget that he is omnipotent, that the exercise of his powers is unlimited—infinite. Note the words of the psalmist: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell [the grave], behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me."—Ps. 139:7-11

Even when "darkness shall cover the earth, and gross darkness the people," the Lord is present with his people to comfort and cheer them. Surely we can rely on these words. And how these words should instill confidence in every heart! But alas, they do not! We are apt to feel discouraged when trouble visits us. Let us examine some of the experiences of Israel and see if we can draw a lesson from them. We note the attitude of Israel with respect to God's care for them in their experience in crossing the Red Sea:

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou in thy mercy hast led forth thy people which thou hast redeemed: thou hast guided them in thy strength unto thy holy

habitation. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.”—Exod. 15:1,2, 6,11,13,17

Words could not express the thanks which they felt belonged to the mighty and loving God who had so marvelously delivered them from what they had thought was sure disaster. But now notice the change:

“And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return to Egypt? And they said one to another, Let us make a captain, and let us return into Egypt.”—Num. 14:1-4

Why this sudden change? Why had they so soon lost confidence in God? Let us note the forerunner of this state of mind in the following narration: “And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I GIVE unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.” (Num. 13:1,2) Why did they need to send spies when God had told them he would “give” them the land? Faith never sends out spies when God makes a promise. But God knew what was in their minds and hearts.

For some time they had been discontented, and the old longing for the flesh pots of Egypt was very strong. We continue to read: “And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.”—Exod. 16:1

(Continued on page 38)

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Goodland KLOE 730 7:45 a.m.

### KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.  
Louisville WHAS 10:30 a.m.  
Winchester WWKY 1380 10:30 a.m.

### MICHIGAN

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

### MINNESOTA

Minneapolis WLOL 8:15 a.m.

### MISSOURI

Farmington KREI 800 9:00 a.m.

### MONTANA

Baker KFLN 960 8:00 a.m.  
Great Falls KEIN 1310 8:06 a.m.  
Kalispell KGEZ 9:30 p.m.  
Miles City KATL 1340 10:15 a.m.

### NEW JERSEY

Salem WJIC 1510 9:45 a.m.

### NEW YORK

Buffalo-Niagara Falls  
WHLN 1270 12:00 noon  
Mineola WTHE Sat.  
Rochester WBBF 950 8:15 a.m.

### NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

### OHIO

Zanesville WHIZ 1240 6:40 a.m.

### OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

## SPANISH RADIO BROADCASTS

### TEXAS

San Antonio KUKA 1250

### ARIZONA

Tucson KXEW 1600 k.c. 8:30 a.m.

### URUGUAY

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

### MEXICO

Mazatlan XEACE 9:00 a.m.

# Radio Broadcast Schedule

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## OREGON

Portland KLIQ 1290 9:30 a.m.

## PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Pittsburgh WARO 540 12:00 noon

Pottstown WPAZ 1370 12:45 p.m.

## PUERTO RICO

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

## SOUTH CAROLINA

Hemingway WKYB

## TEXAS

Hamilton KCLW 10:00 a.m.

Lubbock KDAV 580 9:45 a.m.

Pleasanton KBOP 1380 7:30 a.m.

Shamrock KBYP 1580 10:15 a.m.

## VIRGINIA

Richmond WIKI 7:45 a.m.

## WASHINGTON

Bellingham KPUG 1170 9:15 a.m.

Seattle KAYO 1150 7:15 a.m.

Spokane KUDY 1280 9:30 a.m.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 7:15 a.m.

## WISCONSIN

Milwaukee WEMP 8:45 a.m.

Neillsville WCCN 1370 9:15 a.m.

## WYOMING

Sheridan KWYO 1410 12:00 noon

## CANADA

Camrose, Alta. CFCW

Vancouver, B.C. CJJC 10:30 a.m.

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

Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Deer Lake, Nfld. CFDL-FM

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

Port aux Basques, Nfld.

CFGN 910 10:30 a.m.

St. Andrews, Nfld. CFCV-FM

St. Anthony, Nfld. CFNN-FM

Stephenville, Nfld. CFSX

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

St. Thomas, Ont.

CHLO 1570 10:45 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask.

CKBI 900 9:15 a.m.

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

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

## AUSTRALIA

Geelong 3GL 10:00 a.m.

Tamworth (Tues.) 2TM 10:10 p.m.

## CEYLON

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

## LUXEMBOURG

Luxembourg (Wed.) 10:30 a.m.

## MALDIVE ISLANDS

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

## MEXICO

Mazatlan XEACE 9:00 a.m.

## NEW ZEALAND

Dunedin (Sat.) 4XD 6:45 p.m.

## NIGERIA

Ibadan (Wed.) WNBS 10:45 p.m.

## PANAMA

Panama City HOQ 1250 10:30 a.m.

## URUGUAY

Montevideo Radio El Espectador

## VIRGIN ISLANDS

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

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## RADIO TOPICS FOR MARCH

7—"The Beginning of God's Creation" 21—"Evolution vs the Bible"

14—"Today and Tomorrow in Prophecy" 28—"What Is Death?"

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(Continued from page 31)

They had been gone from Egypt one month, and already they were forgetting that God was their Leader!

“And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.”—Exod. 16:2-4

The Lord was not doing this that he might find out if they would walk in his ways, for he already knew that they were a hardhearted and rebellious people; but he was doing it for their sake, that afterwards they might see his kindness in the face of their rebellion. Now note his further kindness to them:

“And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.” (Exod. 16:11-15) Thus God heard their murmurings and satisfied their hunger.

### **Troubles to Make Them See**

But note, they had further troubles from which God relieved them:

“And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?”—Exod. 17:1-7

Why did they murmur and complain against God so soon after they left Egypt? It was because they lacked confidence in him. Despite his many favors on their behalf and notwithstanding his watch-care in the cloudy pillar by day and the pillar of fire by night, they still asked the question, “Is the Lord among us, or not?” But notice that it was only fifty days from the night in which they ate the passover in Egypt until the giving of the law at Sinai.

And just think what took place then! While Moses was up in the mount getting the details of the Law which God wrote with his own hand, the Israelites fell into idolatry and made a golden calf; and worshiping it, they said, “These be thy gods, O Israel, which brought thee up out of the land of Egypt.” (Exod. 32:4) They had forgotten the deliverance at the Red

Sea. They had forgotten the manna, the quail, the water of Horeb; and now they were worshipping a golden calf.

There is one further lesson to which we would like to call attention before we finish with their sins against God. God destroyed the families of Korah, Dathan, and Abiram because they accused Moses and Aaron of assuming too much authority in their dealings with Israel. They felt that Moses was to be blamed because God had shown his favor in such a marvelous manner. Korah said, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" (Num. 16:3) And when, later, Moses called for Dathan and Abiram they said, "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?" (Num. 16:13) For their rebellion against God, he caused the earth to open up and swallow them alive, together with their houses, servants, and all that they possessed.

And now to go back to the sending of the spies. After they had heard the report of these spies, they became discouraged and wanted to elect a captain to lead them back to Egypt. (Num. 14:1-4) Is that not true of many who have named the name of the Lord? When their plans fail, when things are going contrary to their wishes, how often they lose courage and confidence in God and begin to feel sorry for themselves and wonder whether the course they have undertaken to pursue, the way of service and sacrifice, is justifiable or not.

But what more could we expect of a company who had doubted God's promise to give them the land and therefore had exaggerated the difficulties confronting them in occupying it? They had nothing before their eyes but lofty walls, great cities, and mighty giants. That was all they could see. They gave no consideration to the minority report of Joshua and Caleb, but instead were ready to stone them.

Surrounding themselves, therefore, by the dark and

chilling clouds of unbelief, they shut God out. God and his resources and his mighty deeds performed in their interest were forgotten. Can these infidel worshipers at Kadesh be the same ones who sang so triumphantly at the Red Sea? O friends! when we lose sight of God we walk in darkness. And that is just what Israel had done. They saw only lofty walls, great cities, and mighty giants. They had, moreover, made the mighty God they sang about at the Red Sea impotent and insignificant. Where was the God of whom they had sung, "Who is like thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Exod. 15:11) Truly our God is as large as our faith. If we believe that "with God all things are possible," then we have a God who is omnipotent.—Matt. 19:26

### **Confidence in God's Promises**

Faith is not in energy, and therefore the things which are seen have more power over us than the things which are not seen. Why should any of us fail to enter into the glorious relationship that belongs to us as the sons of God? Why need we stand unclean and full of fear outside the promises of God when within is righteousness and peace and security? It is this—the lack of confidence in God—unbelief. Unbelief stands in the way of God's working in us and for us and through us. The eyes of faith are ever protected by the living God; and therefore difficulties, while seen, never appear insurmountable. But through unbelief the eyes are blinded by circumstances and so God is shut out of vision. Through faith God is considered before the difficulties and thus the victory is gained.

Have you ever thought how, in the matter of faith, many, very many of us, are more or less inclined to be dissemblers? The secret of this condition is the desire to appear what we are not, without paying the price. We love to be highly regarded by our fellow men. We desire their approval, and for that reason we are inclined to lower our standards. This has the tendency to minimize the importance of the particu-

larity with which we should regard our calling and what it involves of fidelity to God's Word.

In some little trial or difficulty in which we might exercise faith, we fail to measure up to the standards set before us in the Scriptures. When things do not go as we would like to have them go, we are inclined to show our disapproval in no uncertain way. We do not believe that all things are working for our good as new creatures, and so, like Israel, we are inclined to murmur and complain. Of course, we are not complaining against God, but merely against the circumstances or conditions in which we find ourselves. Nevertheless it demonstrates our lack of faith.

Let us remember that God delights in faith and fidelity to him and his Word. He desires that we have the utmost confidence in him. On the contrary, any unbelief and doubt regarding God and his plan of salvation cannot be other than displeasing to him. It would seem to be almost unforgivable for one thus enlightened to distrust the living God, who cannot lie.

If we really desire to be happy in the Lord, we must be occupied with the things of God and what would be pleasing and acceptable to him. If we are occupied with the things of self and are worrying about what we may be called upon to endure, we cannot have the rest and peace of mind that comes from the full assurance of faith. Our worries about the things of the morrow often cause us to lose the blessing God would be pleased to have us enjoy. And oftentimes the things we dreaded so much we are never called upon to endure.

Unbelief always shuts out God. Faith is not rebellious, indifferent, or careless. It knows the dangers, but it brings the living God into appropriate perspective in connection therewith. It cherishes the conviction that there is never a wall too high, never a city too great, never a giant too big for God to overcome. Think of what took place forty years after! The same big cities were there. The same high walls forbade entrance. The same mighty giants threatened their ingress

into the land; but at the sound of a trumpet and the noise of a shout, those mighty walls crumbled, those terrible giants were an easy prey; for the Almighty fought for Israel. Well might they have sung another song of deliverance as they did at the Red Sea!

The Christian's joy and peace do not rest in himself alone, nor are they entirely dependent upon circumstances or environment. Their roots and growth and abiding blessing reside in God and, when fully realized, are beyond the reach of every earthly or satanic influence.

Faith opens up avenues of experience and opportunity that are immeasurable, but unbelief shuts the door to the grace and blessing of God. Faith looks on trouble and trial as a means to a glorious end, and counts them all but light afflictions of but a moment's duration. (II Cor. 4:17) So then, let us "take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."—Heb. 3:12



## Encouraging Letters

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### A Joy to Find

Gentlemen: It was a joy to tune in my TV set today and find a religious program on a Sunday afternoon! Can't we have more such programs? Please send me a copy of "Life After Death" and also the booklet on Israel. I do thank you!—NJ

### "Far Apart Geographically"

Dear Friends: I am very grateful

to you for the many tracts posted to me. I do assure you we are very much together in the Gospel message, even if far apart geographically. I distribute to people every tract I receive from you. May the Lord God bless your strength and efforts to the glorious end. I am yours always, in the Lord.—  
NIGERIA

### **A Young Inmate Writes**

Dear Friends: I am reading with interest your Dawn magazine for April 1975. I let some of my friends read it, and what struck them most is the article, "Coming Back from Hell Soon." Your books are just fantastic, and I share them with my friends and have answers for many of their statements. Hopefully, more will see the truth. Please send me the booklets "Faith of Our Fathers," "The Truth About Hell," as well as "Songs in the Night" and "Daily Heavenly Manna." May God bless you in your work!—TX

### **How Wonderful It Is!**

Please send me "God's Promises Come True," the book for children. When my children were small I owned this book, and know how wonderful it is! I will be having two grandchildren visit me this summer, and I want to read it to them. I also receive The Dawn, and have for years—also most of the booklets. They contain the most reassuring message I have ever read. Each night I pray for God's Kingdom to come on earth as it is in heaven. Thanks so much!—IN

### **Comfort for Bereaved**

Beloved in Christ: Recently a very dear woman in our church lost her son. Needless to say,

there was much sorrow and heartache. He also left a wife and children behind. Last week my uncle died, which was a great loss to many of us. I have been receiving The Dawn for some time, and had a few of your "Hope" booklets on hand. I have found them to be of much comfort to the bereaved. I would like to order more at this time. Please send me 48 copies. Thank you very much, and God bless you sincerely.—TN

### **Senior Citizens See Film**

Dear Sirs: My work is with Senior Citizen Centers, and we showed the film "Archeology Proves the Bible" to two groups recently. There were many requests for the booklet offered. Would you please send us thirty copies of the booklet on this subject, so we may distribute them.—CA

### **Reads Every Night**

Dear Sirs: I received your booklet "Hope" and it helped me so much, as I had just lost my husband. I still read it every night before I go to sleep. The Lord knows it helped me! I have a friend who lost a son, and I am sure it would also help her. Would you send her one, please, to the address below. And would you also please send me a copy of "God and

Reason"? Thank you very much!  
—CT

### **“Waiting for That Great Event”**

Greetings! Once again I listened to your program on TV. It is such a delight to hear one talk and preach the same things I have believed for 75 years! I am still waiting patiently for that great event—the establishment of the kingdom of God—ON EARTH! God bless you! And please send me a copy of your booklet “God and Reason.”  
—PA

### **Grateful for Helps**

To the dear ones at The Dawn: May the Lord continue to bless each of you richly! Some truths I thought I understood well were made beautifully clear through the Dawn magazine. I am so grateful to all of you for such helps.—Iowa

### **Thirsting After Righteousness**

Dear “Frank and Ernest”: I have enjoyed your Sunday morning program as I drive to my Careers Group, which is connected with the Bible church here. Your discussions are enlightening and have information I have not gleaned from my studies. How blessed we are to live in these times, with such marvelous opportunities to learn

about our Lord and our God in a wide exposure—radio, books, television! I am so thankful, and have come to hunger and thirst after righteousness. I would like to receive a copy of the book you offered, “God and Reason.” May God richly bless your ministry.—CA

### **Feels Fortunate**

Dear Friends: I would like to express my appreciation for the wonderful little magazine, “The Dawn.” I look forward to its coming each month. The articles are presented with such love and warmth, I find it inspiring. I feel fortunate indeed to have found the Dawn publications to read and to study. May God bless and keep you.—FL

### **In Need of Comfort**

Dear Sirs: I enjoyed watching your program on television last night. Having recently lost a loved one, my family and I are having a difficult time. So would you please send me three copies of your booklet “Hope Beyond the Grave”? If you have any other literature pertaining to death please send it also, to help my sister-in-law to regain stronger faith in God. Since the death of my brother she is feeling bitter, and her faith in God is quite shaken. We’ll appreciate anything you send, and will read it thoroughly.—KY

# Your Questions

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## A Due Time

Ecclesiastes 3:1, 2 reads, "To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted."

**Does this text not teach that God has a set time for each of us to be born and to die, and that we will not die until that time comes?**

We do not believe that man's life is fatalistic. There is nothing in the Bible to support the idea that God or "fate" marks the identical course that each individual follows from the cradle to the grave. The text quoted above cannot be construed to prove that tradition. In the succeeding six verses, the prophet goes on to tell of a time for many other things, and in verse 4 he says, "A time to weep, and a time to laugh; a time to mourn, and a time to dance." To us it appears unreasonable to suppose that God has fore-ordained the exact time when each human being must

weep or laugh, must mourn or dance, or must be born or die. What this passage of Scripture evidently means is that there are appropriate times for all the various experiences of life, and that one who is trusting in the Lord and his providence will not try to change them by rebellion against what the Lord permits to come into his life.

## The Holy Spirit

**I enjoy the "Frank and Ernest" program, but why do you always use the expression "Holy Spirit" instead of the Bible expression "Holy Ghost"?**

The term "Holy Ghost" is used in our Bibles without the slightest authority. All present-day translators use the term "Holy Spirit." It is translated from the Greek words **hagios pneuma**, and one has only to refer to a Hebrew-Greek concordance of the Bible to learn that "pneuma" is translated hundreds of times by the word "spirit" in our King James Authorized Version.

The word "ghost" to the uneducated has a very vague

meaning, which, nevertheless, is very definitely indented in their minds with the thought of a personality. There is no scriptural ground for believing in the Holy Spirit as a third person of a trinity of gods, for the Holy Spirit is the holy power and influence of God. To come under the influence of the Holy Spirit is to come under the influence of God's power from on high.

The Holy Spirit is defined in the Scriptures as the "Spirit of God," "the Spirit of Christ," "the Spirit of truth," etc. It is easy to see, therefore, why the word ghost is inappropriate. We have rejected the word as an improper one and use the expression "Holy Spirit," as do most deep students of the Bible; for it more perfectly translates the Greek words which refer to the Holy power and influence of God.

### **A Second Chance**

**So much of what you teach is beautiful and reasonable. Why do you fall into the error of teaching the doctrine of a second chance?**

To answer this question, may we ask you one? Do you believe

that every human being who has lived on the earth—such as the heathen, the ignorant, the mentally incompetent—has had a full opportunity for salvation? To believe that anyone who has had a full chance for salvation in this life will have another or a second chance in a future life is to believe error, unsupported by God's Word. However, the "god of this world [Satan] has blinded the minds" of the vast majority of people, and until this blindness is removed, they have no chance for everlasting life.—II Cor. 4:4

To believe that all who have ever lived on the earth during the approximately six thousand years since father Adam was created have had a full chance for eternal life, and that there will be no future probation for anyone, is also to believe error, and is a denial of the foundation truth of the ransom of Jesus Christ, that he "tasted death for every man." (Heb. 2:9) The apostle declares, "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth."—I Tim. 2:3, 4

Some have a full chance in this life to attain the fruit of salvation, even eternal life. Some

are called of God through his Word, and these, having accepted the call, in consecrating their lives to him, have been blessed by the Holy Spirit. These must be faithful to their covenant of sacrifice. To disqualify themselves for any reason means eternal death. They can have no future opportunity for salvation, for they cannot "crucify to themselves the Son of God afresh."

The "chance" or the "call" of the present time is to become a member of the "bride" company, a joint-heir with Jesus Christ, a member of the spiritual family of God. (Rom. 8:17) What so many have overlooked are the promises of the Bible which assure us that others will be

blessed during Christ's reign, when God's will is done on earth as it is in heaven.

During the millennial reign those who have not been called during this Gospel Age, either in this or past generations, will have a chance—their first—to be reconciled to God and live in perfection on the earth. It is for this purpose that God assures us of the resurrection of the dead, both of the "just and the unjust." (Acts 24:15) The willing and obedient will obey God's laws and live. The disobedient will be found unworthy to inherit the kingdom and shall die the second death.—Acts 3:19-23; Rev. 2:11; 20:6, 14; 21:8

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## Weekly Prayer Meeting Texts

**MARCH 4**—"Whatsoever things are pure, lovely, and of good report, . . . think on these things."—Philippians 4:8 (Z. '03-9 Hymn 198)

**MARCH 11**—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Hebrews 12:1 (Z. '03-54 Hymn 193)

**MARCH 18**—"Gird up the loins of your mind, be sober, and hope to the

end for the grace that is to be brought unto you at the revelation of Jesus Christ."—I Peter 1:13 (Z. '03-54 Hymn 105)

**MARCH 25**—"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ."—II Peter 3:17, 18 (Z. '03-70 Hymn 183)

# The British Section

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## Things to Forget, and Things to Remember

THE Word of God was written particularly for the Christian church composed of the consecrated followers of the Master. The Lord said, "I have ordained a lamp for mine anointed." (Ps. 132:17) The New Testament epistles are specially addressed to the church, to "the saints . . . at Philippi," "the saints . . . at Ephesus." Of the Old Testament we are told that the things written aforetime "were written for our admonition, upon whom the ends of the ages are come." —I Cor. 10:11, RV

If we would rightly divide the Word of truth we must bear this point in mind. Addressing the Philippian church Paul says, "Brethren, I count not myself to have apprehended: but one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13,14) In another place in this Philippian

epistle Paul says, "What things were gain to me, those I counted loss for Christ."—Phil. 3:7

Before his conversion Paul enjoyed many favours and advantages that were profitable to him as a man, such as worldly honour and influence. But in making a full consecration of his all to the Lord, these things were no longer advantageous to him; hence he forgot those things that were behind, counting them loss and dross, that he might win Christ and be found in him.

Having himself left these things behind, Paul exhorts us to do the same, by not allowing our minds to dwell upon them, half regretting we had laid them down as a necessary step in setting ourselves apart from the world. Instead of thinking so much of the things left behind, let us endeavour to fill our minds with our present blessings and hopes as new creatures in Christ Jesus—the joys of the truth, our opportunities in its

service, and the wonderful hope set before us in the Gospel.

The psalmist exhorts us very similarly: "Forget . . . thine own people, and thy father's house." (Ps. 45:10) Having become children of God and brethren of Christ by a new begetting, a begetting of the Spirit, we are told to forget the earthly relationships of the human plane, for they are unworthy to be compared with this new relationship into which we have come, as children of God and brethren of Christ. For our encouragement we are given the precious promise of Mark 10:29, 30, RV: "There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for My sake, and for the Gospel's sake, but he shall receive a hundredfold now in this time, . . . and in the world to come eternal life."

### **Remember, Forget Not**

While there are very few scriptures telling us in so many words what we should forget, there are many which tell us what we should not forget, or, in other words, what we should remember. For instance, the psalmist says, "Bless the Lord, O my soul, and forget not all his benefits." (Ps. 103:2) The Lord's benefits to his people are so many and varied that it would

be difficult to remember them all; but it would be inexcusable to forget them all. To forget all his providences and other blessings which we enjoy would surely indicate we had seriously impaired our relationship with God. Let us remember as many of these benefits as we can for our personal encouragement and blessing. May our determination be that of the psalmist, "I will never forget thy precepts; for with them thou hast quickened me."—Ps. 119:93

Again, speaking for the church, the psalmist says, "I am small and despised: yet do not I forget thy precepts." (Ps. 119:141) The Lord at times will cause his people to occupy a very small and insignificant position in the social scale and, in addition, will allow them to be looked down upon still further because of their endeavours to be his faithful witnesses—a privilege that we esteem of more importance and value than "all this world displays for worth." What earthly good things could compare with our ability to hear the call and apply to our hearts the precepts and instructions of the Lord's Word?

Peter tells us (II Pet. 1:9) that some may slack in their endeavours to grow up into Christ. They will fail to add to their faith fortitude, knowledge, self-

control, patience, piety, brotherly kindness, love, and hence be in danger of even forgetting the elementary truths relating to their justification, and the regenerating influence of the Holy Spirit. Such might gradually drift back to the self-centered life they were living in the world, when many things with which they were occupied left them quite unmindful of the fact that their course was selfish and hence sinful.

Only when the Lord recovers us by his providences do we wake up to the fact that our previous course was far short of the divine requirements for God's people. Peter also suggests that it is by failing to continue actively zealous in the Lord's service that one can drift back into the same routine as the people of the world. The Apostle Peter says, "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (II Pet. 1:8, 9) Paul seems to have realised the same thing when he exhorts us, saying, "Now it is high time to awake out of sleep: for now is our salvation nearer than when we [first] believed. The night is far spent, the day is at hand." —Rom. 13:11, 12

Another passage suggesting what is important for us to

ponder is Deuteronomy 8:2: "Thou shalt remember all the way which the Lord thy God led thee." Few things are more helpful than a careful scrutiny of the Lord's providences over our lives, and specially from the time we become new creatures in Christ Jesus. Under the Lord's leading and guidance, how many times have we been delivered from evils, seen and unseen, that would have been too much for us to overcome but for a very special manifestation of divine grace! Grasping his hand to lead us, we can indeed sing, "And o'er each step of my onward way, He makes new scenes to rise"—helpful, encouraging, heart-cheering.

In Deuteronomy 15:15 Moses again addresses Israelites and, through them, spiritual Israel: "Thou shalt remember that thou wast a bondman in the land of Egypt [symbolising the world], and the Lord thy God redeemed [delivered] thee." We, too, have been delivered through Christ from "this present evil world." (Gal. 1:4) We have been set free, through the merit of the Redeemer, from the bondage of sin and Satan, and then brought "out of darkness into his marvelous light." (I Pet. 2:9) How blessed to realise this continually with ever increasing thankfulness! And having had,

at great cost and marked manifestations of divine power, a good work of grace begun in us, we may have every assurance God will complete it in the day of Jesus Christ.—Phil. 1:6

Further, we would, as suggested by the writer of the Chronicles, “remember His marvelous works that He hath done, His wonders and the judgments of His mouth.” (I Chron. 16:12) Especially would we consider the things revealed by the great Master and by the apostolic writings of the New Testament—the inspired works revealing the love of God, that attribute which prompts the great Creator in all his actions.

The psalmist, speaking for the Lord’s people, says, “Some trust in chariots [great earthly organisations], and some in horses [the theories and creeds of men]: but we will remember the name of the Lord our God.” (Ps. 20:7) How important it is to remember the Lord’s gracious character of love, and to endeavour earnestly to fulfil the words of the Master, that we seek to be like him who so fully revealed the Father in all he said and did.

The psalmist again says, “I remember the days of olden times; I meditate on all Thy doings.” (Ps. 143:5, Leeser)

Giving these words an individual application, may we say there is a tendency, on the part of some of the Lord’s people, to remember and speak much of their early days in the truth, as though these were more important than their present privileges and blessings. While we should properly remember and meditate upon all the Lord’s dealings with us, including those of our earliest days, as this verse suggests, the scriptural implications must not be overlooked; namely, that if faithful, our experiences in the narrow way will become even more blessed and encouraging as the days go by.

“If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem [symbolising the city of God, the New Jerusalem and our relationship thereto] above my chief [earthly] joy.” (Ps. 137:6) Speaking here for the Lord’s people of spiritual Israel who, as members of the house of sons, have so much more to be thankful for than the house of servants, the psalmist implies that if we fail properly to remember and meditate on all the Lord has been pleased to reveal to us of his great plan and our share therein, we would deserve to have our opportunities of being his witnesses and

speaking in his name taken away. The tongue cleaving to the roof of the mouth suggests a condition of dumbness. (Ezek. 3:26). On the other hand, if our prayers and walk in the narrow way fulfil in spirit these words of the psalmist, we may properly pray from the heart, "O Lord, open thou my lips; and my mouth shall show forth thy praise."—Ps. 51:15

### **New Testament Exhortations**

The exhortations of the New Testament, specially addressed to the church, are equally definite and clear in their emphasis upon those things we, as the Lord's followers, should remember, and those we should forget. For instance, our Lord, speaking of the days of his second presence at the close of the Gospel Age and of how the overturning of the old order of things would come like the Flood, quite suddenly and unexpectedly, says, "Remember Lot's wife." (Luke 17:32) As Lot and his wife were exhorted to flee out of Sodom to a place of safety prepared for them, so the Lord's people at this time are exhorted to flee from "the great city [Christendom], which spiritually [symbolically] is called Sodom and Egypt."—Rev. 11:8

Lot's wife looked back regretfully to some of the things she

had left behind and was on this account cut off from life itself. In fleeing from the city of destruction, let us forget the things we have left behind and reach forward to the things held out to us by our Heavenly Father, the things he has in reservation for those who love him supremely. Let us prefer the blessings and privileges of the New Jerusalem above our chief earthly joy. To this end we need, as the apostle says, to "remember . . . the words which were spoken before by the apostles of our Lord Jesus Christ." (Jude 17, RV) How important it is that we make these our constant study, seeking continually to be guided thereby and encouraged by their exhortations!

In John 15:20 the Master mentions another important thing we should remember as we press on in the narrow way: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." In other words, if we are faithfully following in the footsteps of the Master, we cannot expect an easy path. "If they persecuted me, they will also persecute you." Neither should we expect big results from our efforts to preach his

Word. Our message will not convert the world, even as the Master, who spake as never man spake, did not do this.—John 7:46

How encouraging it is to note how many of our experiences, as well as events around us, as they transpire before our eyes from day to day, were foretold by Jesus when he was here in the flesh over nineteen centuries ago! How comforting and encouraging it is to remember his words, including his startlingly accurate announcements concerning the happenings of our day!

One thing most helpful and encouraging to note and remember is the progress and faithful service of the fellow members of the body of Christ. This was suggested by the Apostle Paul in I Thessalonians 1:3: “Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ.”

Again in I Thessalonians 2:9 Paul, in all humility, tells us that he realised how the Thessalonian brethren drew encouragement from what they remembered of his faithful service on their behalf: “Ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we

preached unto you the Gospel of God.”

In Luke 22:19, 20 and I Corinthians 11:23-26, Jesus and Paul mention the most important thing of all for us to remember and endeavour to carry out, both literally and by seeking to fulfil all that is pictured in the partaking of the emblems of bread and wine; that is, being broken with him and drinking of his cup even unto death. If this is faithfully performed, we shall indeed be enabled to fulfil the scriptures quoted foregoing relating to remembering and forgetting.

### **Final Word**

As soon as all the members of Christ shall have shared in the one loaf and the one cup, the time will come for the world to learn of the great salvation and believe in him: “That the world may know that thou didst send me, and lovedst them [his brethren] even as thou lovedst me.” (John 17:23, RV) Speaking of the new dispensation, the Millennial Age, the psalmist says, “All the ends of the world shall remember and turn unto the Lord, . . . for the kingdom is [to be] the Lord’s: and he is [to be] the Governor among the nations.”—Ps. 22:27, 28

Among the things mankind will remember in that day will surely be their sad experiences



# Vineyard Echoes

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VINEYARD ECHOES OF THE PAST—Part X

## Contacts Overseas

WHILE The Dawn work got under way officially in the year 1932, it was not until the year 1937 that we had any contact with our brethren overseas. That year Sister Woodworth and I decided to make a short trip to Europe so that she could visit her mother and other relatives whom she had not seen for a number of years. Sister Woodworth and I were married five years after the passing of my first wife.

On that short trip we made several contacts with the brethren in England, and as a result of this I later received an invitation to return the following year and spend several months with them serving the classes. Airplanes for overseas travel were not yet available so I booked passage by boat—the “New Amsterdam.”

Before the boat set sail I was approached by one of its officers and asked if I would give the sermon at their Sunday service, which I agreed to do. There was a good attendance at this service, probably as many as 150. I used as my text, “The earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Outside of this there was no special incident during my voyage.

My destination, so far as the boat was concerned, was Southampton, England. However, we did not put into this port but merely anchored on the outside, and a tender was sent out to transfer us to land. The “New Amsterdam” pulled up anchor and sailed away, leaving the tender and its passengers behind. I can’t say that I had a kindly feeling toward the “New Amsterdam,” because it had brought me too far away from home and for so long a time. I soon

realized, of course, that my affairs were in the Lord's hands and that it was not because of the "New Amsterdam" at all, but by the direction of the Lord's will, that I should find myself on British shores. From Southampton we traveled to London by train, where we were met by brethren and made most welcome.

Two days later we found ourselves at a convention in London. There were more than two hundred friends at this convention, and there were many things about it which I will long remember, one of those things being the singing of the hymns. Someone had arranged a special hymn by putting together the music of "That Will Be Glory for Me" with words which depicted the coming King of the glorious kingdom. I never will forget that hymn. I brought it with me when I returned, and it has been used here as a theme song for one of our General Conventions and was used again last year.

Brother Osborne was one of the convention speakers, and he brought out a very timely thought concerning God's answers to our prayers. He remarked that we ask God for some special blessing, such as his guidance, and do not seem to receive an answer. He said that perhaps the answer was given at the weekly prayer meeting which we did not attend. He likened the attendance at the prayer meeting to our keeping an appointment with the Lord. Perhaps, he said, we failed to get an answer to our prayers because we did not keep our appointment with the Lord.

Attending that convention was Brother Carl Lüttichau of Copenhagen, Denmark. It was a pleasure to become acquainted with Brother Lüttichau. He had been a faithful servant of the Lord for many years. One of his services had been to act as interpreter for Brother Russell's public addresses. When I reached Copenhagen several years later, Brother Lüttichau served as my interpreter.

### **Schedule Begins**

The convention over, I started out on my schedule to serve

the brethren. I was routed into the southern portion of England to begin with, as well as South Wales. In many respects it was like any other pilgrim schedule, except that every day I was meeting brethren whom I had not known before, and I found it a delight in every case to become acquainted with them.

I will mention one visit, the memory of which has remained with me through the years. It was a visit with just one brother. He was not well, and I had been given his address. I was somewhat apprehensive as to how it would work out to spend several hours with a brother whom I had never seen before. But it turned out to be a delightful experience. I am not one who is given to much talking under circumstances of this kind, so it was natural for me simply to listen and to chime in with a few words where it seemed appropriate.

Although I had never met this brother before, I found myself becoming rapidly acquainted with him, since he revealed himself through his conversation. And what a lovely brother he was! Before that visit was over I felt I had known him for many years. I had not asked him any question as to his viewpoints on the truth or on other subjects related to his Christian life. I simply listened. As I left that home the thought came to me as to how important it is to be a good listener. I realized then that many times we fail to grasp what the Lord is trying to say, or the beauties of his character, simply because we do not pay attention to what he says to us in his Word.

One of the purposes the brethren had in mind when inviting me to visit them in Great Britain was to encourage the classes to become more active in holding public meetings and in otherwise dispensing the glorious Gospel of the kingdom. However, while I began my schedule in August, it was not until near the end of September that the first public meeting was arranged. The meeting itself was in Newcastle, although arrangements for it were made by a little group just across the river in a city called Gateshead. The Gateshead brethren

leased what was known as a news theatre, a small auditorium seating about 600. The meeting was scheduled for a Sunday evening. The subject had been virtually dictated by circumstances which prevailed throughout the British Isles at that time, circumstances associated with what is still known as the Munich crisis.

Almost from the time I began this schedule the rulers of Germany started their threats of war against the British Isles. Every time the radio was turned on one would hear about it. The government ordered that suitable trenches in which people could secure themselves against the attacks of poison gas should be dug wherever possible. Gas masks were distributed, and munition trains were to be seen frequently, taking the sinews of war closer to the English Channel. Naturally the people's minds and hearts had been thus directed toward the possibility of war, and to a most vague hope that in some way it would be averted. Under those circumstances I chose for my subject in Newcastle "God's Assurance of Lasting Peace."

To the great surprise of the brethren who arranged for the meeting, and of myself as well, shortly after the doors to that news theatre were opened it was filled to capacity. There was an arrangement in Great Britain at that time that after seven o'clock in the evening one could telephone to any part of the country—England, Scotland, Ireland, or Wales—for one shilling, which at that time was probably about twenty cents. The enthusiasm of the Gateshead brethren who arranged for the meeting knew no bounds. They started telephoning to other ecclesias and brethren, and within a remarkably short time a large portion of the British brethren knew about the successful public meeting.

Then began a searching of my schedule by other classes to see if it would be possible to serve a public meeting in their area. Naturally the schedule had been made up in advance and not many free days were left, and as a rule those free days were Mondays. At first the brethren were reluctant to

try to hold a public meeting on a Monday night, but the first one, and essentially all of them thereafter, turned out to be very successful. Monday night was a good night for public meetings in Great Britain. To get to these meetings meant a great deal of extra travel to various parts of the country, but by the Lord's grace, through the efficiency of the brethren, all the new appointments were kept, and we rejoiced.

### **Schedule Concluded**

Finally, with my schedule concluded, the time had arrived to start back across the ocean for home. My last appointment was in Warrington, England, where the friends had met in an abandoned railway station for years. This was near Liverpool. I went on to Liverpool, where I was met and entertained briefly by Brother and Sister Walter Mercer. I wanted on my way back, if possible, to visit the brethren in Newfoundland, and in order to do this it was necessary to use a comparatively small boat for passage. But it was a passenger boat, so I did not have any hesitancy about this. Brother and Sister Mercer took me to the boat in the evening, and I set sail. Little did they, or I, realize that within a year they would have war, and that Mr. Chamberlain's announcement when returning from Munich—that peace had been saved for our day—would turn out to be a false one.

To jump ahead of my schedule for a moment, I might mention that after the war had been going on for several months I received a letter from Sister Mercer, who together with her husband had taken me to the boat that night, and in this letter she described what happened every time they heard the warning siren of approaching bombing planes—and there were plenty of these, because the city of Liverpool was almost completely destroyed during that war. In her letter she told of how different ones reacted. Some were store-keepers and others conducted various other types of businesses. But when the siren sounded they all scampered to the air raid shelter—and no one could blame them—and this included the bankers. Finally, her letter concluded, the

“all clear” would be sounded and everybody would get back to their normal situations, including, she said, the banker, who then got his balance.

### **The Storm at Sea**

We did not realize the night I sailed from Liverpool what a rough time that little boat would have ere it reached Newfoundland. We had hardly gotten away from the harbor when strong winds arose, rising in a very brief time to hurricane velocity. The sea became so rough that ultimately the waves were tossed completely over the vessel. This was in the middle of the night, and one of the very high waves struck the vessel, submerging it and breaking in the porthole in my stateroom.

I rose quickly to investigate the meaning of the water I heard rushing in through the broken porthole, and then another wave came. I was thrown from my feet and I skidded across the wet floor and for a time had to lie prostrate lest I be thrown down again. Not long hence, however, some of the ship's crew came in and assisted me out of that wet stateroom into a dry one, which I used for the remainder of the journey.

Finally, with the severe weather, a snow storm set in, and we arrived in Newfoundland in one of the worst snow storms I have ever seen. By now we were two days late. Brother Butler in Newfoundland, who arranged for my visit, owned a radio station. He had hired a large and beautiful hall for a public meeting, supposing that we would be on hand at least two days before the time set for the meeting; but we got there late in the afternoon for which the meeting had been advertised.

By this time there were nearly two feet of snow and it was still snowing and blowing, although in spite of this between fifty and seventy-five of the public attended the meeting. But in addition to the witness in the hall itself, Brother Butler hired the only two other radio stations on the island to carry the discourse, so with his own station and the two that he hired, the message did go out. It was the only thing that was

possible to be heard that evening by radio. This was true also of the passengers left aboard the boat. The boat radio was turned on all right, but there was nothing else to get but a discourse on "God's Remedy for a World Gone Mad."

The ship remained in the harbor for two days, unloading and loading. Meanwhile, we had interviews over the radio. And Sister Butler, who had recently consecrated, wanted to be immersed, and she was immersed in a bathtub. The second day, toward evening, we went aboard the ship, the next port of call being Halifax, Nova Scotia. The passengers who had heard the discourse had questions to ask, but so far as I could tell no deep interest had been engendered. Early the next morning we arrived in Halifax. I knew some of the brethren there and had the address of one. I asked the ship's purser if it would be all right to go ashore, and he said it would be, because they weren't scheduled to leave before seven o'clock that evening. So I went ashore, I looked up the brother, and told him that I didn't have to go back on the ship until seven o'clock that evening, and he called together the brethren for a five o'clock meeting.

That meeting was just closing when a taxicab drove up, bringing one of the officers of the boat. He was in search of me. Just to be safe, I had left this address with the purser on the boat. He explained that they were ready to leave much sooner than expected, and their departure was now being held up by the fact that I was not on hand. He hurried me back to the boat. Three of the officers met me at the gang-plank with a mild reprimand for being late, and I was taken aboard the ship. The next morning we arrived in Boston, still two days late. A convention had been scheduled for Boston the previous Sunday, but I missed it by two days.

Sister Woodworth met me at the boat and we made our way by automobile back to New York. The five-month schedule had been completed, and it would be a gross understatement to say that I was a happy man!

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# Speakers' Appointments

## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

<b>J. BACHER</b>		Lake Charles, LA	16
Goodman, MO	March 19	Houston, TX	17
Oklahoma City, OK	21	Shreveport, LA	18
Weatherford, TX	22	Stigler, OK	19
Dallas, TX	23	Muldrow, OK	21
Houston, TX	24	Fayetteville, AR	23
San Antonio, TX	25	Kansas City, MO	24
Deming, NM	31	St. Louis, MO	25
<b>G. JEUCK</b>		Indianapolis, IN	26
New London, CT	March 21	Columbus, OH	28
<b>E. F. LANKFORD</b>		Greenfield, OH	29
Houston, TX	Feb. 27	<b>E. K. PENROSE</b>	
Lake Charles, LA	29	Miami, FL	March 2
New Orleans, LA	March 1	Orlando, FL	4
Mobile, AL	3	Orlando, FL	6-8
Tallahassee, FL	4	Louisville, AL	10
Orlando, FL	6-8	Columbus, OH	14
St. Petersburg, FL	10	West Newton, PA	23
Columbus, GA	15	Allentown, PA	25
Nashville, TN	18	Berwick, PA	26
Fayetteville, AR	21	New York, NY	28
Shreveport, LA	22	Rochester, NY	31
Weatherford, TX	24	<b>L. POST</b>	
Oklahoma City, OK	26	New Haven, CT	March 21
Albuquerque, NM	30	<b>H. W. PRICE</b>	
Phoenix, AZ	April 1	San Francisco, CA	March 2, 3
<b>K. NAIL</b>		Sacramento, CA	4, 5
Orlando, FL	March 6-8	Chico, CA	6-8
<b>G. PASSIOS</b>		Seattle, WA	9, 10
Sayville, NY	March 7	Vancouver, B.C.	11
<b>H. PASSIOS</b>		<b>L. RUTH</b>	
Cincinnati, OH	March 4	Berwick, PA	March 7
Chattanooga, TN	5	<b>R. RUTH</b>	
Nashville, TN	7	Philadelphia, PA	March 28
Columbus, GA	9	<b>S. SURACI</b>	
Mobile, AL	11	Hartford, CT	March 7
New Orleans, LA	13, 14	<b>F. WASSMAN</b>	
Baton Rouge, LA	15	Pottstown, PA	March 28

# Conventions

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**ORLANDO, FL, March 6-8, Florida Bible Students Convention**—Sat. A.M. at John Young Museum, 810 E. Rollins. All other sessions at Orlando Garden Club, 710 E. Rollins. Mr. Stanley W. Jeuck, 587 Queens Mirror Cr., Casselberry, FL 32707

**COVINA, CA, March 7**—Covina Woman's Club, 128 S. San Jose Ave. Mrs. Charles Redeker, 5554 N. Pal Mal Ave., Temple City, CA 91780

**MINNEAPOLIS, MN, March 7**—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

**SLIDELL, LA, March 13, 14**—Ramada Inn, Interstate 10. Mrs. Ward Buel, 214 Magnolia Dr., Pass Christian, MS 39751

**NEW YORK, NY, March 14**—Vanderbilt YMCA, 224 E. 47. Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605

**DETROIT, MI, March 21**—North-west Branch YWCA, 25940 Grand River. Mr. Frank Nemesh, 25354 Cunningham, Warren, MI 48091

**CHICAGO, IL, March 28**—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jesuit, 140 Forest Glen Rd., Wood Dale, IL 60191

**FRESNO, CA, April 3, 4**—Knights of Columbus Hall, 2540 E. Floradora. Mrs. Larry Smith, 4450 E. Santa Ana 93726

**AGAWAM, MA, April 4**—Agawam Junior High School, 1305 Springfield St., Feeding Hills, MA. Mrs. Edward Zielinski, 232 Shoemaker Ln., Agawam, MA 01001

**WILMINGTON, DE, April 10, 11**—Pre-memorial Conv., Immersion Service. Springer Junior High School, 2220 Shipley Rd., Concord Manor. Mrs. Peter Kolliman, 404 W. 31 St. 19802

**DETROIT, MI, April 10, 11**—Pre-memorial Convention. Armenian Cultural Bldg., 22001 Northwestern Highway near Southfield Freeway, Southfield, MI. Mr. Frank Nemesh, 25354 Cunningham, Warren, MI 48091

**ALBUQUERQUE, NM, April 10, 11**—Hotel Plaza, 125 Second St., N.W. Dorothy Cole, 3524 Twelfth St., N.W. 87107

**BOISE, ID, April 16-18**—Owyhee Hotel. Mrs. Elton N. Pigg, P.O. Box 841, Meridian, ID 83642

**WINNIPEG, Man., April 17, 18**—YWCA, 447 Webb Place. Mr. Frank Boychuk, 263 Moray St., Winnipeg, Man.

**GARY AREA, IN, April 18**—Hobart YMCA, 601 W. 40 Place, Hobart, IN. Mr. John Ulicni, 6703 Tyler St., Merrillville, IN 46410

**CLEVELAND, OH, April 18**—Masonic Temple, 3615 Euclid Ave. Mrs. Evelyn Doran, 3442 Monticello Blvd. 44121

**PITTSBURGH, PA, April 25**—Bower Hill Civic League Community Center, 1600 Bower Hill Rd. Mr. James Passios, Rt. 4, Box 237, Wexford, PA 15090

**HARTFORD, CT, May 2**

**ROCHESTER, NY, May 16**

**VANCOUVER, B.C., May 22, 23**

**ASILOMAR, CA, May 28-31**

**BUFFALO, NY, May 30**