

# The Dawn

Volume LII, Number 9  
(USPS 149-380), September 1984

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

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

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

**France:** Association des Etudiants de la Bible—Publications Aurora, B.P. 3066, 68062 Mulhouse CEDEX

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

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

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## Table of Contents

### HIGHLIGHTS OF DAWN

Coming Blessings of God's Kingdom 2

### INTERNATIONAL

#### BIBLE STUDY LESSONS

Paul's Conversion to the Way	12
Faith—the Way to Go	14
Do "Good" People Sin?	16
The Struggle to Do Right	18
Life in the Spirit	20

### CHRISTIAN LIFE AND DOCTRINE

God and Reason—Part 1	
The Way Out	22
"There Is a River"	38
Precious Promises to the Church	48
Weekly Prayer Meeting Texts	55

### "FRANK AND ERNEST"

Radio Schedule	34
----------------	----

### THE BIBLE ANSWERS

Television Schedule	36
---------------------	----

### TEST YOUR KNOWLEDGE

31

### ENCOURAGING LETTERS

59

### SPEAKERS' APPOINTMENTS

Great Britain	62
Overseas	64
United States	63

### CONVENTIONS

63

### OBITUARIES

62

# Highlights of Dawn

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## Coming Blessings of God's Kingdom

FROM the standpoint of human wisdom, the future of the human race looks both dreadful and promising. This paradoxical situation is due to man's inability properly to use the many potential advantages made available through science and invention. Human selfishness has now been implemented to the point where most of the human race might well be destroyed. On the other hand, it is the dim hope of the world's well-meaning statesmen and diplomats that this terrible catastrophe can be averted. And if it can be averted, we are told, the products of science and invention will provide the human race with the highest standard of living ever experienced, with ample time for leisure, recreation, and all the legitimate pleasures humans are capable of enjoying.

However, the brightness of this happy prospect is dimmed by the 'if' upon which it is predicated, for there is no assurance that the human race will escape the holocaust of an all-out nuclear war. If it does not escape the horrendous eventuality, the whole world most certainly will be reduced to a state of prostration from which, by mere human effort, it would require generations to recover. Such is the uncertainty with which worldly wisdom views the future.

The Bible alone presents us with an accurate and certain preview of the shape of things to come. But even so, the Bible does not give us a day-by-day, or even a year-by-year, forecast of national and international events. The Bible foretold the present "distress of nations, with perplexity." (Luke 21:24-26) In its forecasts of our day the Bible explained that the distress upon nations would be a "time of trouble, such as

never was since there was a nation.” (Dan. 12:1; Matt. 24:21, 22) But the prophecies do not supply many of the details of this trouble.

However, the Bible does present us with a preview of the ultimate outcome of present world distress, and this prophetic view is most encouraging. The Bible’s forecasts include the establishment of the long-promised kingdom of Christ to rule throughout all the earth; and they tell us of the blessings of peace, and joy, and everlasting life that will be vouchsafed to all those who obey the laws of that kingdom. The writers of both the Old and New Testaments contribute to the outline of this glorious future time of peace and happiness. One of the Bible’s comprehensive descriptions of the coming blessings of God’s kingdom is found in the Book of Micah. We quote:

“In the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the Law shall go forth of Zion, and the Word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.”—Mic. 4:1-4

### **The Last Days**

This marvelous description of a world at peace, and enjoying security and prosperity, is introduced with the explanation that this new and righteous social order was to be established in the last days. From the standpoint of traditional theology this would be an incongruity, for the last days were considered

to be the end of all human experience, a time when even the earth itself would be destroyed by fire rained down from the sky.

True, the Bible does speak of much trouble taking place in the last days, the ending phase of this present evil world. It is in this period that the foretold time of trouble, such as never was since there was a nation, occurs. In the various prophecies this trouble is figuratively described as fire, as a great shaking, as an earthquake, as a flood, as a whirlwind, and as a storm. In some respects the foretold distress of nations is like all these upheavals of nature. We fail properly to understand the significance of the prophecies if we single out the one symbol of fire, and insist that it must be literal.

### **Preparation for the Kingdom**

The divine purpose in permitting this great time of trouble is that by it the people and nations of earth might be made to realize their own inability to cope with the problems of human sin and selfishness. Only the collapse of practically all security and order throughout the earth will accomplish this. The prophetic details of how this will be accomplished are expressed in symbolisms, and are not clearly understood.

Man might well be permitted to use nuclear bombs, and certainly this would mean much fire from the skies. And other factors might be involved, which together could lead to horrible destruction. But the destruction of buildings, and even of human life, are not the featured considerations. The vital factor forecast in the prophecies is the breakdown of humanly constituted authority in the earth which results from man's inhumanity to man. It is this that will precede and prepare the way for the subsequent time of Micah's prophecy which speaks of universal peace.

### **The LORD'S Mountain**

The mountain of the LORD referred to in Micah's prophecy is in reality the messianic kingdom—that mountain referred to

by Daniel, which is to fill the whole earth. (Dan. 2:44) It will be established in the top of the mountains, and it shall be exalted above the hills, meaning that the people of all nations, great and small, will be subservient to it. Christ will reign “from sea to sea, and from the river unto the ends of the earth.”—Ps. 72:8

With the establishment of this kingdom, the people will say, “Come, and let us go up to the mountain [kingdom] of the LORD, and to the house of the God of Jacob.” (vs. 2) It will then be recognized that the messianic kingdom has been established in fulfillment of the promises made by the God of Abraham, Isaac, and Jacob; and, indeed, of all Israel. Actually it will be the antitype of the kingdom which the LORD established in ancient Israel, the kingdom over which David was made the titular head.

That typical kingdom came to an end when its last king, Zedekiah, was overthrown, and the people taken captive to Babylon. But this did not imply the failure of God’s promises, for the typical kingdom was to be overturned only until “he come whose right” it was. (Ezek. 21:25-27) The right to the antitypical kingdom of promise belonged to Jesus.

Antotypically, Jesus was the one destined to reestablish the throne of David. Concerning this we read, “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this.”—Isa. 9:7

It was in keeping with this that the angel, Gabriel, announced to Mary, the mother of Jesus, “Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the LORD God shall give unto him the throne of his father David: and he shall reign over the house of Jacob

forever; and of his kingdom there shall be no end.”—Luke 1:30-33

### **David's Throne**

The throne of David, which is given to Jesus, is not literal. Rather, David's throne, or rulership, was typical of divine authority as it will be exercised throughout the earth by Jesus during the thousand years of his kingdom. David's rulership was centered on Mount Zion in ancient Jerusalem, and this fact also is utilized in the messianic kingdom symbolisms. Referring to Jesus, Jehovah said, "Yet have I set my king upon my holy hill of Zion."—Ps. 2:6

And on this symbolic holy hill of Zion there will be associate kings, those who will live and reign with Christ. The Prophet Obadiah refers to these as "saviors [who] shall come up on Mount Zion" at the time when the kingdom shall be the LORD'S. (Obad. 21) And in Revelation 14:1 we read, "A lamb [Jesus] stood on Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads." Verse four identifies these as those who "follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."

That these who are with the Lamb on Mount Zion have his Father's name written in their foreheads indicates they are sons of God. Jesus said concerning those of Israel who believed on him at his first advent that they were given power, right, or privilege to be sons of God. (John 1:11, 12) But in the divine plan a fixed number had been predestinated for this high position, and the believers of Israel came short of this number, so God turned to, or "did visit the Gentiles, to take out of them a people for his name," a people to be associated with believing Israelites in having the Heavenly Father's name written in their foreheads.—Acts 15:14

### **The Law from Zion**

We see, then, that the antitypical Mount Zion is in reality

Christ Jesus and his footstep followers, exalted to kingdom authority and power, to constitute the spiritual rulers in the messianic kingdom. In the Prophet Micah's preview of the future, he said, "The law shall go forth of [or, from] Zion." Thus we might think of Zion as the authoritative and executive phase of that government which will be on the shoulder of the Christ. — Isa. 9:6, 7

Micah also wrote that while the Law, the authority of the new kingdom, shall go forth from Zion, the Word of the LORD will go out from Jerusalem. This is a very revealing addition to the kingdom symbolisms. The meaning of symbols must always be taken from the literal circumstances upon which they are based. Mount Zion, was, of course, a part of the city of Jerusalem, and the entire city was considered to be the capital of Israel. Thus the city as a whole would be a general symbol of the kingdom.

While David's rulership was centered in Mount Zion, doubtless those who participated in the functions of the government lived and served in various parts of the city. Thus we have a symbolic basis for the further truth concerning the kingdom of Christ which is clearly taught in the Scriptures. It is that there will be human representatives of that kingdom, those who will constitute the channel of the Word of the LORD and who will enforce the law that goes forth from Zion. We may, therefore, think of Jerusalem, in contrast with the restricted symbolism of Zion, as referring to the earthly phase of the messianic kingdom.

The work of the earthly phase of the kingdom of God will be confined to the earth and to humanity. Those so highly honored as to have a share in it will be the most exalted and honored of God among men. Those who will constitute this class proved their worthiness for such an exalted position prior to the Gospel Age. Having already been tried and found faithful, when awakened from the sleep of death they will at once receive the reward of their faithfulness. This is the class referred to by Paul as those who endured so much, that they

might receive a better resurrection, and who, in the resurrection, will instantly be made perfect as humans.—Heb. 11:35, 40

### **Efficient Service**

These Ancient Worthies will minister among and be seen of men, while the glory of their perfection will be a constant example and incentive to other men to strive to attain the same perfection. (Isa. 49:22) That these Ancient Worthies will be in the human phase of the kingdom is fully attested by Jesus' words to the unbelieving Jews who were rejecting him. He said, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."—Luke 13:28

The work of the earthly phase of the kingdom of God will necessitate the establishment of a perfect government among men, with perfect men in positions of control, that they might rightly order the affairs of state. It will necessitate the appointment of proper educational facilities of every character, as well as philanthropic measures of various kinds.

And this noble work of elevating the race by sure and steady steps (under the direction of the unseen spiritual members of the same kingdom) is the high honor to which the Ancient Worthies are appointed, and for which they will come forth prepared, soon after the final wreck of the kingdoms of this world and the binding of Satan, their prince. And as the divinely honored representatives of the heavenly kingdom, they will soon receive the honor and cooperation of all men.

In referring to those who will be seen in the kingdom, Jesus mentions only the outstanding ones of previous ages—Abraham, Isaac, Jacob, and the prophets. In the eleventh chapter of Hebrews, Paul presents a list which includes others, and explains that time would fail him to mention all of those faithful ones of the past. (Heb. 11:32) We learn from Romans 11:4 that in the generation of Israelites served by the Prophet Elijah there were "seven thousand men [who had] not bowed

the knee to the image of Baal.’’ There seems no reason to suppose there would not be a general average of this many faithful ones among Israel throughout that entire age. We mention this point merely to emphasize that the human representatives of Christ and his church will, when raised from the dead, probably number many thousands, and will be abundantly able to direct the affairs of the new government on a worldwide basis.

Besides, as the world of mankind accept this new rulership, and conform their hearts and lives to its perfect standard of righteousness, they also will have the privilege of cooperating in its work. This opportunity will first go to those of the natural seed of Abraham who believe and obey, but will ultimately embrace the people of all nationalities. Isaiah wrote that ‘‘all nations shall flow’’ into the mountain of the LORD.—Isa. 2:2

But to be recognized as in any manner being associated with that new government, the people of all nations and races will have to conform to its ways and walk in the LORD’S paths. (Mic. 4:2) To do this will necessitate, among other things, the beating of swords into plowshares, and spears into pruning-hooks. No such implements of destruction will be needed to enforce respect for, and obedience to, the law that goes forth from Zion.

To gain a place in the earthly phase of the kingdom of God will be to find the gratification of every desire and ambition of the perfect human heart. It will be a glorious and satisfying portion from the first entrance into it, and yet the glory will accumulate as time progresses. And when, at the end of a thousand years, the great work of restitution is accomplished by Christ (in great measure through the agency of those noble human co-workers), those who were instrumental in the work will shine forth among their fellowmen and before God and Christ and the angels, as ‘‘the stars forever and ever.’’ (Dan. 12:3) Their work and labor of love will never be forgotten by their fellowmen. They will be held in everlasting remembrance.—Ps. 112:6

But as great as will be the accumulating glory of these perfect men who will constitute the executive branch of the earthly phase of the kingdom, the glory of the heavenly will be the glory that excelleth. (II Cor. 3:10) While the former will shine as stars forever, the latter will shine as the brightness of the firmament—as the sun. (Dan. 12:3) The honors of heaven as well as of earth shall be laid at the feet of the Christ. The human mind can approximate, but cannot clearly conceive, the glory to be revealed in the Christ through the countless ages of eternity.—Rom. 8:18; Eph. 2:7-13

It is because the authority and power of the divine Christ, exercised through the earthly representatives of the kingdom, will protect and bless the righteous and punish the wicked, that it will then be possible for every man to dwell under his vine and under his fig tree. None will then be permitted by threats of violence, or otherwise, to make afraid. This is what the LORD has promised, and upon his promises we can depend.—Mic. 4:4

### **Death Destroyed**

Even death will be destroyed in the mountain of the LORD. (Isa. 25:6-9) In I Corinthians 15:25, 26, the Apostle Paul confirms this. Concerning that future day of the kingdom we also read, “The inhabitant shall not say, I am sick.” (Isa. 33:24) They will not say, I am sick, because the obedient of that time will not be sick, for the “people that dwell therein shall be forgiven their iniquity,” provision for this forgiveness having previously been assured through the redemptive work of the Lamb.

The destruction of death implies also the resurrection of those who have died. Paul said that there “shall be a resurrection of the dead, both of the just and unjust.” (Acts 24:15) The just are those who make up the elect classes and are resurrected to immediate perfection—some to the spiritual plane and some on the earthly plane—to serve in the two phases of the kingdom. But all the nonelect, the unjust, are also to be awakened from the sleep of death.



# International Bible Study Lessons

LESSON FOR SEPTEMBER 2

## Paul's Conversion to the Way

**KEY VERSE:** "It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me."—Galatians 1:15, 16

**SELECTED SCRIPTURE:** Acts 7:59, 60; 8:1; 9:3-8

OUR lesson for today concerns the remarkable conversion to Christianity of Saul of Tarsus, that zealous but misguided persecutor of the Early Christian Church. Saul (Paul) was no ordinary man. He was brilliant, courageous, zealous, and yet humble. Also, he was well educated, having been privileged to sit at the feet of Gamaliel, a prominent Pharisee and celebrated Doctor of the Law.

We first come upon this remarkable man in connection with the brutal death of the first Christian martyr—Stephen, who, full of faith and power, had just delivered a masterful statement of his own faith, and of the stiff-necked Jewish rejection of the fulfilled prophecies of the coming Messiah. This so angered his listeners of the Sanhedrin that they cast him out of the city and stoned him to death. "The witnesses [his murderers] laid down their clothes at a young man's feet, whose name

was Saul." (Acts 7:58) As Stephen went down under the heartless attack he cried with a loud voice, "Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death."—Acts 7:60; 8:1

This was but the beginning of a ruthless campaign by the Jews, largely led by Paul, to stamp out this new, supposedly heretical faith. Paul, still fired by his misdirected zeal, continued his relentless efforts to root out this growing threat to the ancient Jewish religion.—Acts 9:1,2

At this critical point in the life of the budding church, the Lord intervened. As Paul journeyed toward Damascus, Jesus made himself known to him, and instructed him to go into Damascus, where he would be told what he should do. Ananias went to deliver Jesus' instructions to Paul that he would be "a chosen vessel unto me, to

bear my name before the Gentiles, and kings and the children of Israel." There also, in the house of Judas, Paul received his sight, was filled with the Holy Spirit, and was baptized. And what an amazing transformation thereupon took place in the life of Paul! "Straightway he preached Christ in the synagogues, that he is the Son of God."—Acts 9:1-20

One might ask, how could the great God of the universe, all-wise and all-loving, choose and establish as an apostle and outstanding leader in the church one who had so cruelly persecuted the faithful disciples of his only begotten Son, Jesus! Perhaps it was because a new dispensation was beginning in the outworking of his great plan of salvation for the world—a time for laying the foundation of understanding, faith, love, and sacrifice of those who would henceforth be called to suffer and die with Christ, that they might also reign with him for the blessing of the world of mankind in the coming kingdom. Under these circumstances, with his keen intellect, his thorough knowledge of the Scriptures, and his unswerving perseverance in what he saw to be his conscientious duty, Paul would be uniquely useful in building up the Early Church.

True, Paul had persecuted the church unto death. But in so doing he honestly believed he was doing God a service. (John 16:2) But God looked into Paul's heart, and found it good. Those three memorable days in the house of Judas in Damascus, searching his own heart under the Lord's leadings, must have been revealing to Paul, for they changed him at once from a persecutor of the LORD'S jewels to a newly begotten Christian. What a remarkable display of the power of the Holy Spirit in a pure and honest heart!

And who can tell how large a part in bringing about this glorious result in the making of a great apostle was played by the deacon, Stephen, and his courageous sermon, by his faithfulness unto death, and by his dying prayer on behalf of his murderers? One must suppose that never for a single day thereafter would Paul fail to see Stephen's face, "as it had been the face of an angel."—Acts 6:15

The great LORD God of the universe is still looking for those whose hearts, like Paul's, are right, and who, also like Paul, desire to serve him in truth and in love. To such who are faithful, the LORD promises the surpassing prize of "glory and honor and immortality, eternal life."—Rom. 2:7; II Pet. 1:4 □

## Faith—the Way to Go

**KEY VERSE:** “The just shall live by faith.” —Romans 1:17

**SELECTED SCRIPTURE:** Romans 1:1, 3-17

IN A previous lesson we attributed much of the Apostle Paul's excellence as an expounder of doctrine to his thorough knowledge of the Scriptures. We read concerning our Lord Jesus that immediately following his baptism and spirit-begetting at Jordan, as he came up out of the water he saw the heavens opened. Jesus, of course, had been faithfully taught in the Scriptures from childhood, but it would seem that there, at Jordan, the details of his Father's plan of salvation for the world and his own essential place in it were clearly revealed to him.

So also it may have been with Paul. Prior to his experience on the road to Damascus his Judaic training led him cruelly to persecute the struggling Christian church. But immediately after his spirit-begetting in the house of Judas these same Scriptures took on a completely new meaning, revealing an entirely new and glorious way of life. Now, suddenly, instead of Paul per-

secuting Christians, the Jews were seeking to destroy him! Today's lesson gives an excellent example of Paul's ability to teach, based on his new, spirit-begotten understanding of the Word. It is a simple, yet solidly supported presentation of the doctrine of justification by faith.

Some sixteen centuries before the Christian era, God had made a covenant with his typical people, Israel. He said, “Ye shall . . . keep my statutes, and my judgments: which if a man do, he shall live in them.” And the people replied, “All that the LORD hath spoken we will do.” (Lev. 18:5; Exod. 19:8) But the people continued to die; for the Law was the measure of a perfect man's ability, and since imperfect, sinful men could not meet its requirements none could thereby gain life. “Therefore,” concludes Paul, “by the deeds of the Law there shall no flesh be justified in . . . [God's] sight.”—Rom. 3:20

But the spirit-begotten Paul

now had learned that God had provided a way for sinful man to escape the just penalty of death. He cites the Prophet Habbakuk, and says, "As it is written, The just shall live by faith." (Hab. 2:4; Rom. 1:17) Paul elaborates on this ancient promise, and says that although "all have sinned, and come short of the glory of God," and are thus worthy of death, yet these same 'all' may be "justified freely by his [God's] grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood."—Rom. 3:23-25

As a foregleam provided by God of this gracious feature of his loving plan of salvation, and as an example of one who long ago had been justified by his faith, Paul again reaches back into the ancient Scriptures and presents the experience of Abraham. "What saith the scripture?" asks Paul. "Abraham believed God, and it was counted unto him for righteousness." (Gen. 15:6; Rom. 4:1-8) This, Paul explains, was a preview of the justification by faith that would later be offered to believers in the shed blood of Jesus as a propitiation for their sins. Paul continues, "Now it was not written for his sake alone, that it [justification] was imputed to him; but for us also,

to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." Paul then demonstrates the universal scope and wisdom of God's great plan for man's redemption from sin by epitomizing that glorious doctrine of the ransom for all. He writes, "For as by one man's [Adam's] disobedience [the] many were made sinners, so by the obedience of one [Jesus Christ] shall [the] many be made righteous." And in his letter to the church at Corinth he repeats, "For as in Adam all die, even so in Christ shall all be made alive."—Rom. 5:19; I Cor. 15:22

To all whose eyes have been opened and whose hearts have been touched by this matchless display of Jehovah God's wisdom and justice, and his abiding love for all his human creatures, the Apostle Paul makes a moving appeal: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." All such who are faithful even unto death will gain the crown of life. This wonderful invitation is still sounding forth!—Rom. 12:1, 2; Rev. 2:10 □

## Do "Good" People Sin?

**KEY VERSE:** "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."—Romans 3:12

**SELECTED SCRIPTURE:** Romans 2:1, 17-24

THE answer to the question posed in our topic heading is supplied by Paul in the key verse: "There is none that doeth good, no, not one." In all the long history of humankind there has been only one who was altogether "holy, harmless, undefiled, separate from sinners"—our Lord Jesus, the perfect Lamb of God who was thereby qualified to provide a ransom from sin and death for the fallen human race.—Heb. 7:26

In several of his letters, Paul found it expedient to warn the brethren against the sinful "works of the flesh," which apparently were more or less common in the world about them. (Gal. 5:19-21) This same warning is appropriate today, for we are living in a time foretold by Jesus when "iniquity shall abound, and the love of many wax cold." (Matt. 24:12) It is therefore important that all who call themselves the children of God should be on guard against the encroachment in

their lives of the spirit and ways of the world.

Concerning Jehovah God's character David wrote: "As for God, his way is perfect." (Ps. 18:30) Therefore, that which is imperfect is unacceptable to him. Addressing his typical people, Israel, Jehovah said, "Ye shall be holy: for I the LORD your God am holy." (Lev. 19:2) They came short, and failed as a nation to become unto God a kingdom of priests and a holy nation. (Exod. 19:6) But the same high standard of holiness still holds for God's antitypical people, the church of this Gospel Age. Jesus said to his disciples, "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) And the Apostle Peter wrote, "As he which hath called you is holy, so be ye holy in all manner of conversation [behavior]: because it is written, Be ye holy; for I am holy."

But how can we, who are imperfect beings, ever conscious of our many shortcomings, be

holy, be perfect? As has been noted in our past Bible studies, the Scriptures show that the footstep followers of Jesus during this Gospel Age are acceptable to God through faith in the redemptive power of Jesus' perfect sacrifice for sin.

But we do not rest in God's grace at that point. Thereafter, even until death, we labor diligently to be "conformed to the image of his Son." (Rom. 8:29) We cannot hope while in the flesh to be perfect in deed. The thought of being "pure in heart" (Matt. 5:8) is not perfection of conduct, nor of word, nor of thought, but perfection of intention in respect to these. Our desire and effort must be for perfection. The standard before us, to which our hearts and wills must give assent, is the divine standard. God has set no lower standard than this absolute perfection, but he has provided for our fleshly shortcomings, grace, mercy and peace through Christ, if we will walk in his footsteps—this purity of heart being one of the essential steps in the narrow way.

The apostle writes to the newly begotten, "I beseech you therefore brethren . . . that ye . . . be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good,

and acceptable, and perfect, will of God." (Rom. 12:1,2) Jesus Christ is our Head, and we now have a new mind; "We have the mind of Christ." (Eph. 5:23; I Cor. 2:16) He is our Captain, our pattern, our example, into whose likeness we are daily endeavoring to be transformed by keeping our hearts and minds constantly fixed on him. How beautifully the apostle puts it! "We all beholding the glory of the Lord in a face unveiled, are transformed into the same likeness, from glory to glory."—II Cor. 3:18, **Diaglott**

In his Sermon on the Mount, Jesus was really speaking to all of the Gospel Age who should be faithful unto death. To these he made a promise almost beyond the comprehension of the human mind: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8) The Apostle John not only confirms this wonderful promise, but elaborates on it. He says that not only shall the faithful see God, but they shall possess his divine nature: "We shall be like him; for we shall see him as he is."—I John 3:2

He then adds a stipulation to the gaining of this incomparable prize. He says, "Every man that hath this hope in him purifieth himself, even as he [God] is pure."—I John 3:3 □

## The Struggle to Do Right

**KEY VERSE:** "Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."—Romans 7:24, 25

**SELECTED SCRIPTURE:** Romans 7:5, 6; 13-25

EVER since the disobedience and the fall of father Adam in the Garden of Eden, sin has thwarted man's best efforts to lead righteous lives. Paul tells us that "by one man's disobedience [the] many were made sinners." (Rom. 5:19) In his letter to the church at Rome we conclude from the context that Paul is addressing both Jewish and Gentile brethren. To the Jews who were acquainted with the Law Covenant he writes, "By the Law is the knowledge of sin." (Rom. 3:20) As for Gentiles, Paul says "their conscience . . . bears witness, and their conflicting thoughts accuse or perhaps excuse them." (Rom. 2:15, **RSV**) Paul points out, therefore, that all, both Jew and Gentile, are without excuse, "for as many as have sinned without law shall also perish without law: and as many as have sinned in the Law shall be judged by the Law."—Rom. 2:12

Then Paul says, "Do you not know, brethren—for I am speaking to those who know the Law—that the Law is binding on a person only during his life?" (Rom. 7:1, **RSV**) He then proceeds to reinforce his argument in the earlier part of his letter regarding justification by faith, and presents the example of a woman who may properly marry another man if her husband is dead. He then reasons, "Wherefore, my brethren, ye also are become dead to the Law by the body of Christ; that he should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. . . . While we were living in the flesh, our sinful passions . . . were at work in our members to bear fruit for death. But now we are discharged from the Law, dead to that which held us captive, so that we serve not under the old written code, but

in the new life of the Spirit.”—Rom. 7:4-6, **RSV**

Writing to the church of the Colossians Paul said, “Ye are . . . buried with . . . [Christ] in baptism; wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you . . . hath he quickened together with him, having forgiven you all trespasses: blotting out the handwriting of the ordinances that were against us, . . . and took it out of the way, nailing it to his cross.”—Col. 2:10-14

Anticipating the questions of his listeners, Paul asks, “What shall we say then? Is the Law sin?” By no means, says Paul! “For by the Law is the knowledge of sin.” (Rom. 3:20) He continues, “God forbid. Nay, I had not known sin, but by the Law: for I had not known lust, except the Law had said, Thou shalt not covet.” (Rom. 7:7) An important purpose of the Law, Paul explains, was that “thereby sin [was] exposed [in] its true character” when compared with the perfect righteousness of the Law.—Rom. 7:13, **NEB**

In his letter to the Galatians, Paul points out another important purpose of the Law. There he asks, “Why then the Law? It was appointed on account of transgressions, till the seed

should come to whom the promise related; having been instituted by means of angels, in the hand of a mediator.” The Law, Paul here shows, pointed to the Messiah of promise, and “was our schoolmaster to bring us unto Christ, that we [Jews, who could not gain life by the terms of the Law] might be justified by faith.”—Gal. 3:19, 24, **Diaglott**

When “Jesus the mediator of the new covenant” establishes his millennial kingdom in the earth, all who during this Gospel Age have been justified by their faith in Jesus’ ransom sacrifice, and have been faithful unto death, will live and reign with Jesus as kings and priests for the blessing of all the families of the earth. In the kingdom, evil will not be tolerated; Satan will be bound, and unable, henceforth, to deceive the people. All who are in the grave shall come forth, and the LORD will write his law in their hearts: “For I will forgive their iniquity, and I will remember their sin no more.” And whosoever will may take the water of life freely, and live forever in that glorious “new world, wherein dwelleth righteousness.” The struggle to do right will be forever finished when sin and evil have vanished away!—Heb. 12:24; Rev. 20:1, 2, 6; II Pet. 3:12; Jer. 31:33, 34; Rev. 22:17; John 5:28, 29 □

## Life in the Spirit

**KEY VERSE:** "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans 8:2

**SELECTED SCRIPTURE:** Romans 8:1-8, 31-39

WHAT is life in the Spirit? It is to be of that blessed little flock to whom it is given to know the mysteries of the kingdom of heaven. It is to be numbered among those who have heard the Word, who understand it, and also bring forth fruit. It is to know and experience the love of God, who is rich in mercy, and who has quickened us together with Christ, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Life in the Spirit is living very close to the Heavenly Father. It is taking our hopes and our sorrows to the LORD in prayer. It is fixing one's heart on those things which are true, and honest, and just, and pure, and lovely; for those who live in the Spirit mind not the things of the flesh, but the things of the Spirit.

These have the transcendent joy of knowing they are God's children, for as many as are led by the Spirit of God, they are the sons of God.

Those who live in the Spirit have no concern for the morrow, for the morrow shall take thought for the things of itself. They know that all things work together for good, because they love God, and are the called ones according to his purpose. They live in perfect peace, because their minds are fixed on him, and their faith in him is complete.

Life in the Spirit is walking day by day—humbly, faithfully, and trustingly—in the steps of Jesus. It is striving daily to be made more and more into the likeness of the Master, by keeping one's eyes firmly fixed on Jesus, the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the

throne of God. It is patiently awaiting the consummation of our hope—the ineffable joy of being in the presence of the Heavenly Father and his glorified Son, and the risen saints, and of resurrecting and restoring to perfect life here on earth whosoever will of a grateful world of mankind.

But who are these even now living in the Spirit, and how do they attain to this sublime condition, this lofty state? They are those who, in good and honest hearts, having heard the Word, keep it, and bring forth fruit with patience. They are the called of God, and all down through the long years of the Gospel Age our Lord Jesus has been diligently seeking them out. At the very beginning of the age, he spoke lovingly and tenderly to each one of these in his Sermon on the Mount, where he outlined their characteristics, and described their sure reward.

They are the poor in spirit, and theirs is the kingdom of heaven. They are those who mourn, but they shall be comforted. They are the meek of this world, but they shall inherit the earth. They are those who hunger and thirst after righteousness, and they shall be filled. They are the merciful, and they shall obtain mercy. They are the pure in heart, and they shall see God.

They are the peacemakers of this world, and they shall be called the children of God.

For nigh onto two thousand years now, the message of God's great plan of salvation through Christ on behalf of a sinful world and the call for those who would follow in Jesus' steps has sounded forth. One here and one there, having faith in the merit of Jesus' perfect sacrifice, has been moved to present himself to the Heavenly Father, to share in Jesus' sufferings that they might also share in his glory. These Jehovah God justifies because of their faith. They are accepted in the Beloved, and begotten of the Holy Spirit to a glorious hope.

Henceforth these walk not after the flesh, but after the Spirit. They are God's elect. And Paul says, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8:34

The call is still going out. The door is still open. The glorious prize of the high calling is still waiting—waiting for those of good and honest hearts to present themselves to the LORD in full consecration. □

# **Christian Life and Doctrine**

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## **GOD AND REASON—PART 1**

### **The Way Out**

IF EVER there was a time in the history of the world which called for calm and unbiased reasoning on the part of all, it is now. But mere reasoning, no matter how intelligent, can never bring hope to anyone unless there can be found some dependable foundation upon which reason may be based.

Today the world seems hopelessly adrift on the stormy seas of raging human passions. Jesus foretold the coming of just such a time as this in which there would be "distress of nations, with perplexity; men's hearts failing them for fear" (Luke 21:25,26), as they see the things "coming on the earth." Is there a way out?

This is a question that is now upon the lips and in the hearts of practically all thinking people the world over. Is there anything upon which we may build our hopes for better days ahead? In this hour of world distress many churchmen are recommending religion as a sure solace for the suffering people. But if religion can point the way out of the billowy seas of uncertainty to a haven of rest and security, for what particular kind of religion should we look?

We hold that through biblical truth alone will man find a true solution to the present worldwide conditions of perplexity and distress, and it is from this standpoint that we approach the subject in this discussion. Yet on this point we are faced with the necessity of distinguishing between the pure teachings of the Bible and the confusing theories of traditional theology, which too often masquerade in the name of Christianity.

We cannot expect to make progress in finding a reasonable

basis for faith and hope except by identifying superstition as such, brushing it aside, and seeking to learn and apply the naked principles of undefiled biblical truth to present-day problems. If, as all Christians claim to believe, the Bible is the foundation of ultimate truth and reason, then by all means let us find out what the Bible really teaches!

If in this search for truth we may seem to trespass upon some of your accustomed beliefs, and seem cruelly to wrest them from you, think not that this will destroy your faith in the eternal verities that are actually taught in the Bible. It will not!

### **Truth and Reason**

To whatever extent vain superstition is replaced with dependable truth and reason, one's faith becomes a far more comforting reality than mere credulity, and the Bible takes on a new and saner meaning. And how much need there is today that our faith be based upon a firm foundation of reason and truth, for we are surely confronted with many confusing paradoxes.

Evolutionists insist that we have made steadily progressive strides since the first crude beginning of civilization on this planet. Many today boastfully point to the marvelous achievements of this modern brain age, yet our highly civilized world is faced with the undeniable fact that its boasted civilization now stands at the very brink of destruction. With all our learning, we are not able to maintain the standards of supposed culture to which we pretend to have arrived.

No longer is it possible to prevent a knowledge of these startling facts from edging in upon the public mind. Serious statesmen are frankly pointing out the necessity of something drastic being done if civilization is to be saved. Prominent religious leaders of all schools of ecclesiasticism are earnestly announcing that unless the people now quickly return to God, the whole world will be plunged into the greatest and most deadly cataclysm of all human history.

## **Finding the Real Solution**

Agreeing that it does look doubtful if mere human diplomacy will be able to prevent the disaster which nearly everybody fears, the necessity of finding some other solution naturally becomes obvious and imperative if we are to have any hope for the immediate or distant future.

Do the religious differences that exist among the professed followers of Christ mean that we should give up our faith in the Bible itself as containing answers to the baffling questions with which the world is now confronted? We think not!

Should we conclude that the great Intelligence who brought into existence the countless billions of heavenly bodies, and who causes them to move about ceaselessly in their orbits with such absolute accuracy, has signally failed in his attempt to produce a race of sentient creatures here on this small planet that can continue to exist under conditions of uninterrupted peace and happiness? Reason answers, No!

When Jesus was on the earth he suggested to his disciples something very definite in the way of world betterment. He said, "Pray ye: Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:9,10) All down through the centuries, earnest Christians have been repeating that prayer, and patiently waiting for its answer. Is it ever to be answered?

What kind of laws will the world be required to obey if and when the prayer, Thy kingdom come, is answered? These are but a few of the many important questions which reason demands must be considered if we are to arrive at a satisfactory conclusion in the discussion of this subject which is so vital to all who are seeking a true solution of present world distress—the divine solution.

## **THE CREATOR AND HIS HUMAN CREATION**

It is assumed that a large majority of our readers already have faith in the existence of an intelligent Creator, or at

least would like to exercise such a faith if it could be based upon reason. On this point it is interesting to note that eminent scientists of today are becoming more and more convinced of the existence of a Divine Intelligence, and some of them have gone on record before their colleagues to that effect. We recall, for example, the words of Dr. Michael I. Pupin, who at one time was president of the American Association for the Advancement of Science. Albert Wiggam, scientific writer, in an interview with Dr. Pupin, quotes him as saying:

“Wherever science has explored the universe it has found it to be a manifestation of a coordinating principle, and that coordinating, directing principle I call Divine Intelligence. It leaves us no escape from the conclusion that back of everything there is a definite guiding principle which leads from chaos to cosmos.

“We are faced with two alternatives. We can either believe that cosmos, beautiful law and order, is simply the result of haphazard happenings; or, that it is the result of definite intelligence. Personally, I choose to believe in the coordinating principle, the Divine Intelligence. Why? Because it is simpler. It is intelligent. It harmonizes with my whole experience.

“The theory that intelligent beings like ourselves or intelligent processes like the movement of the stars, are the outcome of unintelligent happenings, is beyond my understanding. And why should I accept such a theory, when I observe the evidence of a directing Intelligence every day? When you see the stars, each moving in its own pathway, or see a seed grow up after a definite plan into a tree, or see a baby develop into a full grown, self-directing human individuality, can you conceive of all that taking place as the result of haphazard happenings? Well, I cannot.

“Why should I deny a directing Intelligence of all cosmic phenomena? To me as a scientist it is obvious. It was obvious to the prophets over three thousand years ago. From the

crudest savage to the highest prophet it has always seemed obvious that there is a definite Intelligence back of everything. There is nothing that science has ever found that contradicts this. . . . Indeed, the more deeply science penetrates into the laws of the universe, the more it leads us to believe in an Intelligent Divinity." Amen!

The main question, then, for us to examine is that of how and to what extent this Intelligent Creator has revealed his purposes to man—particularly his plans concerning man himself. The Bible purports to be such a revelation, and our theme will be developed upon this basis.

Today there is a growing tendency to doubt the inspiration of the Bible. But Christianity is so inseparably connected with the Bible—both the Old and New Testaments—that if we repudiate it, or take the position that it is not reliable, we may as well give up Christianity itself. We hold, however, that there is both internal and external evidence that the Bible is the Word of God.

It is admitted even by skeptics that wherever, and to whatever extent the influence of the Bible has been felt, its moralizing force has made the world better. For this reason it has been called the torch of civilization. There would be no world crisis today if the laws of the Bible had been faithfully followed by the ruling classes and the masses in the various nations.

A book, then, that has been such a power for good, and which has influenced the course of so large a part of the world for good during so many centuries, is surely worthy of being given more than a mere, casual reading before it is discarded. Besides, no other satisfactory explanation of the origin and destiny of man, apart from that suggested in the Bible, has ever been offered, evolutionists to the contrary notwithstanding.

### **The Genesis Account of Creation**

The Bible account of creation and the Garden of Eden story

of man's fall have come in for the greatest amount of criticism on the part of evolutionists. But in recent years many scientists show a tendency to reverse their position in regard to these points. Prof. Rene Thevenin, of France, in a series of syndicated articles published in America on the age of the human race, said: "Before science gets through poking in caves and sea bottoms it may prove that there is considerable truth hidden in that fall-of-man legend."

The fall-of-man teaching of the Bible is, we believe, more than a legend. It is based on the fact that man was originally created perfect and given a perfect home—"eastward in Eden." (Gen. 2:8) It is from this standpoint that our investigation will be conducted.

According to the Bible, the human race started with just two specially created persons—Adam and Eve. Is it reasonable to suppose that this is true? Yes, the present population of the earth suggests it. Everyone knows that the human race has been steadily increasing in numbers during the entire period of known history. Think of what the population of Europe would be today, had not America been discovered five centuries ago!

Now, it doesn't take any extraordinary intelligence, or faith, either, to determine that if we begin with the present ratio of increase in population, and inversely figure the constant decrease back through the centuries, we eventually shall reach the point where there will be found but a single pair—at just about the time when history dawns, and when man, according to the Bible, was created. This, together with the fact that recent archaeological discoveries are revealing that man, at the dawn of history, had a higher civilization than in later times, constitutes good circumstantial evidence in favor of the Garden of Eden story of Genesis.

Space will not here permit a detailed scientific analysis of the subject, but we trust that those interested, and especially those who may have doubts along this line, will take the trouble to search out the facts from the scientific standpoint,

rather than endeavor to substantiate the unsupported guesses of evolutionists.\*

Is it so very hard to believe that the same great Power and Intelligence that brought into being the mighty universe about which scientists tell us so much, could also have brought that first human pair into existence by a special act of creation? If man and all other forms of life are not the result of creative power exercised by a Supreme Intelligent Being, let the scientists explain the phenomenon of life in some other way! Reason suggests that it is far better to take the Bible account of creation, and from that basis endeavor to discover the Creator's design for the human race.

### **A Romantic Procedure**

That simple Genesis story of creation tells us that man was first created; but no helpmate was found for him. Then Eve was brought forth. And is the method unthinkable? Has the most ingenious novelist in the world ever conceived of a more romantic way of finding a bride for his hero than that which is given in connection with the story of the creation of mother Eve? If God had the power to create Adam (and where did man come from, if God did not create him?), surely the details of removing one of his ribs, and from it producing a woman, would be an easy task for such a Creator if he chose to adopt such a procedure.

And then there was that wonderful garden home that God provided for his perfect human creation! Surely there is nothing unreasonable in supposing that God, after creating man, would provide a suitable home for him. Why should anyone make light of such a story, which tells us only that which anyone must admit would have been the logical thing to do under the circumstances? The Book of Genesis reveals that God created human beings to live right here on the earth—not in

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\*NOTE: As an aid to this study, we recommend the booklet, "Creation"—ten cents, The Dawn, East Rutherford, NJ 07073

heaven, hell, or purgatory. Their commission was to obey the Creator's law, and to multiply and fill the earth. Nothing was said to Adam and Eve about preparing for heaven.

In an endeavor to get back to foundation facts, let us suppose, for the time being, that the divine purpose to have the earth filled and subdued by man had been accomplished just as God commanded. To what would this have led? It would simply mean that the human family, gradually increasing in number in harmony with the divine command, would soon find that the originally provided garden home was too small, and that it would become necessary to begin the work of extending its borders.

The divine command was to fill the earth, not to overfill it. Surely divine wisdom and power will be able, when sufficient numbers have been born to adequately populate the earth, to cause the further propagation of the race to cease. Would there have been anything illogical or wrong with a program of this kind? Isn't it reasonable, and exactly what we would expect of a wise and loving Creator? But to visualize the grandeur of it all, it is necessary to rid our minds of all the terrible pictures of suffering and want that now loom up before us. Selfishness of fallen man has produced all the suffering that is in the world today. Such suffering would have been unknown had man remained in harmony with his Creator.

And death! That, too, would have been an experience unknown to the human race. Modern science admits that living cells might be able to reproduce themselves indefinitely if given a perfect environment. Death came as a result of sin; and with death came suffering, sickness, and sorrow. Try to visualize a perfect human race, free from all selfishness, sickness, and death! Wouldn't that just about suit everybody, everywhere? But, you say, why waste time thinking about something which, if it ever were a possibility, is now gone forever? But is such a possibility forever gone? The

Scriptures answer, No! The divine program of redemption and restoration through Christ guarantees that, that which might have been, is yet to be. □



**“Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed.”—Isaiah 40:4,5**



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# Test Your Knowledge

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## How Many of these Bible Questions Can You Answer?

1. In the epistle to the Hebrews we are given the definition of Christian faith. Can you quote it?

2. Is faith important in a Christian's life? Quote a scripture to support your answer.

3. Can you differentiate between faith and credulity?

4. I Thessalonians 5:21 reads: "Prove all things; hold fast that which is good." To whom does this apply?

5. Is it possible for one to be a victorious Christian without the quality of faith? Substantiate by scriptural citation.

6. In the Gospel account of Jesus calming the storm on the Sea of Galilee, we are told that the disciples, in great fear, awoke the Master and said, "Lord save us: we perish." (a) What was our Lord's reply? (b) What lesson can we learn from this experience?

7. The majority of the children of Israel were not benefited when the Gospel was preached to them at the first advent. (a) Why did the Gospel not profit

them? (b) What lesson can we learn from this?

8. Jesus said, "Verily I say unto you, I have not found so great faith, no, not in Israel." (Matt. 8:10) To whom was he referring?

9. Complete this text: "So then faith cometh by hearing, . . ."

10. Name two heathen women of the Old Testament whom God blessed because of their faith.

11. In Ephesians 6:10-18, the Apostle Paul exhorts his Christian brethren to "put on the whole armor of God." In this figurative expression, what part of the armor was used to represent faith?

12. Is faith, alone, all that is necessary to be a victorious Christian? If not, what else is necessary?

13. "Be thou faithful unto death and I will give thee a crown of life." (Rev. 2:10) What is this crown of life promised to the faithful Christian of the Gospel Age?

**(Answers on page 58)**

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### MISSOURI

St. Louis KSTL 690 7:30 a.m.

### MONTANA

Kaliispell KGEZ 600 9:45 p.m.

### NEW JERSEY

Salem WJIC 9:45 a.m.

### NEW MEXICO

Los Alamos KRNS-AM 8:15 a.m.

### NEW YORK

Buff.-Niang. Fls. WHLD 1270 12:00 noon

### OREGON

Oaks Pk.-Portl. KLIQ 1290 7:00 a.m.

### PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Philadelphia WIBF (Wed.) 2:00 p.m.

Pottstown WPAZ 1370 12:45 p.m.

### SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

Lancaster WAGL 1560 9:30 a.m.

### TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVWG 1280 9:15 a.m.

<b>VIRGINIA</b>			
Richmond	WGGM		7:45 a.m.
<b>WASHINGTON</b>			
Clarkston	KCLK	10:00 a.m.	
Seattle	KGAA 1460	8:15 a.m.	
Spokane	KICN-FM 99	3:00 a.m.	
Spokane	KUDY 1280	9:45 a.m.	
Tacoma	KAMT 1360	9:45 a.m.	
Yakima	KUTI 980	6:45 a.m.	
<b>WISCONSIN</b>			
Milwaukee	WLZZ-AM	7:15 a.m.	
<b>WYOMING</b>			
Cheyenne	KSHY 1370	9:00 a.m.	
Sheridan	KWYO 1410	12:00 noon	

<b>PUERTO RICO</b>			
Aguadilla (Fri.)	WABA		8:00 p.m.



## FOREIGN RADIO BROADCASTS



<b>BRITISH ISLES</b>			
Isle of Man	MANX Radio		7:00 p.m.

<b>BRITISH WEST INDIES</b>			
Grand Cayman	RadioCayman		11:15 a.m.

<b>CANADA</b>			
Edmonton, Alta.	CJOI	12:45 p.m.	
Lethbridge, Alta	CJOC	7:15 a.m.	
Penticton, B.C.	CIGV	10:15 p.m.	
Vancouver, B.C.	CJJC 800	9:45 a.m.	
Winnipeg, Man.	CKJS	9:00 a.m.	
Fredericton, N.B.	CFNB	10:15 p.m.	
Corner Brook, Nfld.	CFCB 570	12:15 p.m.	
Deer Lake, Nfld.	CFDL-FM	12:15 p.m.	
Pt. au Choix, Nfld.	CFNW	12:15 p.m.	
Pt. aux Basques, Nfld.	CFGN 910	12:15 p.m.	
St. Andrews, Nfld.	CFCV-FM	12:15 p.m.	
St. Anthony, Nfld.	CFNN-FM	12:15 p.m.	
Stephenville, Nfld.	CFSX	12:15 p.m.	
Hamilton, Ont.	CKOC	7:00 a.m.	
St. Thomas, Ont.	CHLO	10:45 a.m.	
Montreal, P. Q.	CFMB	5:15 p.m.	
Prince Albert, Sask.	CKBI 900	7:30 a.m.	
Regina, Sask.	CKRM	7:45 a.m.	

<b>CEYLON</b>			
Radio Sri Lanka (Sat.)			9:45 p.m.

<b>ITALY (Italian)</b>			
Europa Radio Milano	FM88.300		11:30 a.m.
Euro Tele Radio Calabria	102MHZ (Fri.)		5:30 p.m.
Radio Corleone Centrale	FM88-500 FM92		11:00 a.m.

<b>MEXICO (Spanish)</b>			
Mazatlan	XECQ		8:30 a.m.

<b>NEW ZEALAND</b>			
Dunedin	4XD		11:15 a.m.
Whakatane	IXX		6:45 a.m.

<b>NIGERIA</b>			
Radio Africa	Wed.		8:00 p.m.

<b>PANAMA</b>			
Panama City	HOQ 1250		10:30 a.m.

<b>PHILIPPINES</b>			
Manila (Sat.)	DWXX		7:15 p.m.

<b>SOUTH AFRICA</b>			
Joubert Park (Wed.)			
SWAZI Music Radio			11:30 a.m.

<b>SPAIN (Spanish)</b>			
Radio Gerona (Mon.)			9:45 p.m.

<b>TONGA</b>			
Nuku' Alofa (Mon.)			5:30 p.m.

<b>URUGUAY (Spanish)</b>			
Montevideo (Sat.)			
Radio El Espectador 810			1:30 p.m.

<b>VIRGIN ISLANDS</b>			
St. Croix	WSTX 970		9:00 a.m.



## SPANISH LANGUAGE U.S. RADIO BROADCASTS



<b>ARIZONA</b>			
Nogales	KFBR 1340		9:00 a.m.

<b>CALIFORNIA</b>			
Fresno	KGST 1600		12:15 p.m.
Wasco	KWSO 1180		7:45 p.m.

<b>FLORIDA</b>			
Coral Gables	WRHC		8:45 a.m.

<b>TEXAS</b>			
San Antonio	KUKA 1250		8:45 a.m.

# The BIBLE ANSWERS

## REGULAR TELEVISION BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below:

<b>CALIFORNIA</b>		<b>IOWA</b>		<b>NORTH CAROLINA</b>	
Chico	KMPN-10	Cedar Rapids	KTS, 13	Charlotte	WHKY
	Sunday, 8:30 p.m.	Mt. Vernon/ Lisbon	WMVL Cable	<b>OHIO</b>	
<b>FLORIDA</b>		Every weekday 7:00 a.m.		Dayton	WHIO
Miami	WKID	<b>MISSISSIPPI</b>		Zanesville	WHIZ-Sunday
Jacksonville	17	Jackson	WAPT	<b>TEXAS</b>	
<b>GEORGIA</b>		<b>MISSOURI</b>		Lubbock	KCBD
Albany	WTSG, 31	Springfield	KOLR	<b>WEST VIRGINIA</b>	
	Sunday, 9:30 a.m.			Logan	12-Monday
Atlanta	WATL	<b>NEW MEXICO</b>		<b>GUAM</b>	
<b>ILLINOIS</b>	Champaign-	Roswell	KSWS	KUAM, 9:00 a.m., Sun.	
Decatur-					
Springfield	WBHW				

## SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

This is a new schedule of stations and times of our satellite transmission broadcasts. The broadcasts are on Sundays, and the schedule is on Standard Time.

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
<b>ALABAMA-8:00 a.m.</b>		Englewood	35	<b>GEORGIA-9:00 a.m.</b>	
Dothan	3	Fort Collins	28	Atlanta	27
Montgomery	6, 22	Greeley	22	Augusta	C
<b>ARIZONA-7:00 a.m.</b>		Longmont	29	Decatur	27
Phoenix	17, 30, 31, 38, 42	Parker	28	<b>IDAHO-7:00 a.m.</b>	
Tucson	37	<b>CONNECTICUT 9:00</b>		Boise	18
<b>ARKANSAS-8:00 a.m.</b>		Bridgeport	35	Caldwell	18
Joplin-Pittsburg	10	Groton	G20	Idaho Falls	10
Little Rock	7, 23	Plainville	33	<b>ILLINOIS-8:00 a.m.</b>	
<b>CALIFORNIA-6:00 a.m.</b>		West Haven	32-S	Belleville	24
Alhambra	48	<b>DELAWARE-9:00 a.m.</b>		Elmhurst	19
Arroyo Grande	31	Dover	14A	Joliet	21
Bakersfield	29, 31	Wilmington	2	Mount Prospect	1
Beverly Hills	29	<b>FLORIDA-9:00 a.m.</b>		Sunnyside	36
Laytonville	61	Coral Gables	6	Waukegan	33
Los Angeles	14, 23, 30, 44, 48, 50, 56	Florida City	18	<b>INDIANA-9:00 a.m.</b>	
Mountain View	34B	Fort Lauderdale	25	Hammond	22
Palm Desert	33	Fort Myers	9	Indianapolis	5
Sacramento	25	Kendall	33	Lafayette	5
San Francisco	21	Key West	5	Munster	31
Tulare	23	Madison	4	New Haven	10
Ukiah	47	North Miami Beach	12	<b>IOWA-8:00 a.m.</b>	
<b>COLORADO-7:00 a.m.</b>		Orlando	28	Dubuque	22
Cortez	2	Pompano Beach	32	Sioux City	23
Denver	20	Sarasota	4	Waterloo	R(31)

# Christian Life and Doctrine

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## “There Is a River”

“There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.”—Psalm 46:4

THE forty-sixth psalm was written as an encouragement to the church during the Gospel Age, and particularly for today. Its symbolism describes certain unique aspects of God’s dealings with his people in the troublesome experiences through which they pass at this end of the age.

The psalm begins, “God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof, Selah.” The comforting thought that God is our refuge is expressed many times in the Scriptures. One such place is Proverbs 18:10: “The name of the LORD is a strong tower, the righteous runneth into it, and is safe,” or as the margin says, “is set aloft.”

Pictured here is a strong tower, a place where the righteous, the LORD’S people, come to God and, as a consequence, are made safe, or are set aloft. These are indeed encouraging words. And all who seek refuge in God have the additional promise of Psalm 91:9-12: “Because thou hast made the LORD, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.” While this last verse was mentioned in connection

with Jesus' wilderness temptation (Matt. 4:6) as specifically applying to him, additionally, we believe it is applicable to each one of his followers. Angels are certainly used to offer protection and oversight to all those who belong to the LORD.

After Jesus was tempted of the devil in the wilderness we are told that angels came and ministered unto him. Peter's miraculous deliverance by an angel from prison and from an untimely death, is also recorded. (Acts 12:7-11) And we, too, share the encouragement of Psalm 34:7, which says, "The angel of the LORD encampeth round about them that fear him and delivereth them." This is a very inspiring truth which gives us strength and confidence as we walk in the narrow way.



God is a very present help in trouble; he is always there; we need merely to call upon him for assistance. Since we are walking in the way that God's Word describes as leading to tribulation, it is comforting to remember that his help is always nigh. Although it is true that "through much tribulation shall ye enter into the kingdom" (Acts 14:22), each of us can testify that during such trying experiences we have personally found God to be a helper in every time of need. As we think back on our Christian walk from the first time we knew the LORD down to the present day, we are made aware that he has always given us grace sufficient.

When difficult trials come we can think back upon his dealings with us in the past and remember how God delivered us and helped us to overcome. Thus these lessons serve as building blocks, and we are made stronger for the tests of the moment. "If God be for us who can be against us" (Rom.

8:31), is another favorite text of many Christians, and it is also a bulwark to strengthen us in times of stress.

The prophetic background of this psalm concerns the time of the removal of this symbolic earth. Verse two reads, "Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea." The word translated removed means 'changed'. The psalmist is not speaking of the literal earth, of course, because we are told in Ecclesiastes 1:4 that "the [planet] Earth abideth forever." The word earth, as used in the psalm, is an apt symbol of the social order that exists among men on the earth. Now it is under the dominion of Satan, who is the god of this world—the social order Peter speaks of as "the world that now is." (II Pet. 3:7) The psalmist described this same order of things as it would near its end using the pictorial term of the mountains being carried into the midst of the sea. He continues this thought in the third verse, saying, "Though the waters thereof roar, though they roar and be troubled, though the mountains shake with the swelling thereof," sketching before our mental vision a turbulent sea which is so powerful that it causes the mountains to fall.

Isaiah 17:12,13 identifies these raging waters as the troubled nations: "Woe to the multitude of many people which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." In this text, as in the psalm, the seas are descriptive of the turbulent masses of people in revolt. The mountains which are carried into the midst of the sea represent the kingdoms and governments of this world. Our psalm gives its own interpretation in verse six, saying, "The heathen [nations] raged, kingdoms were moved." We find that these kingdoms have

been brought down by the subjects of their respective governments. Why are these restless masses bent upon destroying the old order? As one writer has so aptly expressed it, they seek "to gain their real and fancied rights;" some are legitimate, and some are not. This statement helps to explain the underlying force which is destroying the present world order.

Daniel wrote, in the twelfth chapter of his prophecy, about the great increase of knowledge in our day. Ironically, this greater knowledge which man had hoped would deliver him out of trouble has in fact created more chaos. Because of the selfishness of man, much of this increased knowledge has been applied in a way detrimental to peace and the welfare of mankind, and has helped to bring about a time of trouble such as has never before been upon the face of the earth.

In analyzing the manner in which knowledge has increased, we note that improved communications have been greatly involved. If it were not for this phenomena, especially the developments of the past several hundred years, many things which have come to pass in the earth today in fulfillment of prophecy would not have occurred. The very beginning of communication upgrading was the invention of the printing press in the sixteenth century. Since that time, improvements have continued at an ever-increasing pace up to our day. Now we have huge, computer-controlled presses, one of which can probably produce more output in five minutes than all of those early presses could in a year! And commonplace now are the mass media devices of radio and television transmitted via satellite.

Several years ago, Walter Cronkite said, "Television is the H-bomb that has come into our living room." He was referring to the power of communication, and what television is capable of doing to promote unrest in people regarding present circumstances, by increasing their awareness of the underprivileged status of their lives. We see, then, that

improved communications have truly had an effect in bringing about dynamic upheavals in the society of earth.

In the pictorial language of Psalm 46, this condition of upheaval is likened to the oceans roaring and being troubled, lashed into a foam. Thus all the discontent in the earth is depicted as a rolling ocean, breaking against the base of the mountains or kingdoms of this world, and shaking these to their very foundations—bringing about their destruction.

Jesus used a similar figure in Luke 21:25. He said one sign of the end of this age or social order, and of his second presence, was that there would be “upon the earth distress of nations, with perplexity.” The word translated perplexity contains the thought of ‘no way out’. “The sea and the waves roaring, men’s hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken.” We could ask, do we see this sign that we are living in the time Jesus described? Are we living in the time when men’s hearts are failing them for fear?

Just a few short years ago, man was not consumed with fear. But today, the concerns of man are overwhelming and unsolvable. As we discuss world conditions we note there is much that is distressing people as they view everyday events. Many are deeply touched and troubled by recession due to loss of jobs and financial straits. There is inflation and its fear; pollution of the environment; and the population explosion. There seem to be so many new and foreboding troubles. Recently, since we have new and controversial kinds of fuel, energy has become a problem. There is strong disagreement among authorities about the new construction of nuclear facilities and the utilization of present nuclear power plants. Yet the use of coal and oil to produce electricity do not solve, but rather bring about another set of problems to mankind. And while solar energy offers a possible alternative to polluting energy sources, it is still out of reach economically and technologically.

Crime continues, fueled by drugs and violence. There is a lack of credibility everywhere, especially in government. Moral degradation is rampant. Many peoples throughout the world have grave concerns about shortages of food and impending starvation. And, by far the most frightening of all problems, the threat of a nuclear war hovers over the earth. Can we say that people's hearts are failing them for fear? Most assuredly. There is great anxiety in the world today, among both small and great. According to Jesus' own testimony, when we see these things occurring we should not succumb to fear, but realize their great import! "When these things begin to come to pass, then look up and lift up your head; for your deliverance draweth nigh." These events which we do see coming to pass are a harbinger that the church will soon be glorified!

In analyzing these scriptures, we conclude it was the LORD'S purpose that some of his saints should witness a portion of this time of trouble, even as we who are living today see these things. However, we are not to be fearful, we are not to be discouraged, we are not to be perplexed, because we know the trouble must come and we know **why** it must come. And this should stimulate our faith, and cause us to redouble our efforts to be pleasing to the LORD. It should encourage us to study the Bible more diligently than ever, examining and considering God's plan—the only salvation for man. It should cause us to faithfully attend meetings, making the truth our own and building up our brethren. It should stimulate us to continue our witnessing efforts. Above all, we should be inspired to buckle on the whole armor of God, the protective knowledge of truth, and thereby withstand the evil day.—Eph. 6:11-13

We are exhorted to be rejoicing Christians during this time, to "rejoice in the LORD always" (Phil. 4:4), even though we will have trials and experiences that are not joyful to our flesh. We must have these trials. Paul tells us that they are needful in order for us to learn valuable spiritual lessons, and

prove our Christian character. (Heb. 12:5-11) It is through such adversity that we prove our supreme love for the Heavenly Father, our faith in his plan and in his promises. These testings determine whether we have a genuine faith, or if it is superficial and in times of stress will fade away. Paul reminds us that if we are rightly exercised by these trials, they will strengthen us; they will work out in us the peaceable fruits of righteousness.—Heb. 12:11

A sudden change of scene occurs in the fourth and fifth verses of the forty-sixth psalm. "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early." After all the strife and turmoil, the fear and the trouble described in the opening verses, the latter portion of the psalm speaks of tranquility and peace; here is calm and security in sharp contrast to the turbulent seas. The river and its streams which make glad the city of God symbolize the refreshing truths of the plan of God; the city of God is the New Jerusalem in preparation, the church militant in its final stage.

The river represents God's plan as it is centered in Jesus. Normally a river is fed by its tributaries which flow into the river, making the river grow as it wanders along its course. However, the psalmist does not seem to be speaking about this kind of river, but rather about a watercourse similar to the irrigation system in California. In such a system water is drawn off, refreshes the land, and makes it fruitful. If the river the psalmist tells about represents the plan of God, then the streams that branch from it could well represent the numerous features of that plan represented in the various doctrines of truth. Those who drink of this river are refreshed, and by knowing God's purposes are enabled to bring forth much fruit.

In II Peter 1:3,4, we read that "his divine power hath given unto us all things that pertain unto life and godliness through

a knowledge of him. Whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature.” It is only through a knowledge of God’s plan and his precious promises that we can appreciate his glorious character, and his attributes of justice, wisdom, love, and power. We have the privilege of drinking of this river and its streams now, and this knowledge of his plan has, indeed, made us glad. Without faith in God’s plan, our hearts would fail us for fear, just as all the rest of mankind is fearful.

David wrote in Psalm 43:3, “O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.” Similarly, in Psalm 46, David speaks of the city of God, the holy place of the tabernacles of the Most High. This is a reference to the typical Tabernacle in the wilderness, especially the Holy Place of that structure, which pictures spirit-begetting, and a spirit-enlightened mind. God’s people are in this condition now. Paul describes this in Ephesians 2:6, when he speaks of our “being seated together in heavenly places with Christ Jesus.” We are seated together in heavenly places—in the Holy of the antitypical Tabernacle. We attain this position through full consecration to do the will of God, and by living a life sanctified by the Spirit of truth. While dwelling in this Holy Place, we receive the benefits of its furnishings. Our new mind is enlightened by the light from the golden candlestick, and we feed upon the showbread of truth which is on the golden table. Our prayers are acceptable and our hopes are valid because of the sweet incense penetrating into the Most Holy and before God, which Jesus provided and placed upon the golden altar.

In verse five of Psalm 46, we read, “God shall help her and that right early.” The **New American Standard** translation reads, “God shall help her at the turning of the morning.” This rendering expresses the thought that at the end of this Gospel Age, just before the millennial kingdom, God will

help the church; and special help has come to us in this harvest time. We have received the blessing of the greater light of dispensational truths, greater privileges for witnessing, expanded opportunities for assembly, multiple helps for clarifying the language of the Bible, understanding the signs of the times, and many, many more. Without question, however, the greatest help of all comes in the first resurrection, which, when complete, will bring to fruition the age-long hope of the church to be glorified with Christ as co-inheritors of his kingdom.

Verse seven reads: "The LORD of hosts is with us; the God of Jacob is our refuge. Selah." Even in the midst of these raging, turbulent events all about us described as the earth melting, we need not fear because God is our refuge. He is our high tower; he is our fortress, and we shall not be shaken! Then the word Selah expresses the thought, "Pause, and calmly think."

The psalm continues: "Come behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." These verses help us to see what will be the conclusion of present world events. Then the LORD'S voice of authority will be heard; then he will speak of peace; then he will bid all mankind to go up to the kingdom of God.

Isaiah 60:18 says, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." This is a description of the New Jerusalem. Another scripture speaking of that time says, "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day." (Isa. 2:17) By this verse we are assured that man's selfish character will

be taken away, and he will learn to worship and serve the living God.

The river and the streams of this beautiful prophetic forty-sixth psalm, are also mentioned in the Book of Revelation. "The Spirit and the bride say, Come. And let him that heareth say Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17) What a wonderful prophetic view of the millennial kingdom when all mankind is brought to an accurate knowledge of the truth. Zephaniah 3:9 tells of the harmony of that day: "For then I will turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent." The pure, clear river will then flow from underneath the throne of God to bless all people. (Rev. 22:1) This is the same stream that we can, in prospect, drink from now—a river, the streams whereof make glad the city of God! □

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### THE LORD HATH TRIUMPHED GLORIOUSLY!



**“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. . . . Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea. Thy right hand, O LORD, is become glorious in power!”—Exodus 15:1, 2, 4, 6**

# **Christian Life and Doctrine**

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## **Precious Promises to the Church**

GOD'S Word is a storehouse of many wonderful promises. Israel was the first nation to receive tangible blessings as a consequence of these promises. A summary of fulfilled promises to Israel is given in I Kings, eighth chapter, in a beautiful prayer by King Solomon on the occasion of the dedication of the Temple. After the prayer, Solomon turned to the people and said (vs. 56), "Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." Earlier in his prayer (vs. 53), Solomon had said, "For thou didst separate them [Israel] from among all the people of the earth to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O LORD God."

Although Israel was Abraham's natural seed and was separated to be God's inheritance as Solomon had said, we know from other scriptures that the true seed of Abraham is Christ, and that the true inheritance of God is the Christ. Those separated as a people for his name are the church or the body of Christ. This is confirmed in Galatians 3:29 and Acts 15:14.

God's faithfulness in keeping his promises to Israel is an assurance that he will do likewise for the church. The Apostle Paul, in Hebrews, chapter ten, writes that this assurance was given when Jesus, in fulfillment of the prophecy of the fortieth psalm, gave his life as a ransom sacrifice. Thus he prepared a way of entrance into the spirit begotten condition, pictured by the Holy of the Tabernacle. In so entering, he

said, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith, for he is faithful that promised."—Heb. 10:22,23

God's promises to the church began in Eden. After the condemnation and sentence of death was passed upon Adam and Eve, God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) Here is the first veiled indication that some day would come the seed, born of a woman, that would crush evil and its instigators. God later elaborated upon this promise when he said to Abraham, "In thy seed shall all the nations of the earth be blessed."—Gen. 12:3, 22:18

These promises of future blessings were expanded further in God's dealings with the nation of Israel through the expectation of a promised Messiah, the Anointed, who was to be the son of David. Israel, and mankind in general, came a giant step closer to the realization of these blessings at the coming to earth of Jesus as a man. When Jesus gave his life as a ransom, God's plan for the blessing of mankind and the stamping out of evil was assured.

As we consider our Lord's death and its effectiveness as a ransom for all, it has been asked by some, "Why, after the death of Jesus did not God proceed to crush out evil and bless man immediately?" We might ask this question only if we were unfamiliar with what God has been accomplishing in the nearly two thousand years since Jesus lived and died. The benefits of Jesus' ransom for the blessing of the world of mankind have not been delayed, but rather have been used first to fulfill wonderful promises to the church in advance of the rest of the world.

"As a result of Jesus' teachings, and also that of the apostles, it became evident that many of the Old Testament

promises were intended for a select group of mankind. This "little flock," as Jesus called them (Luke 12:32), were chosen first out of Israel, and later from the Gentiles. The statement by God to our first parents in the Garden of Eden (Gen. 3:15), does not involve Jesus alone as the promised seed, but also includes the church, his body. The Apostle Paul confirms this by saying the Christ, or the Anointed, is not one, but many. (I Cor. 12:12) God has planned that the church shall share with Jesus in fulfilling these promises of coming blessings, and together they will be used by the Heavenly Father in the kingdom to crush evil forever. An allusion is made to this basic promise of Genesis by the Apostle Paul in Romans 16:20. "The God of peace shall bruise Satan under your feet shortly." When Paul says 'your feet', he is referring to the entire body of Christ who share with Jesus in this experience. Nor is Jesus alone the promised seed of Abraham. The Apostle Paul tells us how the church is included in that seed when he says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29) This privilege of the church to share with Jesus comes only by the grace of God, the ransom merit having been applied first for the church. This class has been predestinated by God, not as individuals but as a group, and its prospective members are being selected and perfected during this Gospel Age.

Our sharing with Jesus in these promises is further emphasized by Paul in II Timothy 2:11-13. "It is a faithful saying: for if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him: if we deny him, he also will deny us. If we believe not, yet he abideth faithful: he cannot deny himself." We note from this text that the church's sharing in these promises is conditional: we must be perfected through sufferings first. If we fail in fulfilling our part of the agreement, God is not obligated to give us the promised reward of blessing the world in the kingdom. Hence, Paul tells us in II Corinthians 6:1, "We then, as

workers together with him, beseech you also that ye receive not the grace of God in vain." In the context of this scripture, he proceeds to emphasize that the time for accepting this blessed privilege is limited to the present, the Gospel Age.

Paul also cites himself as an example, relating his endurance of very difficult experiences for the cause of Christ. These experiences were recounted to the brethren at Corinth because they had become careless, and Paul was endeavoring to help them separate themselves from the unclean things in their lives, and to receive the promise of becoming members of God's family. In doing so, Paul quotes from the Old Testament prophecy of Jeremiah 31:1, 9, "I will be a Father unto you, and ye shall be my sons and daughters, saith the LORD Almighty." (II Cor. 6:18) "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—II Cor. 7:1

The privilege of becoming members of God's family in the present time belongs only to the church. But we should never forget that we were born in "sin and shapen in iniquity." Hence, our understanding of the fact that Jesus died to redeem us from this condition is all important. Only by properly acting on this understanding is sonship possible. The Apostle John tells of this sonship in his first epistle, "Beloved now are we the sons of God."—I John 2:2

While still on earth, Jesus promised on several occasions to send the Holy Spirit to his disciples. "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49) "And being assembled together with them, [Jesus] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." (Acts 1:4, 5) "These things have I spoken unto you,

being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (John 14:25,26) “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.”—John 16:13

That promise was fulfilled on the Day of Pentecost, when the Apostle Peter preached: “Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call.” (Acts 2:38,39) But note that this promise was only to those who were willing to repent and accept Jesus as their Redeemer, who would fully consecrate themselves to do God’s will, as symbolized by water immersion. In confirmation of this, the Apostle Paul wrote, “In whom ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise.”—Eph. 1:13

As in the promise of sonship, we receive the benefits of this promise of the Holy Spirit **now**. The Holy Spirit, God’s influence and power working in our hearts and upon our minds, assists us to remove the spirit of this world: the spirit that lusteth to envy, the spirit of hatred and strife, of fear and of vainglory, of superstition and error. It replaces this wrong spirit with the disposition or spirit of truth, of love, of faith, of holiness, of joy and peace, and of a sound mind. We can see this promise fulfilled in the lives of our brethren as a remarkable change occurs in them. Each and every one of us is daily employed in striving to make this change, and if we are faithful in accomplishing this transformation of our minds with God’s Holy Spirit assisting us, we will be able to inherit the other precious and innumerable promises of God.

This transformation is not an easy task, especially so since it has to be done in the environment of this present evil world. Here too, God give us help even as promised. One example of this assistance is recorded in Hebrews 13:5. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." In order to receive God's help we must cooperate with him. When Paul admonishes us to be "strong in the LORD" (Eph. 6:10), he also tells us to put on the whole armor of God so as to be able to stand against the wiles of the devil, because "we wrestle not [merely] with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The opposition we receive in our walk as Christians would be overwhelming if we were not aware of other promises of God, such as Romans 8:31, "If God be for us, who can be against us?" But we need constantly to approach God in prayer to seek and claim this promised help, as the text in Ephesians 6:18 states, "Praying always with all prayer and supplication." If we do this, nothing can prevent our achieving the promises. The Apostle Paul makes this clear when he says, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. 8:38, 39

The Apostle Peter, too, gives us assurance when he says, "Casting all your care upon him [our LORD]; for he careth for you." Though the adversary walks around as a roaring lion, we must resist him by being "steadfast in the faith." (1 Pet. 5:7-9) The Apostle James is even more emphatic: "Resist the devil, and he will flee from you."—James 4:7

The world, too, will give us trouble. But we have in the example of Jesus, a promise of help. Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have

overcome the world.” (John 16:33) Then, as we already know, our flesh will hinder us constantly. Here we also get all the help possible: “We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body.”—II Cor. 4:7-10

When the Apostle Paul beseeched the LORD thrice to remove his thorn in the flesh, he was told, “My grace is sufficient for thee: for my strength is made perfect in weakness.” So Paul said, “Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities [hardships], in persecutions, in distresses for Christ’s sake: for when I am weak, then I am strong.” (II Cor. 12:9, 10) The only way we can overcome our flesh and develop the fruits and graces of the Spirit is to recognize our weaknesses and to ask God’s strength to help us overcome our flesh in the face of difficult and trying circumstances.

If we rely on the help of God to overcome our foes, we shall inherit the promised glory. In Hebrews 6:4-6 the Apostle Paul broaches the matter of possible failure in gaining this inheritance. But he goes on to say, “Beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.” (vss. 9-12) He then associates us with the heirs of the Abrahamic promise and the hope which we have “as an anchor of the soul both sure

and steadfast, and which entereth into that within the veil.” (Heb. 6:19) This is a reference to the Most Holy, which symbolizes our hope of a spiritual birth—a birth to the divine nature! The expression ‘divine nature’ is exactly that used by the Apostle Peter when he says God “hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”—II Pet. 1:3, 4

The Apostle Paul says in I Corinthians 15:53, “This mortal must put on immortality.” It is described as the crown of life by the Apostle James. “Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the LORD hath promised to them that love him.” (James 1:12) In Revelation 2:10 the promise is, “Be thou faithful unto death and I will give thee a crown of life.” The Apostle John refers to this blessing as eternal life. “This is the promise that he hath promised us, even eternal life.” (I John 2:25) Finally, the Apostle James tells us that God has promised us a kingdom if we love him and keep his commandments. (James 2:5) May we, through faithfulness to our consecration vows, receive these promises and enter into fullness of joy with our Lord. □



## Weekly Prayer Meeting Texts

**SEPTEMBER 6**—There shall no evil befall thee.—Ps. 91:10 (Z. '03-331 Hymn 301)

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

**SEPTEMBER 20**—Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, . . . to revive the spirit of the humble, and the heart of the contrite ones.—Isa. 57:15 (Z. '03-383 Hymn 283)

**SEPTEMBER 27**—Thou shalt not tempt the LORD thy God.—Matt. 4:7 (Z. '04-9 Hymn 323)

## Divine Help for the Humble



**“The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all.”**  
—Psalm 34:18, 19

SOLOMON says that “a just man falleth seven times, and riseth up again.” (Prov. 24:16) From this we gather that an unjust man is one who falls, but does not attempt to arise and make amends for his shortcomings. There is no virtue in making mistakes; but there is virtue in acknowledging them, and seeking divine grace to help us overcome our weaknesses.

If we are truly brokenhearted over our shortcomings, then the Lord will be nigh to help us; but he resisteth the proud, and giveth grace to the humble. The Lord has not promised to prevent us from making mistakes, because he knows that we need such afflictions to break our hearts and to make us contrite. For the same reason God permits afflictions of other kinds—he knows they are good for us as new creatures in Christ—for they are among the “all things” which are bound, under this overruling, to work together for our best interests as Christians.—Rom. 8:28-30

What God has promised to do is to save, or deliver us from our various afflictions when he sees that it is for our best interests and there are some needed lessons for us to learn. Sometimes it may require a lifetime to learn these lessons.

The Apostle Paul had a great affliction, a “thorn in the flesh,” from which he earnestly sought deliverance; but God did not deliver him. Instead, Paul received the assurance of divine grace to help him bear the constant goading of that thorn—“My grace is sufficient for thee.”—II Cor. 12:7-10

So it is with us. We may have a blemish of some kind, perhaps a physical weakness, which we feel is interfering with our service and if freed from it, we imagine we could serve the Lord so much better. Perhaps our thorn in the flesh is some weakness of character that causes us to err repeatedly along some particular line. The Lord may permit us to fall seven times, or even seventy times seven, yet he picks us up each time, graciously delivering and forgiving us.

The secret of obtaining God’s blessings through all our afflictions is to have a humble heart, a contrite spirit. He may permit us to fall in order that we may be kept humble. He may permit other afflictions for the same purpose; but when we humbly cry to him in our distress, he will deliver us. Upon this we can depend! In this assurance we can go on in the narrow way toward the kingdom.

May we all learn to glory in our infirmities, knowing that in them divine strength is made perfect!—II Cor. 12:9   □



Oh, ask not thou, “How shall I bear  
The burden of tomorrow?”  
Sufficient for the day the care,  
Its evils and its sorrow;  
God imparteth by the way  
Strength sufficient for the day.

# Answers to Test Your Knowledge Questions

(See page 31 for Questions)

1. "Now faith is the substance of things hoped for, the evidence of things not seen."—Heb. 11:1

2. Yes. Hebrews 11:6 asserts, "Without faith it is impossible to please him [God]."

3. Faith is based upon evidence, while credulity is a blind belief which accepts anything with unquestioning mind.

4. To every Christian. Our responsibilities as Christians should not be shirked by placing them on pastors, or by blindly accepting unscriptural creeds. Our faith is based on the divine Word, not on men or the traditions of men.

5. No. I John 5:4 affirms, "This is the victory that overcometh the world, even our faith."

6. (a) "Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm."—Matt. 8:26 (b) Through faith in God's power, love, and providences, the storms of life are accepted without fear, and our hearts are becalmed.

7. (a) Because they lacked faith in the message. Hebrews 4:2 reads, "But the Word preached did not profit them, not being mixed with faith in them that heard it." (b) Faith in the Word of God is essential to enjoy the blessings the Gospel affords.

8. The Gentile centurion who desired to have his servant healed.

9. ". . . and hearing by the Word of God."—Rom. 10:17

10. Ruth of Moab, and Rahab of Jericho. See the Book of Ruth; Joshua 2 and 6:21-25; also Hebrews 11:30, 31.

11. The shield: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."—Eph. 6:16

12. No, the shield of faith is only one of the essential parts of the "whole armor of God."—Eph. 6:11; II Pet. 1:4-11; James 2:26

13. The crown of life or "crown of glory that fadeth not away" is the promised immortality. The divine nature is the crown of life because it is superior to any other form of life.—I Pet. 5:4; Rom. 2:7; II Pet. 1:4 □

# Encouraging Letters

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## **Witnessing with Cassettes**

Dear Brethren: Thank you for sending the two cassettes to me on loan, which I have copied, and they will go into circulation with the others you sent to me earlier. I am now using cassettes for my witnessing, as these are almost as cheap now as literature, and are in most cases better received. Two talks which have been of great help were, "The Times of Restitution," by our dear Brother Norman Woodworth, and a short talk by dear Brother Roberts, "There Is No Other Way." These and other talks from you have gone out to many churches, and of course, to our own brethren for them to use as the LORD gives them opportunity. May I close by wishing you God's richest blessings on your labours, and thank you again for all your help. Your brother in Christ.

—Northern Ireland

## **For Her Children**

Dear Sirs: Please send me five of your booklets called the "Israel" book. I want to give them to my children. Enclosed is a gift to help publish these. Thank you, and God bless each of you.  
—MN

## **Helped a Lot**

Dear Sirs: I would like to tell the people who make your program happen that it has really helped me a lot. It has answered so many of my questions. Could you please send me your free lessons so that I can learn still more, and also help my husband understand more about our God. Thank you muchly.—GA

## **Sharing "Hope" in Sorrow**

Dearest Friends: I have enjoyed your booklet, "Hope," very, very much in my sorrow of losing my loved one. I read and re-read it. I would now like to have the booklet, "God and Reason." Could you possibly send me two, and also another "Hope." I would love to give one of each to my sister-in-law, in losing her only brother, my husband. Love to all of you.—MI

## **Now Understands Better**

Dear "Frank and Ernest": Please send me your booklet, "Christ's Thousand-year Kingdom." I heard your offer on your radio program today. I enjoyed it very much. There are now so many things I understand much better. Thanks! Respectfully.—VA

### **Seeking the LORD**

Dear Sirs: I just happened to turn on the channel where your program was being shown. At first I didn't know what it was! But I guess it was meant for me to see. I was overwhelmed by it. There should be more of that type of program on television. I am a freshman at a university. I would like some day to help the world with some of its problems. I really don't know how, but I want to believe that with my desire to do what I know is right in God's eyes, I can be of assistance in the building of what, in his eyes, is righteous. I would like to have you send me any brochures that will help me, lead me, and teach me the ways to make me a better person in God's eyes. May God be with you always. Sincerely yours.  
—OK

### **“Regular Recipient”**

Greetings in the name of our Lord Jesus Christ! I find your ministry to be a blessing; therefore, I wish to receive further literature for my spiritual growth. I find every week you are offering literature I would like to read, and I want to be a regular recipient of your teachings. So please send the five booklets I have listed, for which the cost is enclosed. May God continue to bless you!—NY

### **After Twenty-five Years**

Dear Sirs: I was fortunate to read some of your Dawn magazines twenty-five or more years ago. They belonged to a friend of mine who has long since passed away. Are you still publishing *The Dawn*? If you are, kindly place me on your mailing list, and bill me for a five-years' subscription. Yours sincerely.  
—NY

### **Lightened Her Burden**

Gentlemen: Thanks for the booklet you mailed me, entitled, “Hope.” I have enjoyed it, and let us say, it seems to have lightened my burden and given me more hope. Several friends would like a copy. I am sharing mine, but would like five more, as in discussing the booklet, so many people want to read it. We have had many deaths in our community in the past few months, as we are mostly older citizens. Also, I would like the booklet, “God and Reason.” Thank you!—FL

### **Comforted in Her Sorrow**

Dear Sirs: Please send me a free copy of the booklet entitled, “God and Reason.” A few weeks ago I lost my husband, and someone sent me a booklet entitled, “Hope,” which has been such a comfort to me in my time of sorrow. Thanking you, I am.—FL

### **Very Interested**

Dear "Frank and Ernest": After listening to your program on Sunday I became very interested in knowing more. Could you please send me the booklet, "Hope beyond the Grave." Thank you, and may God bless you all.—OH

### **"Good Work in His Name"**

Dear Workers in Christ: After looking through the latest issue of The Dawn, I really enjoyed what I read. My Sunday School teacher was quoting from it this morning. I asked her for the address, and I saw that for \$1.00 I could get a subscription for a year. So please start my copies coming to me soon. I really enjoy reading the Bible and other material concerning our Lord and Savior, Jesus Christ. May God bless you that you may keep on doing good work in his name. Yours in Christ.—NY

### **New Friend Wants Tapes**

Dear Sirs: Peace be with you! I would like to know if it would be possible to get your teachings of the Bible on the subjects of death and hell, and also the thousand-year reign of Christ, on cassette tapes. I have been reading your Dawn booklets, and study the Bible every day. I am so happy to know the truth! I was born and raised a Catholic,

but I was never satisfied with what they tried to teach me. I knew that there had to be more to my life than what they told me. I now know why Christ Jesus died, and the wonderful plan of God! And I thank God for opening my eyes to his truth. I would like to have the tapes for my husband and brother-in-law. They are wonderful people, with wonderful hearts, and they are searching. I'm sure if they could hear the tapes it would help them very much. Please let me know. I will be glad to pay whatever they cost. I will be renewing my Dawn subscription shortly. May God bless and keep you all, so you may continue to send the truth to everyone who has ears to hear, and wants to. Thank you so much.—PA

### **"Loved It!"**

Good People, "Frank and Ernest": Heard your program on Sunday for the first time. Loved it! Will you please send me, "Does God Answer Prayer?" Thank you, and God bless you all.—NY

### **Wants More Answers**

Dear Sirs: I watched the 'Abraham' program, and it was very meaningful to me. I would like to have a copy of the program, to answer other questions I have about the dead being restored to life. Thank you.—GA

### **Program Is "Faith-builder"**

My Dear Sirs: I enjoy so much your Bible hour at 5:00 o'clock in the morning, and find it to be a faith-builder. Please send me a copy of "Life after Death." Thank you so much, and may God continue to bless your program. Very sincerely.—GA

### **To Help Neighbor**

Gentlemen: Please send me your booklet, "Why God Permits Evil," which you have offered on a recent broadcast. My neighbor, a non-Christian, asks this of me often. Perhaps your booklet can help me to help her. Thank you!—CA

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## **Obituaries**

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

- Sister Effie Stevens, Portland, OR—February 24. Age, 104.  
Brother Michael Molnar, Tisdale, Sask.—May 13. Age, 101.  
Sister Malti John Barse, Bombay, India—May 21. Age, 73.  
Sister Christine Klusak, Reston, VA—June 15. Age, 93.  
Sister Ida S. Lee, Cullman, AL—June 26. Age, 96.  
Brother Lou Priest, Hartford, CT—July. Age, 52.  
Sister Nellie Crawford, Riverside, CA—July 6. Age, 87.  
Sister Mary Makowski, Syracuse, NY—July 8. Age, 89.  
Sister Margaret Trzeciak, Valparasio, IN—July 11. Age, 38.  
Sister Dora Freed, New Galilee, PA—July 12. Age, 85.  
Brother Sunderaj Gilbert, Pachampalli, India—July 12. Age, 66.  
Sister Agnes Dorney, New York, NY—July 16. Age, 84.  
Brother Ernest F. Limper, New York, NY—July 28. Age, 94.  
Sister Myrtle A. Cooper, Orlando, FL—July 29. Age, 93.

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

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### **BRITISH SPEAKERS' APPOINTMENTS**

<b>F. BINNS</b>		<b>R. ROBINSON</b>	
Bury St. Edmunds	September	Yeovil & Paignton Barnsley	September October

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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.

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<b>P. HATGIS</b>		<b>L. POST</b>	
Sayville, NY	September 16	San Diego, CA	September 1-3
<b>G.M. JEUCK</b>		Palm Desert, CA	5
San Diego, CA	September 1-3	Tucson, AZ	6
Buffalo, NY	22, 23	Phoenix, AZ	7
<b>N. KASPEROWICZ</b>		Los Angeles, CA	9
Allentown, PA	September 16	San Luis Obispo, CA	10
<b>E. LAMEL</b>		Fresno, CA	11
New York, NY	September 2, 3	San Francisco, CA	12
<b>E.F. LANKFORD</b>		Chico, CA	13
Pittsburgh, PA	September 15, 16	Portland, OR	15, 16
Nashville, TN	18	Sacramento, CA	18
Little Rock, AR	19	Palo Alto, CA	19
St. Louis, MO	22, 23	Los Angeles, CA	20
<b>E.K. PENROSE</b>		St. Louis, MO	22, 23
<b>R. ROBINSON</b>			
Seattle, WA	September 1-3	New York, NY	September 1-3
Victoria, B.C.	5	Paterson, NJ	4
Vancouver, B.C.	6	Rutherford, NJ	5
Vernon, B.C.	8, 9	Jersey City, NJ	7
Spokane, WA	10	Middletown, NY	9
Portland, OR	12	<b>J. TATE</b>	
Seattle, WA	13	New Haven, CT	September 9



## Conventions

THESE CONVENTIONS ARE LISTED AT THE REQUEST OF THE INDIVIDUAL CLASSES WHO ARE SPONSORING THE GATHERINGS.

**JACKSON, MI, September 1-3**—Inn on Jackson Square, 1 Jackson Sq. Mrs. Ray Lumley, 2531 Ashton Rd. 49203 Phone: (517) 782-7252

Center, 2445 San Diego Ave. For reservations write or call Georgette Karavas, 6758 Mineral Dr. 92119 Phone: (619) 464-6774

**SAN DIEGO, CA, September 1-3**—Schroeder Hall, Old Town Education

**SEATTLE, WA, September 1-3**—St. Thomas Center, Kenmore, Mrs.

David Bruce, 6222 102nd Pl., NE,  
Kirkland 98033  
Phone: (206) 822-4607

**NEW YORK, NY—CORRECTION  
ON DATES: September 2, 3**—Woman's Club of Rutherford, Fairview & Montross Avenues, Rutherford, NJ. Mrs. Ann-Truth Lange, 76 Longview Avenue, White Plains, NY 10605 Phone: (914) 948-5428

**PITTSBURGH, PA, September 15, 16**—Sewickley Grange Hall, West Newton. Charles Martig, 730 Dunster St., Pittsburgh 15226  
Phone: (412) 563-6110

**BUFFALO, NY, September 22, 23**—Unity Temple Masonic Lodge, 1940 Niagara St., Buffalo. Bruce Clark, 905 Willardshire, East Aurora 14052  
Phone: (716) 852-2619

**ST. LOUIS, MO, September 22, 23**—Best Western Viking Lodge, 10709 Watson Rd. at Lindbergh. Mrs. Janie Prutzman, 10709 Wheeling Ct. 63136 Phone: (314) 868-1986

**CHICAGO, IL, September 23**—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Ted Marten, 2033 Bussee Hwy., Des Plaines 60016  
Phone: (312) 824-8916

**DETROIT, MI, September 30**—Redford YWCA, 25940 Grand River. Frank Nemesh, 2183 Babcock, Troy 48084

**NEW ENGLAND CONVENTION,  
October 6-8**—South Deerfield, MA. Reservations must be made no later than September 15: Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT 06518  
Phone: (203) 248-3793

**SAN LUIS OBISPO, CA, October 6, 7**—Motel Inn, 2223 Monterey St. Mrs. Lynn Murray, 43 Del Sol Ct. 93401

**RICHMOND, VA, October 12-14**—Roslyn Conference Center, 8727 River Rd. Miss Katharine R. Warren, 2805 Stonewall Ave. 23225

**GRAND RAPIDS, MI, October 13, 14**—Kenowa Hills H.S., 3950 Hendershot N.W. Mrs. Harriet Fuerst, 804 Conger N.E. 49505  
Phone: (616) 361-8150

**CINCINNATI, OH, October 27, 28**—Masonic Temple, Social Room 3, 317 East 5th Street. Mrs. Edith Harp, 2609 Merrittview Lane 45231

**CONNELLSVILLE BIBLE STUDENTS, October 27, 28**—Travelodge, New Stanton, PA: Wesley Cramer, RD 1, Box 3260, Monongahela 15063  
Phone: (412) 258-2585

**ORLANDO, FL, October 27, 28**—Orlando Garden Club, 710 E. Rollins St., Orlando. Mrs. Stanley Jeuck, 587 Queens Mirror Circle, Casselberry 32707  
Phone: (305) 699-8303

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## OVERSEAS SPEAKERS' APPOINTMENTS

J. PANUCCI		Agrigento, Sicily	17
Naples, Italy	September 2-8	Ribera, Italy	18
Milano, Italy	10-12	Gorleone, Italy	19
Torino, Italy	13-15	Calabria, Italy	20-23