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CONTENTS

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HIGHLIGHTS OF DAWN

The World's Water Crisis 2

BIBLE STUDY

Tests of Faith 12
A Faith That Works 14
Speaking with Wisdom 16
Guidelines to Faith 18
An Enduring Faith 20

CHRISTIAN LIFE AND DOCTRINE

The People of the Bible
Part VIII—The Book of Joshua
Joshua, a Leader of God's People 22
Soul-Hunger for God 10
Saved Through Baptism 45
Weekly Prayer Meeting Texts 35

THE BIBLE ANSWERS

Television Schedule 34

"FRANK AND ERNEST"

Radio Schedule 36

ENCOURAGING LETTERS

57

THE BRITISH SECTION

Our Strength and Song 59

SPEAKERS' APPOINTMENTS

Great Britain 61
United States 63

CONVENTIONS

64

GENERAL CONVENTION BULLETIN 62

OBITUARIES 63

The World's Water Crisis

ON MARCH 14, 1977, a twelve-day Water Conference sponsored by the United Nations opened in the Mar Del Plata in Argentina. Participants were expected to number 2,000 from 140 countries, with more than 200 papers scheduled for delivery. The objective of the conference was to stress the need for international cooperation in the world's water crisis. Disastrous water shortages are expected by the end of the century, when the world's population is expected to reach six to seven billion people.

The problems facing the conference are as formidable as those considered in similar world conferences in the recent past dealing with the environment, food, population, and human settlement. Although the conference will cover such topics as flood control, water transportation, and hydro-electric power, the major emphasis will be on the need for more irrigation water, more safe drinking water, and broad-scale planning and policies needed to develop new usable sources of water.

It is hard to believe that in this twentieth century 80% of the world's people have no access to tap water; yet this is the case. Many people depend on streams and wells that are often contaminated with human wastes. About 35% of the world's population has only unsafe water, and as a consequence five million people die every year because of water-borne diseases. Hence the most serious problems facing the conference concern those instances where the water shortage causes and aggravates human misery. This involves public drinking water supplies and food production.

The use of irrigation water in food production is becoming increasingly important. Although only 15% of the world's cropland is irrigated, it produces from 30 to 40 percent of the world's food. It is not surprising, therefore, that 80 to 90 percent of all the water used by humanity (not counting rain) is for agriculture. Industry also is very dependent on water and in the past has consumed large quantities. Because industries have traditionally dumped the waste water back into lakes or rivers without cleaning it, many of the natural waterways used by industry are no longer able to meet the need for clean water. Hence, industries are being forced by governments to clean their wastes or to find other ways to handle them.

Of course, the basic problem that the conference will face is that of human selfishness. Most of the 140 nations will be seeking to promote their own interests. It won't be a simple matter to induce one nation to help another. Charles Warren, who heads the United States delegation, said that the Carter Administration had no major proposal to offer, but he indicated that the United States would cooperate to promote healthy water supplies in the developing countries. The poor third-world countries (so called) need capital and technology to help solve problems of Irrigation, rural water service, and hydroelectric power. How much assistance the richer countries are able (or willing) to give in the way of capital and manpower remains to be seen. From the viewpoint of the third-world countries, the other nations have an opportunity (some say it is an obligation) to help them. Meanwhile, the richer, industrial nations' concerns are more likely to center on pollution of rivers and lakes by industrial wastes. And no one is expected to suggest means of alleviating the drought conditions that are currently afflicting the western United States and the Caribbean Islands and which in the past have afflicted Western Europe and other parts of the world.

Water Distribution on Planet Earth

The supply of water available for mankind's subsistence is a fascinating subject. A committee of the United Nations

compiled data on sources of water on earth and published the following information: Most of the water (97.3%) is in the oceans. Frozen water around the icecaps comprises 2.05%. Fresh water in all forms on land is less than 1% (or 0.65%) of the total water on the planet earth. Additionally, almost 49% of this fresh water is ground water that is more than one-half mile deep within the recesses of the earth. Another 49% is ground water within one-half mile deep. Only 1.5% of this fresh water is in lakes and streams (or only 0.01% of the planet's total water.) Yet this is a tremendous quantity of water in itself, totaling 40 quadrillion gallons, or 40 billion, million gallons. This amounts to 10 million gallons for every man, woman, and child in the world. Furthermore, this water is dynamic, even as Solomon described it in Ecclesiastes 1:7, "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." What Solomon described is the process set in motion by the great Creator of the Universe, our Heavenly Father. It is like a perpetual motion machine. The sun evaporates water from the oceans, lakes, and other bodies of water. As water vapor, it is blown by winds inland, cooled, and condenses as snow or rain falling on the earth. In one year's time, the water in lakes and rivers is replaced at least five times, on the average, by the rain that falls on land, so that in theory everyone on earth could have 50 million gallons of water every year.

Abundant Rain

The Lord has been making available fresh, distilled water in ample quantity through the energy of the sun. But man has not been able to utilize it properly. Also, the rain doesn't fall evenly upon the land area. About one-third of the land on earth receives too much rain (over 60 inches in a year). About another third does not get enough rain (less than 20 inches in a year's time). And the remaining land gets a moderate rainfall of 20 to 60 inches. Also, the rain is not evenly distributed throughout the year, and many times the average

rainfall figures are distorted, so that in spite of a high rainfall for a single year, a severe drought may occur. Much rain falls into the ocean as well, where its immediate use is lost from the standpoint of not being available to water the land.

Although God could control earth's affairs during this present evil world for the benefit of those trying to do good, he elects at this time to permit many events to occur at random. God's blessings (especially in the form of the provisions he has made for the sustenance of life) are received by the evil and the good, the just and the unjust. Jesus made this point in the sermon on the mount. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matthew 5:43-45

As the world's population increases with the restoration of mankind from the dead, the need for water in the form of rain will be more critical than today or the future as anticipated by the United Nations in their conference. The elements that make our weather can be controlled by God and will be, to make the desert blossom and the earth to yield its increase. (Isa. 35:1, 2) Controlling the elements was no great task for Jesus when he was on earth, but it produced utter amazement on the part of his disciples when they observed it. The incident wherein Jesus rebuked the wind and the sea is recorded in Mark 4:35-41: "And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we

perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?"

Weather Patterns

As we know, winds are a factor in forming weather patterns. Because of the sophisticated equipment man has devised, it has become possible to learn much more about weather than ever before. This past winter the United States had the severest weather of the century. This was caused by high altitude jet streams deviating from their usual west-to-east pattern. These winds took a northerly direction as they blew from the oceans, going up the west coast of California deep into the arctic before turning and going east. This caused deep, high-pressure zones to form with north winds, carrying cold weather all the way to the southern tip of Florida, where Miami had the first recorded snow in its history. This cold caused a loss of 85% of the vegetable crop and 30% of the citrus crop in Florida. A natural gas shortage became very critical for people in the midwest and east. Meanwhile, this weather pattern caused a severe drought for the western states because of the hot, dry winds.

In the kingdom, control of the winds will be a prominent factor in governing the weather patterns. We've noted how Jesus demonstrated this power. Furthermore, rain was mentioned to ancient Israel as one of the blessings they would receive for walking in God's statutes and obeying his commandments during that time when he was dealing with them as his chosen people. This is recorded in the admonition of God to Israel in Leviticus 26:1-13: "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye

walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright."

On the other hand, if Israel did not then keep God's commandments, among the punishments she would suffer would be: "Your strength shall be spent in vain, for your land shall not yield her increase, neither shall the trees of the land yield their fruits." (Lev. 26:20) "And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it." (Lev. 26:32) Among the reasons for this occurring could be lack of rain. Jesus told about events that would occur in the span of time intervening between his first and second advents. In addition to telling of wars, he mentioned the usual weather-associated troubles which would continue to affect mankind. "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.—Matthew 24:7

Examples From Israel's History

A withholding of rain occurred in Israel's history during the time of Elijah the prophet. The event is briefly described by the Apostle James in James 5:17,18: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." The actual incident is recorded in I Kings 17:1-7: "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the Lord came unto him, saying Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land." We learn that the drought was the direct result of King Ahab's wickedness and his wife Jezebel's success in drawing Israel away to worship Baal.—I Kings 16:29-34

When the brook dried up, Elijah was sent to a widow's home in Zarephath in Zidon, where he received sustenance as recorded: "For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." (I Kings 17:14) Not until God was ready, did rain come upon Israel again. "And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth."—I Kings 18:1

Prophecies of Millennial Kingdom

The fifty-fifth chapter of Isaiah is a beautiful prophecy, telling of the Millennial kingdom and how the Christ (with the church) will be used to dispense blessings. Isaiah 55:1 and Revelation 22:17 can be compared side by side. In that prophecy, rain (water) is used as an illustration of God's Word. This is recorded in Isaiah 55:10,11, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

This is a most forceful illustration. As all mankind is dependent so very much on rain for their natural life, how much more they are dependent upon God for eternal life. Such blessings and everlasting life have been promised in his Word, and God's Word will accomplish that which he pleases. Hence the real problem facing mankind is not merely the elimination of polluted water, but to know God and his laws. This is described in Amos as the thirsting for the Word of God. (Amos 8:11) Not only will God provide clean water for all to drink in abundance, but he will also satisfy the thirsting of all for righteousness. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matthew 5:6

Thus as the 2,000 representatives from 140 nations assemble to discuss the world's water crisis, little do they know that God intends to solve their problems in a most simple and amazing way, namely, by providing rain over the lands in the kingdom. God's kingdom will solve not only the water problems but will solve all other problems as well for every nation on the face of the earth.



Soul-Hunger for God

**“Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.”—
Psalm 28:6,7**

HAVING once known our Heavenly Father, we could find no rest without him. Our soul hungered for his love and care. We still held to the great fact that our universe had an intelligent, personal Creator; for his wisdom and power were before us on every starry night. The more we studied anatomy, the more thoroughly we became convinced that all humanity, yea, every creature, is “fearfully and wonderfully made,” and that the eye, the ear, the nerves, the power to move in response to mere thinking, could not have come by chance, could not have been evolved by a nature god. We worshiped the God of wisdom and power, and sought to know more of him, confident that we should find him good.

Left to the resources of our own brain, we reasoned, Could others and ourself possess as the gifts of our Creator the qualities of justice and love, which we esteem to be the very highest of our faculties, and yet the Creator himself be devoid of these attributes? Our mind answered, Surely he who formed the eye to see and the ear to hear and who gave humanity the qualities of justice and love must possess these qualities in infinite measure.

Thus with the eyes of our understanding we beheld the great God of the universe, infinite in wisdom, justice, love, and power. Again we worshiped him, rejoiced that we could have confidence in our God and realize that he had made neither the earth nor the race of mankind in vain, but that he had some wise, just, loving purpose in connection with our creation.

Our next thought was, Would not a just and loving God be pleased to make known his purposes to those of his creatures who desire to do his will? Would he be ashamed of his purposes? Would he ignore the qualities of mind which he has given us? Again our mind answered, You may confidently seek God's message to humanity. Thinking that we had already examined the Bible sufficiently, we turned our attention to heathen religions, only to find them less rational in some respects, though less fiendish, than our own creeds. Evidently the most intelligent peoples have been the most thoroughly seduced by Satan and his doctrines of demons, into believing the most horrible things respecting the Creator and his purposes toward his human creatures.

Finally, we resolved to begin anew the study of the Bible, first assuring ourself that our colored creed-spectacles were thoroughly broken and our mind entirely untrammelled. Gradually the Lord led us to clearer and yet clearer light upon his Word, until we found that the basis of all our difficulty lay in the fact that we had followed Satan's lie told to Mother Eve in Eden—"Ye shall not surely die." From that time onward, the entire Bible became illuminated, grand, beautiful, harmonious; and now it stands pre-eminent before our mind as God Word!

No tongue or pen can tell the peace, the joy, and the blessing which a clear knowledge of the true God has brought into our heart and life. The story of God's wisdom, justice, power, and love fully satisfies the cravings of both our head and our heart. We are seeking no further. There is nothing more to be desired than to get this wonderful story more clearly before our mind, and to appreciate more and more the divine character as illustrated by the great divine plan of the ages, which our Heavenly Father is gradually outworking for the blessing, first of the church, and afterwards of all the families of the earth.

Bible Study

LESSON FOR MAY 1

Tests of Faith

MEMORY SELECTION: "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

SELECTED SCRIPTURE: James 1:1-15

THE primary thought of testing, or of temptation, as far as a Christian is concerned, is that of proving by testing, or testing under trial. And so in James 1:2-4 the apostle states, "My brethren, count it all joy when ye fall into divers temptations [various trials]; knowing this, that the trying [testing] of your faith worketh patience. But let patience have her perfect work, that ye may be perfect [mature, growing into maturity of godliness] and entire, wanting [lacking] nothing."

There are many texts that also speak of suffering; for example, in I Peter 4:12,13, "Beloved, think it not strange concerning the fiery trial which is to try [test] you, as though some strange thing happened unto you: but rejoice, inasmuch as ye

are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

From the two texts quoted it is apparent that there is a definite relationship between faith, trials and testings under difficult circumstances, suffering, patience, and spiritual growth.

The Apostle Paul in Hebrews 11:1 defines faith: "Now faith is the substance [assurance] of things hoped for, the evidence [conviction] of things not seen." It has as its undergirding the enlightenment of the mind by the Holy Spirit, and from the Word of God a revelation of the divine plan or purpose for the church and the world. Our faith is measured by how completely we accept what God has said.

One of the astounding things that is revealed to us is that as footsteps followers of Jesus we are invited to share with him the ignominious experiences, suffering, and death, with the hope that by these experiences, if rightly exercised, we might share with him the glories of the kingdom.

Jesus, who is our Forerunner, was also tested and tried. The Apostle Paul in Hebrews 2:10 states, "For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect [mature] through sufferings." And again in Hebrews 5:8, 9, "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect [mature], He became the Author of eternal salvation unto all them that obey Him."

The Apostle Paul, in Hebrews 12:2,3, states that Jesus endured the cross, despising the shame, and that he endured the contradiction (opposition) of sinners against himself.

Knowing these things, the statement by the Apostle James that we should "count it all joy when ye fall into divers temptations" becomes meaningful. We should appreciate the oppor-

tunity that difficult trials and experiences afford us to develop in the Christian graces.

The word patience in our text is the Greek word **hupomone**, which carries a much deeper meaning than our English word patience. **Hupomone** signifies constancy, the thought being of an endurance of evil in a cheerful, willing, patient manner. It represents, therefore, an element of character and not merely a temporary condition or restraint of feeling or action.

It is necessary to develop this facet of character because it is one of the conditions that the Heavenly Father has attached to his call to joint heirship in the kingdom. The wisdom of this is evident when we consider the work to which we are called—that of blessing all the families of the earth. The very nature of that great work will require the quality of firmness (constancy) and cheerful endurance of whatever the Lord's providence may permit. The Apostle Paul's words in Hebrews 2:18: "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted," were expressed for our encouragement. But the same principle will apply in the relationship between the church and the world in the next age. □

A Faith that Works

MEMORY SELECTION: "Pure religion and undefiled before God and the Father [In the sight of God our Father, NEB] is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27

SELECTED SCRIPTURE: James 2:14-26

THE Apostle Paul in outlining the deeds of many of the heroes of faith in the 11th chapter of Hebrews states, "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong."—vss. 32-34

These faithful servants of God believed what he had said, and on the basis of God's promises to them were obedient even unto death in carrying out God's will. They realized that their strength was not of themselves

but of God. The apostle then goes on to say that all of these are a "great cloud of witnesses," or examples, of faith in action to those of us who are attempting to walk in the footsteps of Jesus.

A faith that works must be based on knowledge and not credulity. The Apostle Paul tells us, "So then faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17) Then he tells us also that our knowledge of God and his plans and purposes is not the result of our own wisdom, but of the Holy Spirit, which is a gift of God. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom

teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”—I Cor. 2:12-14

Therefore a faith that has for its foundation the revealed secrets of God and is manifested by action will be a victorious faith, a faith that works.

The Apostle Paul confirms this line of thought when he states, “And what is faith? Faith gives substance to our hopes, and makes us certain of realities we do not see.” (Heb. 11:1, NEB) That is, a faith based on the revealed Word of God can and does give “substance” (assurance) to the promises contained in his Word, and this makes us certain of the fulfillment of those promises. It is necessary that from this point forward we make manifest this faith by works.

There are many examples in the New Testament of faith in action, but the experience of the Apostle Paul with the church in Thessalonica stands out. In chapter 1, starting with verse 5 we read, “For our Gospel came not unto you in word only, but also in power, and in the Holy

Spirit, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit: so that ye were examples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not speak anything.”—I Thess. 1:5-8

First the apostle reminds the Thessalonians how he came among them—not with words only, but also with power and the Holy Spirit. Here the apostle emphasizes that he not only brought them the word, but that he demonstrated his faith by the activity of his ministry. He not only toiled among them as their minister but also supported himself by his own labor. The truth evidently found enthusiastic acceptance among the brethren in Thessalonica and they demonstrated their faith and zeal by sounding out the word of the Lord not only in the areas adjacent to them but far and wide. So great was their zeal in this respect that the apostle said, “We need not speak anything.” □

Speaking with Wisdom

MEMORY SELECTION: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James 3:17

SELECTED SCRIPTURE: James 3:16-18

TRUE wisdom is the wisdom that is given to us from God. In the Old Testament we are told that God in a miraculous manner gave his special servants wisdom sufficient to perform the task that they were required to do.

In Exodus 31:3-5 we are told of the preparation of Bezaleel to construct the tabernacle, "And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship."

This is an example of God-given wisdom to be used for a specific purpose. Another

example was Solomon, who prayed for wisdom to enable him to be a good king over Israel. We read in I Kings 4:29, "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore." God apparently in some way imposed upon the mind of Solomon the faculty of being able to exercise great wisdom.

The footstep followers of Jesus during the Gospel Age also have the great privilege of enjoying wisdom from God. But in the case of the followers of Jesus, this wisdom comes in a different way. Each of these prospective members of the church, having made an unreserved consecration, has been justified and begotten of the

Holy Spirit. The effect of the Holy Spirit upon the mind of the consecrated is to give them understanding and discernment of the Word of God that they did not possess before.

The Apostle Paul, in I Corinthians 2:4-7, states, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

The wise man, by inspiration, was made to prophesy concerning this real wisdom that comes from God: "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. . . . Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."—Prov. 2:6,7,9

The Apostle James in our selected scripture, verse 13,

states, "Who among you is wise or clever? Let his right conduct give practical proof of it, with the modesty that comes of wisdom." (NEB) True modesty or humility should be the first lesson that we learn as we are privileged to peer past the shrouds of secrecy with our spirit-begotten and enlightened minds. We alone of all people are privileged to know and appreciate something of God's justice, love, wisdom, and power, as revealed to us in creation and in his beneficent plan of salvation. It is only when we have this knowledge that we are able to evaluate properly our true importance.

The wisdom of the world is summarized by the apostle as "earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."—vss. 15,16

But the wisdom that is from above is first pure, that is, uncontaminated by the world. The true wisdom manifests itself in peaceableness, then it is gentle—meaning of a mild temperament, practicing moderation. One possessing pure wisdom is easy to be entreated, or open to reason, being straightforward and sincere, rich in mercy and in the kindly deeds that are its fruit.—vss. 17,18 □

Guidelines to Faith

MEMORY SELECTION: "To him that knoweth to do good, and doeth it not, to him it is sin."—James 4:17

SELECTED SCRIPTURE: James 4:1-10; 13-17

OUR lesson seems to be directed toward Christian conduct rather than as a guide to an increase in faith. Faith as a quality of character is developed by experiences, by seeing the outworking of God's purposes in our lives.

The Bible also speaks of faith in the sense of a system of tenets or doctrines. For example, in Jude 3 we read, "It was needful for me to write unto you, and exhort you that ye should earnestly contend for **the faith** which was once delivered unto the saints." The Apostle Paul speaks of this system of faith as "a plan of the ages, which he [God] formed for the anointed Jesus our Lord; . . . For this cause, I bend my knees to the Father, . . . that the anointed One, through **the faith**, may dwell in your hearts; that being rooted in love and well-established, you may be fully able to understand with all the saints, what is the breadth and length, and depth, and height,

to know even that which surpasses knowledge—the love of the anointed One; so that you may be filled with all the fullness of God."—Eph. 3:11, 14, 17-19, Diaglott

In the previous study we learned that this kind of knowledge is wisdom from above and is the gift of God through the enlightenment of the mind by the power of the Holy Spirit.

Those who have been blessed with this knowledge of God and something of his plans and purposes are required to walk uprightly according to the truth of the Gospel (the faith). (Gal. 2:14) This manner of Christian conduct is the center of our lesson in James the 4th chapter.

In verse 3 the apostle states, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." We are informed by the Lord's Word that when we come into Christ we are "new

creatures [a new creation]; old things are passed away; behold, all things are become new.” (II Cor. 5:17) This means that we should have a new point of view and new values. Whereas before we were self-centered and all our efforts were directed toward satisfying the desires of the flesh, now we are to be selfless; that is, we are no longer to express our individual preferences or desires except when they are in harmony with the Heavenly Father’s will.

The apostle states in verse 4, “Whosoever therefore will be a friend of the world is the enemy of God.” This statement recognizes the very important principle that Satan is the god of this world. (II Cor. 4:4; John 14:30) And since Satan is the marshal of the forces of evil, he and all who love his arrangement are enemies of God. Jesus said, “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.”—John 15:18,19

Because of the enmity between the Christian and the world, the flesh, and the Devil, the followers of Christ claim no continuing city here, but seek

one to come, a heavenly city. (Heb. 13:14)

In verses 5,6 we are admonished concerning the very necessary Christian grace of humility. The Apostle Paul wrote of Jesus, our Pattern, “Let this disposition be in you, which was also in Christ Jesus: who, though being in God’s form, yet did not meditate a usurpation to be like God, but divested himself, taking a bond-man’s form, having been made in the likeness of men . . . becoming obedient unto death, even the death of the cross. And therefore God supremely exalted him.”—Phil. 2:5-9, Diaglott

True humility results from a proper appraisal of one’s self after being given a mental vision of the glory and majesty of the Creator. A humble condition of heart and mind is a prerequisite to being teachable. Pride, on the other hand, suggests a closed mind and one that has not fully accepted the headship of Christ. And therefore the Apostle James says that “God resisteth the proud, but giveth grace unto the humble.”—vs. 6

As a final admonition in our lesson, the apostle states, “Therefore to him that knoweth to do good, and doeth it not, to him it is sin.”—vs. 17 □

An Enduring Faith

MEMORY SELECTION: "We count them happy which endure."—James 5:11

SELECTED SCRIPTURE: James 5:7-11, 13-20

THE earthly prospect of the church is not a life of ease and tranquillity. Our Lord said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) The Apostle Paul states in I Thessalonians 3:2-5, "[We] sent Timotheus, our brother, and minister of God, and our fellow laborer in the Gospel of Christ, to establish you, and to comfort you concerning your faith: that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain."

We know from these texts and many others that the Christian's walk this side the veil is a time of testing and a time of develop-

ment. And it is in these testing experiences that our faith is tried. The Apostle James in our selected scripture tells us that the prophets should be examples of enduring faith under trial. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience."—vs. 10

The Apostle Paul, in the 11th chapter of Hebrews, enumerates some of the tests of faith suffered by these faithful servants of God, and in conclusion he says, "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise."

The footstep followers of Jesus for the most part are not required to endure such trials of physical suffering. The Apostle Paul describes the Christian's suffering as follows, "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: . . . Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously."—I Pet. 2:19-23

The Lord permits these experiences to come upon us as we endeavor to fulfill our obligation and responsibility of witnessing, serving the brethren and the kingdom interests. Jesus said, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John 3:20) So it is the world and the spirit of the world that opposes the light of the Gospel message and the good works that accompany it. This opposition, in turn, brings trials and tribulation that test our faith and our loyalty to

the Heavenly Father and his cause.

What qualities in our faith will enable it to endure these trials and tribulations? We believe that first our faith must not be based on credulity. It must have as its foundation the sure Word of God; that is, in knowing what God has said and having his Word so firmly implanted in our minds and hearts that we are certain that what has been said is true. The Apostle Paul said of Jesus, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:2

It is the strong hope of kingdom blessings that have become a reality to us that enables us to endure. The Apostle Paul states in II Timothy 2:8-12: "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 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." □

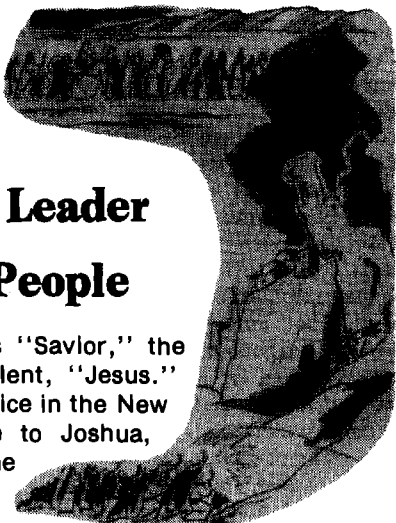
Christian Life and Doctrine

THE PEOPLE OF THE
BIBLE—PART VIII
THE BOOK OF JOSHUA

Joshua, a Leader of God's People

THE name Joshua means "Savior," the same as its Greek equivalent, "Jesus." The name Jesus is used twice in the New Testament with reference to Joshua, who was so prominent in the affairs of the Hebrew people during their wilderness journeys and later. (Heb. 4:8; Acts 7:45) Joshua was nearly forty years old at the time of the Exodus and is first mentioned in Exodus 17:9, where we are informed that Moses appointed him to lead an army of Israelites against Amalek in Rephidim. This choice by Moses and Joshua's later victories over Israel's enemies indicate that he had considerable knowledge of warfare as then conducted.

Later Joshua is mentioned as one of the twelve chiefs of the nation who were sent across Jordan to spy out the Promised Land. They spent forty days in this undertaking. When they returned, the twelve were unanimous in their appraisal of the vast riches and great advantages of the country; but all except Joshua and Caleb insisted that the Israelites would not be able to conquer the people of the land, many of whom, they reported, were giants.



But Joshua and Caleb, in their minority report, gave evidence of great faith in the ability of the God of Israel to help them conquer the land, and they recommended that the Israelites cross over Jordan, trusting the Lord to make good his promises to them. But the Israelites preferred to heed the majority report. Indeed, "all the congregation bade stone them with stones."—Num. 14:1-10

The Lord was greatly displeased with this lack of faith on the part of his people, especially since they indicated that the Lord had led them into the land merely to let them die there by the sword and allow their wives and children to be a prey to the Canaanites. So he said to Moses, "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them?"—Num. 14:11

The Lord then said to Moses, "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." (vs. 12) Then Moses prayed to the Lord not to do this because it would give the surrounding nations the opportunity to say that Israel's God was not able to bring his people into the land which he promised to give them, "therefore he hath slain them in the wilderness."—vs. 16

The Lord replied to Moses, saying, "I have pardoned according to thy word." (vs. 20) So he modified the punishment for the faithlessness and rebellion of the people by decreeing that all the males who were twenty years old or more when they left Egypt would die in the wilderness and therefore would not be permitted to enter into the Promised Land. That this might come about in a less precipitous manner than his first plan to destroy all the people by plagues, the Lord decreed that they would be compelled to wander in the wilderness for forty years, a year for each day that the twelve chiefs of the tribes were spying out the land.

In this way the ones most responsible for the spirit of rebellion would be punished, and at the same time God's

ability to care for his people would be more than ever demonstrated, because it would be the women, the young, and the children—the helpless of the nation—that would be kept alive and finally enter into the Promised Land and possess it. There were to be only two exceptions to this sentence upon the males over twenty years of age, these being Joshua and Caleb, the two spies who brought back the favorable report.

Thus these two are presented to us as men of faith in the Lord, courageously confident of his ability to make good all his gracious promises to his people. The Bible gives little additional information concerning Caleb except to confirm the fact that he did enter the Promised Land, was given his portion of it, and fought valiantly to wrest it from the hands of Israel's enemies. (Josh. 14:6-15) Moses gave a wonderful testimony concerning Caleb, saying that he had "wholly followed the Lord."—Josh. 14:9; Deut. 1:36

Caleb was faithful to the Lord, and although apparently adopted into the tribe of Judah, he loved the God of Israel, and was happy to be considered an Israelite. Possibly he did not possess outstanding talents as a leader and statesman, so was not used widely by the Lord along these lines.

Joshua, on the other hand, likewise faithful to the Lord, possessed natural talents which could be used in the service of his people; so the Lord commissioned Moses to appoint Joshua to be his successor as leader of the nation. The record of this is found in Numbers 27:18-20, and reads: "The Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient."

In Deuteronomy 31:23 the Lord, through Moses, gives Joshua these comforting words: "Be strong and of a good courage: for thou shalt bring the children of Israel into the

land which I swear unto them: and I will be with thee.” Joshua did not succeed Moses as lawgiver, or as a mediator between God and the nation of Israel, but merely as leader. His task was to lead the people into the Promised Land, direct them in the conquering of their enemies then dwelling in the land, and supervise the division of the land among the twelve tribes.

Soon after the death of Moses, this threefold task was undertaken by Joshua, and the account of his successes, and at times temporary failures, is recorded in the Book of Joshua. In the opening chapter we read God’s commission to him, saying, “Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea [the Mediterranean] toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.”—Josh. 1:2-7

With a background of promise such as this, Joshua had every reason to be courageous in the undertaking assigned to him by the Lord, and he was. Knowing that the Lord’s time had come for the nation to cross over Jordan and possess the Land of Promise, he did not delay. He summoned “the officers of the people” and instructed them to “pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan,

to go in to possess the land, which the Lord your God giveth you to possess it.”—ch. 1:10, 11

The tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh—the son of Joseph—had previously requested that they be permitted to remain on the east of Jordan in a strip of land favorable to the raising of cattle. Moses had agreed to this request, but only on the condition that the warriors of these tribes cross over Jordan with the remainder of the Israelites and assist in conquering the Canaanites, and this they agreed to do.

Joshua knew of this arrangement and said to these tribes that they were to remember the words of Moses concerning them. This portion of the Israelites were already at rest in their inheritance and enjoying prosperity, so Joshua reminded them of their pledge to assist the others, and they readily agreed to keep it. The eligible fighting men of these tribes said to Joshua, “All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses.”—ch. 1:16, 17

These are noble sentiments. The men of these two and one-half tribes promised to obey Joshua, not merely because they esteemed him as a great leader, but because they believed that the Lord was with him, as he had previously been with Moses. This is a sound principle for the guidance of the Lord's people in every age. To the extent that we lend our co-operation to others, it should always be on the basis of recognizing that the Lord is blessing their undertakings.

Rahab and the Spies

Joshua was not unaware of the difficulties that confronted the Israelites in crossing the Jordan and entering Canaan. Forty years before this he had served as a spy himself and had noted how potentially strong their enemies were; but he believed then, and still believed, that the Lord would give his people victories over their enemies. He knew, nevertheless,

that the Lord expected him to use all the wisdom and skill he possessed and that the Lord would help his people only when they had done all they could to help themselves.

Possessing considerable knowledge of military strategy, Joshua felt that it was essential first of all to secure what information he could concerning the current strength of their enemies, that he might have some knowledge of what to expect after they crossed the Jordan. Consequently, he sent two spies to "go view the land, even Jericho." Joshua knew that almost immediately after crossing Jordan they would be confronted with the walled city of Jericho, and he was anxious to discover, if possible, the size of the army within that city and other information that might be helpful in planning an attack.

Entering the city, these two spies "came into an harlot's house, named Rahab, and lodged there." (ch. 2:1) It was reported to the king of Jericho that these two Israelites had entered the city and were now in the house of Rahab. It was correctly assumed that they were spies, but when Rahab was requested to bring them forth, she admitted that she had seen the two men but said she did not know where they were. Actually she had taken them to the roof of her house and concealed them under stalks of flax.

Rahab reported further that the men had left about dark. "Whither the men went I wot not," she said. Then she told those seeking the spies, "Pursue after them quickly; for ye shall overtake them." The searchers took her advice, leaving the spies on the roof of Rahab's house. Later she let them down over the wall of the city with a rope, this being possible because her house was on the wall. Following her instructions, they hid in the forest of the mountain until they could safely recross Jordan and report to Joshua.

The account is exceedingly brief, and there is nothing to indicate how much they learned except what had been reported to them by Rahab. The information she gave them was that the people were terrified at the thought of the

Israelites entering the land. "Your terror is fallen upon us," she said, and "all the inhabitants of the land faint because of you."—ch. 2:9

Her own testimony was, "I know that the Lord hath given you the land." They had heard of the miraculous crossing of the Red Sea forty years prior to this, and they also knew, as Rahab said, "What ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed."—ch. 2:10

Then Rahab, revealing further the great fear of the people, confessed her faith in the God of Israel, saying, "As soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God Is heaven above, and in earth beneath." (vs. 11) Rahab then asked that the spies arrange for the protection of her family when the city was captured, and they agreed to this.

Regardless of Rahab's past, this eloquent confession of her faith in the true God indicates a genuine desire to be in harmony with him, and the Lord honored her faith. In Hebrews 11:31 she is referred to as one of the Ancient Worthies. In James 2:25 her "work" in concealing the spies and sending "them out another way" is mentioned as evidence of her justifying faith. Later she married Salmon, and became one of the outstanding mothers in Israel. —Matt. 1:5

Crossing Jordan

The spies reported to Joshua what they had learned, emphasizing the great fear of the people, which meant that they could easily be conquered. Evidently Joshua reached the same conclusion, for he at once began to move the people into position for the momentous crossing of the river, bringing them from Shittim close to the banks of the Jordan.—ch. 3:1

The marching orders were set forth in chapter 3. They were to follow the ark of the covenant and were told that when the

feet of the priests touched the water, "the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap." (vs. 13) Verse 16 explains that this backing up of the waters took place "very far from the city Adam, that is beside Zaretan." This indicates the water did not pile up as a perpendicular wall near the place where the priests touched it with their feet, but that the stoppage occurred at a point considerably upstream. The Hebrew word translated "heap" literally means "a piling up." Today we would say the water backed up, which is what would have to occur to allow the water below to drain from the river bed. What caused the stoppage just at the right time the Bible does not say. To us it was a miracle, and faith accepts it without further explanation.

By this miracle Joshua's faith was rewarded, and the people's faith and confidence in him as the Lord's representative in their midst must have been greatly increased. The priests carrying the ark, when reaching the center of the river bed, stood there until all the Israelites had crossed over. They were instructed by the Lord to take twelve stones from where they stood and leave them where they lodged the first night in the Promised Land. These were to be an evidence to later generations of Israelites of the miraculous manner in which the nation was brought over Jordan. Joshua also took twelve stones and placed them in the river bed where the priests stood, "and they are there unto this day."—ch. 4:9

First Days in the Land

The Israelites crossed over Jordan on the tenth day of the first month. (ch. 4:19) During their forty years of wandering in the wilderness, circumcision had not been practiced, so the Lord instructed Joshua to have all the males born in the wilderness circumcised. (ch. 5:2-8) Then on the fourteenth day of the month they observed the passover. (ch. 5:10) Forthwith the manna ceased to fall, and the people began to "eat of the fruit of the land of Canaan."—ch. 5:12

They crossed Jordan "In the east border of Jericho." (ch. 4:19) The Israelites pitched their tents at Gilgal, but Joshua knew they were not to remain here, for they had before them the task of conquering the land which they had now entered. Apparently making his own investigation, we find that "Joshua was by Jericho" when "he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?"—ch. 5:13

Under the circumstances, we can well understand why Joshua was cautious. He was in enemy territory, and it was wise to make sure with whom he was speaking. The "man" quickly identified himself, saying, "As captain of the host of the Lord am I now come." (vs. 14) The Lord's "host" mentioned here by their "captain" evidently referred to the angelic forces so often employed by the Lord for the accomplishment of his purposes. Their commander had appeared to Joshua in human form to instruct him in the proper procedure for capturing Jericho.

As we have noted, Joshua himself had had considerable experience as a military general, but he bowed worshipfully before this mighty one from the spirit world, and in the spirit of true soldierly obedience asked, "What saith my Lord unto his servant?" (vs. 14) "The captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." His true spirit of obedience to the Lord is eloquently displayed in the four words, "And Joshua did so." (vs. 15) Happy are all the Lord's people who, when they hear his command, hesitate not to obey, but "do so."

Joshua's responsibility was great, but the Lord reassured him. Even before instructing him on the plan of action for capturing Jericho, the Lord said, "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor." The people of the city were fearful, and when they

realized that the Israelites had crossed Jordan, they closed the doors in the walls so that "none went out, and none came in."—ch. 6:2, 1

Joshua's faith must have been tested somewhat when he learned from the "captain" of the "Lord's host" the method to be used for capturing this heavily walled city. As a military man he would naturally think in terms of heavy and continuous assaults upon the walls, coupled with attempts to scale the walls and thus get as many soldiers within as possible. But nothing like this was to be done. No usual military strategy was to be employed.

All of Israel's military men were to "go round about the city once" each day for six days. Seven priests preceding the ark were to accompany them, blowing upon rams' horns. On the seventh day there were to be seven encirclements of the city. At the conclusion of the seventh round of the city the priests were to blow their trumpets, when commanded by Joshua, and the people were to "shout with a great shout."—ch. 6:3-5

The assurance was given to Joshua that with this shout the walls of the city would crumble, and the Israelites were to march right in, every man from whence he was located. The walls did crumble, as the Lord had promised. The "Lord's host," under the leadership of their "captain," saw to that. The same powerful forces that caused the convulsions of nature at Mt. Sinai would have no difficulty in destroying the walls of Jericho.

The part played by Joshua and the Israelites, nevertheless, was important. For forty years, according to Rahab, or from the time they first heard of the miraculous crossing of the Red Sea, the Canaanites had been fearful. Now that this much-feared people were encamped just outside of Jericho's walls, their hearts must surely have "melted" with fear. To know that an army, accompanied by priests blowing on trumpets, was encircling their city each day, but not striking a blow,

(Continued on page 38)

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Weekly Prayer Meeting Texts

MAY 5—If ye through the Spirit do mortify the deeds of the body, ye shall live.—Romans 8:13 (Z. '03-172 Hymn 192)

MAY 12—Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.—II Corinthians 7:1 (Z. '03-408 Hymn 193)

MAY 19—We . . . that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Romans 15:1 (Z. '97-75 Hymn 185)

MAY 26—Knowledge puffeth up, but love edifieth.—I Corinthians 8:1 (Z. '97-277 Hymn 224)

"FRANK and ERNEST"

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El Centro	KICO 1490	10:30 a.m.	MONTANA		
Los Angeles	KBRT 740	9:00 a.m.	Baker KFLN 960	8:00 a.m.	
Petaluma	KTOB	9:45 a.m.	Great Falls KEIN 1310	8:06 a.m.	
Redding	KVCV 600	7:45 a.m.	Kalispell KGEZ	9:30 p.m.	
Sacramento	KGMS 1380	8:00 a.m.	Miles City KATL 1340	10:15 a.m.	
San Francisco	KNEW 910	8:30 a.m.	NEW JERSEY		
COLORADO			Salem WJIC 1510	9:45 a.m.	
Englewood	KQXI	3:15 p.m.	NEW YORK		
Montrose	KUBC 580	8:15 a.m.	Buffalo-Niagara Falls		
DELAWARE				WHL 1270	12:00 noon
Wilmington	WTUX 1290	10:15 a.m.	Mineola (Sat.) WTHE		
FLORIDA			Rochester WBBF 950	8:15 a.m.	
Orlando	WGTO	10:00 a.m.	NORTH CAROLINA		
Tampa	WFLA 970	9:30 a.m.	Beaufort WBMA 1400	9:00 a.m.	
GEORGIA			Mt. Airy (Sat.) WPAQ	11:00 a.m.	
Albany	WALG	7:30 p.m.	OHIO		
IDAHO			Zanesville WHIZ 1240	6:40 a.m.	
Coeur d'Alene	KVNI 1240	9:15 a.m.	OKLAHOMA		
Sandpoint	KSPT 1400	10:15 a.m.	Norman KNOR	7:30 a.m.	
ILLINOIS			OREGON		
Chicago	WEFM	10:30 a.m.	Portland KLIQ 1290	9:30 a.m.	
Granite City	WGNU	9:45 a.m.	PENNSYLVANIA		
La Salle	WLPO 1220	9:45 a.m.	Allentown WHOL 1600	10:45 a.m.	
Peoria	WPEO 1020	9:30 a.m.	Pittsburgh WARO 540	12:00 noon	
Rockford	WRRR 1330	8:30 a.m.	Pottstown WPAZ 1370	12:45 p.m.	
West Frankfort	WFRX 1300	9:15 a.m.	PUERTO RICO		
INDIANA			Aguadilla (Fri.) WABA	8:00 p.m.	
Gary-Hammond	WJOB 1230	8:30 a.m.	SOUTH CAROLINA		
Muncie	WLBC 1340	7:00 a.m.	Hemingway WKYB		
KANSAS			TEXAS		
Goodland	KLOE 730	9:15 a.m.	Borger KQTY 1490	8:00 a.m.	
KENTUCKY			Hamilton KCLW	10:00 a.m.	
Bowling Green	WLBj 1410	8:00 a.m.	Lubbock KDAV 580	9:45 a.m.	
Louisville	WHAS	10:30 a.m.	Pleasanton KBOP 1380	7:30 a.m.	
Newport	WNOP	8:00 a.m.	Shamrock KBYP 1680	10:15 a.m.	
Winchester	WWKY 1380	10:30 a.m.	UTAH		
MICHIGAN			Salt Lake City KWHO	9:00 a.m.	
Detroit	CKLW 800	6:45 a.m.			

Radio Broadcast Schedule

VIRGINIA			MALDIV ISLANDS		
Richmond	WIKI	7:45 a.m.	Radio Maldives (Tues.) 4740 9:00 p.m.		
WASHINGTON			NEW ZEALAND		
Bellingham	KPUG 1170	9:15 a.m.	Dunedin (Sat.) 4XD 6:45 p.m.		
Clarkston	KCLK	10:45 a.m.	NIGERIA		
Seattle	KAYO 1150	7:15 a.m.	Ondo State (Wed.) OSBC 2245		
Spokane	KICN-FM	3:00 p.m.	Oyo State (Wed.) BCOS 2245		
Spokane	KUDY 1280	9:45 a.m.	PANAMA		
Tacoma	KMO 1360	9:45 a.m.	Panama City HOQ 1250 10:30 a.m.		
Yakima	KUTI 980	7:15 a.m.	SOUTH AFRICA		
WISCONSIN			Joubert Park SWAZI Music Radio		
Milwaukee	WEMP	8:45 a.m.	(Wed.) 11:30 a.m.		
Neillsville	WCCN 1370	9:15 a.m.	VIRGIN ISLANDS		
WYOMING			St. Croix WSTX 970 9:00 p.m.		
Sheridan	KWYO 1410	12:00 noon			
CANADA			SPANISH RADIO BROADCASTS		
Edmonton, Alta.	CJOI	12:45 p.m.	ARIZONA		
Vancouver, B.C.	CJJC	7:15 a.m.	Nogales XEHF 9:00 a.m.		
Winnipeg, Man.	CKJS	9:00 a.m.	Tucson KXEW 1600 8:30 a.m.		
Corner Brook, Nfld.	CFCB 570	10:30 a.m.	CALIFORNIA		
Deer Lake, Nfld.	CFDL-FM		Fresno KXEX 1550 10:45 a.m.		
Port au Choix, Nfld.	CFNW 1030	a.m.	Los Angeles XEGM 7:45 a.m.		
Port aux Basques, Nfld.	CFGN 910	10:30 a.m.	FLORIDA		
St. Andrews, Nfld.	CFCV-FM		Coral Gables WRHC 8:45 a.m.		
St. Anthony, Nfld.	CFNN-FM		ILLINOIS		
Stephenville, Nfld.	CFSX		Chicago (Sat.) WOJO 12:45 p.m.		
Oshawa, Ont.	CKLB 1350	9:45 a.m.	TEXAS		
St. Thomas, Ont.	CHLO 1570	10:45 a.m.	Lubbock KWGO 8:30 a.m.		
Montreal, P.Q.	CFMB	5:15 p.m.	San Antonio KUKA 1250 8:45 a.m.		
Prince Albert, Sask.	CKBI 900	9:15 a.m.	MEXICO		
Regina, Sask.	CKRM	7:45 a.m.	Mazatlan XEACE 9:00 a.m.		
Yorkton, Sask.	CJGX 940	10:00 a.m.	Nogales XEHF 9:00 a.m.		
AUSTRALIA			PORTUGAL		
Geelong	3GL	10:00 a.m.	Oporto Radio Miramar		
Tamworth (Tues.)	2TM	10:10 p.m.	782 k.c. 10:15 p.m.		
CEYLON			URUGUAY		
Radio Sri Lanka (Sat.)		9:45 p.m.	Montevideo Radio El Espectador		
			810 k.c. (Sat.) 1:30 p.m.		

RADIO TOPICS FOR MAY

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|--|------------------------------------|
| 1—"Sifting Superstition from Religion" | 22—"The True and Living God" |
| 8—"The Truth About Hell" | 29—"The Manner of Christ's Coming" |
| 15—"One Government" | |

would add to their confusion. Then, with that mighty shout, to see and hear the supposedly impregnable walls of their city crumble and fall, they would be well-nigh paralyzed with fear, making it comparatively easy for the Israelites to march into the city and take possession. Had the people within the city been composed and alert, they might have held off the Israelites for a long time, even with their walls destroyed.

But the Lord knew how to gain this signal victory for them. It was just as Joshua had said, "The Lord hath given you the city." (ch. 6:16) The city was "accursed." Doubtless the wickedness of the people was great, and their presence among the Israelites as captives would have been detrimental; so the orders were that all should be destroyed "both man and woman, young and old, and ox, and sheep, and ass."—vs. 21

In keeping with the promise of the two spies, Rahab and her family were saved and continued to dwell with the Israelites. The silver and the gold found in the city was put into "the treasury of the Lord," but the Israelites were strictly commanded not to save anything for their private use.

A Defeat Follows

Following the victory over Jericho, we read that "the Lord was with Joshua; and his fame was noised throughout all the country." (ch. 6:17) However, disappointment awaited him. The next fortified stronghold of the enemy to be taken was the small city of Ai. Following his usual custom, Joshua sent men to "go up and view the country. And the men went up and viewed Ai."—ch. 7:2

Unintentionally, they brought back a deceptive report to Joshua. Having conquered the mighty and heavily walled city of Jericho, the little city of Ai seemed insignificant; so the spies said to Joshua, "Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labor thither; for they are but few."—vs. 3

Joshua took this advice, but the small army he sent against Ai suffered a humiliating defeat. As a consequence, "the hearts of the people melted, and became as water." (vs. 5) How quickly they forgot the miracle of Jordan and of the crumbling walls of Jericho! Even Joshua, to whom the Lord had said, "I will not fail thee, nor forsake thee," felt that the Lord had deserted him and the people.

Verses 6 and 7 read, "Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan!"

Time and again the Israelites had complained to Moses in much this same vein. They asked why they had been brought out of Egypt to die in the wilderness. But Moses never expressed such sentiments. Joshua did not measure up to Moses' stature in faith and courage. Here, when in difficulty for the first time after taking over the leadership of God's people, we find him asking the Lord, "Wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us?"

"What shall I say," Joshua asked the Lord, "when Israel turneth their backs before their enemies? for the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do with thy great name?" (vss. 8,9) Because two or three thousand of Israel's soldiers had been defeated Joshua imagined the worst, visualizing all Israel destroyed by the Canaanites, with even the national name perishing.

But he was concerned over something even more important. In such an event, what would happen to the Lord's great name? The glory which had accrued to God through the deliverance of his people from Egypt, their miraculous crossing of the Red Sea, their being sustained by manna in

the wilderness, their passage over Jordan and the defeat of Jericho would be lost, if now the Israelites were to be destroyed by the Canaanites.

Joshua's reasoning was correct but was based upon a wrong premise, resulting from his lack of faith. God had no intention of allowing his people to be destroyed by the Canaanites. But there was a lesson he wanted them to learn—a lesson of obedience. He told Joshua that the Israelites had sinned and that a curse was upon them. In the capture of Jericho they had been instructed not to take any of the spoils for themselves. The silver and gold found in the city was to be put into the treasury of the Lord, but everything else was to be destroyed, and without exception.

But one of the Israelites had disobeyed this order. It was Achan, of the tribe of Judah. He coveted and stole a “goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight.” (ch. 7:20,21) He had hidden this loot under his tent, supposing that no one knew about it. But the Lord knew and, because of it, allowed the defeat at Ai, in order to bring the matter to the attention of Joshua and the people in a manner to impress them with the great importance of obeying instructions if they expected him to continue fighting their battles for them.

With this situation cleared up and Achan himself destroyed as an object lesson to the people, Joshua again undertook the capture of Ai and was successful. This time he acted under direction from the Lord, who said to him, “Fear not, neither be thou dismayed: take all the people of war with thee, and arise, and go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land.”—ch. 8:1

The victory was complete. And now Joshua paused long enough from further conquest to build an altar to the Lord according to instructions given by Moses. “And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.” (vs. 32) Then the law was read to all the people. It served to remind the

people of their covenant with God, and of the necessity of obedience to that covenant in order to continue receiving his blessings.

The news of Jericho and Ai spread throughout the land, and all the various kings among the Canaanites “gathered themselves together to fight with Joshua and with Israel, with one accord.” (ch. 9:1,2) But the inhabitants of Gibeon decided upon another course. By a ruse they made Joshua believe that they had come from a far country and were without food and clothing and offered to become the servants of the Israelites, “and Joshua made peace with them, and made a league with them, to let them live.”—ch. 9:3-27

This led to another crisis. Adonizedek, king of Jerusalem, an Amorite, heard that the people of Gibeon had made peace with Joshua, so he formed a league with four other kings—Hoham, Piram, Japhia, and Debir—also Amorites, to fight against the men of Gibeon. These, in turn, called upon Joshua and the Israelites to assist them, with the result that the Amorites were defeated. But again the intervention of the Lord played an important part in this victory for the Israelites, for “he cast down great [hail] stones from heaven upon them.”—ch. 10:11

It was at the time of this battle that Joshua called upon the sun to “stand still,” or, as the margin states, to “be silent.” Prof. Strong defines the Hebrew words used here as “to be dumb,” also “to perish.” Faith does not require an explanation of miracles, but it is important to discover as accurately as possible the nature of any miracle which the Bible relates. It is so in this case.

A casual reading of this passage suggests that the sun and the moon actually stood still for a whole day. But, judging from the literal meaning of the Hebrew word used and the fact that it was a stormy day, apparently what actually happened in answer to Joshua's prayer was that the sun and moon remained hidden behind clouds. They were “dumb,” failing to speak in terms of light; their usual effect

“perished.” This played into the hands of Joshua and the Israelites. The Amorites were sun worshippers, and for the sun to fail to shine upon them, and for even the moon to remain hidden would cause them to believe that their god had forsaken them. Thus their morale was weakened, and, panic-stricken, they gave up the fight and fled, many of them being destroyed by the hailstones while in flight.

Joshua's Continued Victories

In the remainder of chapter 10 of the Book of Joshua, through chapters 11 and 12 are related the further victories of Joshua which the Lord gave him over the Canaanites, the latter part of chapter 12 listing the many kings destroyed. But all the land had not been conquered. In fact, as the Lord said to Joshua, “there remaineth yet very much land to be possessed.” (ch. 13:1) Verses 2 to 6 of this chapter list the remaining places to be conquered.

But, as the Lord said to Joshua, “Thou art old and stricken in years,” so he did not look to him to serve any longer as the general of Israel's armies. Instead, he directed him to go on with the task of dividing the land among the various tribes, with the expectation that each tribe, when receiving the outline of its portion in the land would undertake the task of wresting it from the Canaanites.

But this was never fully accomplished, as indicated in Hebrews 4:8, where the name Joshua is translated “Jesus.” The text states that Joshua did not give the people rest in the land. Many enemies yet remained, and these continued to plague the Israelites from time to time. God's blessings upon his typical people, even as with us, were upon the basis of their faith. Because of their unbelief they failed to enter into the full rest and blessings which might have been theirs.

Chapter 23:1 reads, “It came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.” While this speaks of Israel having rest from their enemies, it was based in some instances upon the fact that they made

peace with the inhabitants of the land, and this later led to much trouble for them. (ch. 23:11-13) Caleb "wholly followed the Lord," and the record is that he intended to drive out enemies from his portion of the land.—ch. 14:12-14

Joshua, somewhat on the order of Moses, made a farewell speech to the Israelites (see chapters 23 and 24). He reminded the people of the wonderful manner in which God had dealt with and blessed Abraham and Isaac and Jacob; of how he had brought the whole nation out of the land of Egypt, through the Red Sea, and kept them alive in the wilderness. He recounted their miraculous crossing of Jordan, and the victories the Lord had given them since entering the Land of Promise.

With this faith-strengthening background of divine providences as an inspiration to obedience, he warned them against worshiping false gods and called upon them to continue serving the true God. "Choose ye this day whom ye will serve; whether the gods which your fathers served, . . . or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."—ch. 24:15

The people renewed their covenant to serve the Lord, and again Joshua warned, "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good." (vs. 20) Again the people affirmed their determination to serve Jehovah, the true God, saying, "The Lord our God will we serve, and his voice will we obey."—vs. 24

Joshua was a faithful servant of the Lord, and a strong leader of God's people. He "died, being an hundred and ten years old." (vs. 29) Verse 31 informs us that "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel." What a wonderful tribute to the faithful example of this man of God!

Unlike the experiences of Moses while leading the people of Israel in the wilderness, many of which are mentioned in the

New Testament as types, we have only the two references to Joshua, one of which relates to the failure of the Israelites to enter into rest under his leadership. (Heb. 4:8) His conquering of so much of the Land of Promise cannot, therefore, be considered as being specifically typical, although many helpful lessons may properly be drawn from his experiences.

As Christian soldiers, fighting the "good fight of faith," we have many "Canaanites" to fight, and it is only by faith in the Lord and the obedient following of his instructions, making use of all the means of grace which he has provided, that we can hope to be victorious.

If we "wholly follow the Lord" as did Caleb, and are "strong" and of "good courage," as the Lord encouraged Joshua to be, exercising faith that the Lord will always be with us to help in our every time of need, we will enjoy that wonderful rest of faith now, and at the end of the way enter into the rest that remaineth for the people of God.—Heb. 4:9

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'FRANK and ERNEST'

CKLW—800—6:45 a.m.

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Saved Through Baptism

“When once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.”— I Peter 3:20,21

THE doctrine of baptism is one of the important fundamentals of the Christian faith. “Baptism” as a word is derived from the Greek word **baptizo**, which means to “immerse,” or completely cover with water. The practice of sprinkling, or the pouring of water upon the head, as a mode of baptism has no scriptural background or authority, hence cannot be acceptable to God as the proper form of water baptism.

Our text indicates that the experience of Noah and his family in being brought through the waters of the Flood may properly be considered a symbol, or “figure,” of Christian baptism. We have another case of figurative baptism brought to our attention by the apostle when he speaks of the nation of Israel being “baptized unto Moses in the cloud and in the sea.” (I Cor. 10:2) In the case of Noah and his family they were submerged, as it were, in an ocean of water. With Israel we see a whole nation immersed, the waters of the sea encompassing them on two sides, and the cloud above. By no process of reasoning could the sprinkling of a little water on one’s head be considered a fulfillment of these typical

symbols. Immersion in water is the only symbol that conforms to these divinely arranged typical baptisms.

Noah and his family passed through the flood of waters from what would have been death in the old world, to life in the new world. The Israelites, by putting themselves in the hands of Moses as leader, and following him through the Red Sea, risked death and were brought safely through the waters to a glorious deliverance. Thus both of these typical baptismal services illustrate a passing into and through death to life.

Baptism in the New Testament

The first example of baptism in the New Testament is that which was practiced by John the Baptist. It is clearly stated that the purpose of John's baptism was for the remission of sin. The water of baptism did not, of course, wash away the sins of those who were immersed by John the Baptist. The thought is, rather, that the water was a symbol of a heart cleansing, or reformation, which had already been accomplished under the influence of John's preaching.

Even this symbolic baptism by John was related to the hope of life. It applied to Israelites who had transgressed the Law Covenant, and it symbolized their return to God under the terms of that covenant. The covenant promised life to anyone who could keep it, and by its terms those who did not obey its laws were brought under condemnation to death. The work of John the Baptist was to restore the Israelites to covenant relationship with God and thus to put them in the way of life and in the proper heart condition to accept Jesus as their Redeemer and Messiah.

At the age of thirty, Jesus came to John to be baptized. The prophet could not understand the reason for this. He knew that his baptism was symbolic of the remission of sin, and he knew that Jesus was not a sinner and therefore did not stand in need of an Immersion which symbolized remission of sins. But Jesus said to John, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."—Matt. 3:15

Jesus did not explain just how his immersion in water would help to "fulfill all righteousness," but evidently he recognized something in the Old Testament which indicated this to be the Father's will for him. Jesus' consecration was his voluntary agreement to do the will of the Father which had previously been written in the "volume of the book"—that is, the Old Testament Scriptures. (Ps. 40:6-8; Heb. 10:5-9) It must be assumed, then, that there was something in the "book" which indicated to Jesus that immersion in water was a part of God's will for him. And what was it?

The Real Baptism

Jesus' immersion in water was not his real baptism. This is apparent from his question to the two disciples who, through their mother, asked to sit, one on his right hand and the other on his left hand in the kingdom. That question was, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:22) On another occasion the Master said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12:50) Thus, some time following his immersion in water, Jesus reveals that his real baptism is still incomplete.

And what was the Master's real baptism? It was a baptism, or burial, in death. Christians are invited to participate with Jesus in this experience, and concerning it the apostle writes, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) Baptism, then, is not only a burial, but a burial so complete that it ends in death.

But it is not a baptism into eternal death. Rather, baptism into sacrificial death is the Christian's way to life. Jesus expressed the thought clearly in a statement to Peter, saying, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25) Jesus said this to Peter in response to the suggestion that the Master was making a mistake in going to Jerusalem where he

would expose himself to the danger of being arrested and put to death. His answer shows that because he had entered into a covenant with God which called for the sacrifice of his life, any drawing back would mean the loss of eternal life because of unfaithfulness. On the other hand, faithfulness to his covenant of sacrifice—faithfulness unto death—would mean a raising up to newness of life, even to the divine nature, in the resurrection.

Symbolic Death

It is this that is symbolized by water immersion and that is foreshadowed by the experience of Noah and his family in being brought through the Flood, and by Moses and the children of Israel in their passing through the Red Sea. At the close of the antediluvian world the whole human race was threatened with death by the coming flood of waters. God apprised Noah of the danger and told him of the possibility of escape by means of the ark.

Noah obeyed the voice of God and built the ark, and, entering into that ark before the waters descended, he and his family were saved and brought through to life in the new world. The co-operation of Noah and his family in building the ark, herding the animals into it, preaching righteousness to the unrepentant people, indicates a true spirit of consecration to do God's will. They trusted God and, by obeying his instructions, placed themselves wholly in his hands.

The Flood came—the Flood which meant death to all others and would have meant death for Noah and his family, but they passed through victoriously. In other words, they passed through a real death-dealing experience and, because of their obedience to God's will, were brought out of it alive and were used by God to start a new world. In our text the apostle says that they were "saved by water," the thought evidently being that they were saved out of the water.

Now the apostle says that this was a "like figure" of the manner in which baptism now saves us "by the resurrection

of Jesus Christ.” The baptism by which we are saved through the resurrection of Jesus Christ is not water immersion, but our baptism into his death—a sacrificial death. Peter wrote that we have been begotten to a “lively [living] hope by the resurrection of Christ from the dead.” (I Pet. 1:3) How true this is!

Jesus voluntarily “lost” his life; that is, he gave it up in sacrifice; but God’s promises were made good to him, and he was raised from the dead. Thus his resurrection inspires in us a hope of life because it is an evidence that if we lay down our lives in conformity to God’s will, he also will fulfill his promises to us, and we will be raised up to joint-heirship with the Master. It is this real baptism into death and the subsequent raising up to life in Christ that is illustrated by the experience of Noah and his family in being brought safely through the waters of the Flood.

The Sea and the Cloud

We have another apt illustration of true Christian baptism in the typical baptism of Moses and the Israelites “in the cloud and in the sea.” Here we have the case of a whole nation becoming dedicated to God through their leader, Moses. The fact that they decided to follow Moses’ leadership and embark with him on practically an unknown journey indicates their acceptance of the will of God as it was to be interpreted to them through Moses’ leadership. This spirit of consecration was confirmed by their slaying of the passover lamb and the use of its blood as directed by God through Moses.

Through the prophet, God speaks of the “covenant” he made with the house of Israel in the day he took them by the hand and led them out of the land of Egypt. (Jer. 31:32) This covenant was amplified and completed later at Mt. Sinai, but it began with the sacrifice of the original passover lamb. It was then that the firstborn of Israel, in danger of death, were delivered therefrom through the obedience of the Israelites to

the instructions given to them in connection with the blood of the lamb.

And not only were the firstborn of Israel in danger of death, but the entire nation risked life in putting themselves in the hands of Moses, God's representative among them. The possibility of death became even more apparent as they faced the Red Sea, with the Egyptian army bringing up the rear, bent on capturing them and returning them to Egypt. Moses, the representative of God, said to them, "Go forward," and hazarding their lives they moved forward into the sea and into possible extinction.—Exod. 14:15

But the sea divided and the cloud descended upon them and they passed through to safety. Thus, symbolically, they followed Moses into death, and because of their obedience, they were delivered—restored to life and favor with God. Then with Moses they sang that wonderful song of deliverance, "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him."—Exod. 15:2

A Nation Baptized

Here we have the case of an entire nation, together with their leader, being baptized. First there was the heart surrender of Moses, and later of the Israelites as a nation, to do God's will. This was a consecration which involved the possibility of death. Then, as they demonstrated the genuineness of their desire to follow the Lord, they were symbolically immersed in the sea and in the cloud. The Scriptures speak of Moses as "a servant in all his house," and it was in this manner that the house of servants under Moses was instituted.

The fact that all the Israelites individually may not have entered wholeheartedly into this dedication of themselves to the Lord does not destroy the value of the picture. This was a national affair, and God was then dealing with his people as a

nation; hence all who were members of that nation at that time, as well as throughout the entire age which followed, came under the terms of that original consecration and baptism. John's baptism for the remission of sin, at the end, was merely to bring individuals back into harmony with that original dedication.

But with the coming of Jesus a new order of things among God's people was introduced. The house of Israel as a nation failed to inherit the royal promises made to them. They did not keep God's commandments and statutes, hence did not qualify to be that "holy nation" which was to be the "seed" by and through which all the families of the earth are to be blessed. (Exod. 19:5,6) We read that Jesus "came unto his own, and his own received him not"; that is, as a nation they did not receive him; but a few individuals of the nation did, and to these he gave power, or authority, to become the "sons of God"—that is, members of a new house, a house of sons, over which Jesus was to be the Head.—John 1:11, 12; Heb. 3:6

Jesus said to the nation of Israel that because of unfaithfulness the kingdom would be taken from them and given to a nation which would bring forth the fruits thereof, which they had failed to do. (Matt. 21:43) This new nation is none other than the one mentioned by Peter, saying to all true followers of Jesus, those who are dedicated to do God's will through Christ, "Ye are . . . a royal priesthood, an holy nation, a peculiar people." (I Pet. 2:9) Jesus is the High Priest over this royal priesthood of the present age, the Head over this house of sons.

Jesus the First

Jesus was the first in this house of sons and is our Exemplar. One great difference between God's method of dealing with the house of sons and the way he previously dealt with the house of servants is that throughout this new age, the Gospel Age, the selection and training is done upon an individual basis. When God withdrew the special kingdom

privileges from Israel, he did not select another nation to which he could give these privileges but turned to the Gentiles as a whole and is selecting from among all nations those individuals who show their faith in him by devoting their all to the doing of his will, thus, as individuals, becoming his consecrated people.

Now, just as the consecration of the entire house of sons is upon an individual basis, so the symbolic baptism in water, which illustrates the burial of our wills into the will of God through Christ, is also upon an individual basis. And just as Noah, as head of his house, and Moses, as head of his house, shared the typical baptism applying to their houses, so, in order to fulfill all righteousness—in this case the typical lessons of baptism—Jesus, the Head over God's house of sons, following his consecration to do his Father's will even to the point of death, asked John to immerse him as a symbol and public demonstration of that which had already occurred in his heart.

And this is why water immersion is important to all consecrated followers of the Master. Just as Jesus submitted to it to fulfill the type, so we, also, should be glad to have this symbol performed on our behalf, not only in fulfillment of the type, but also as a part of our privilege of following in the footsteps of Jesus. When Peter says that we are now saved by baptism, he does not, of course, mean that our salvation depends upon being immersed in water. He is speaking of the true baptism, the full surrender of our wills to God. It is faithfulness to this "covenant by sacrifice" that brings us through to the obtaining of the "great salvation" to "glory and honor and immortality" with Christ. (Ps. 50:5; Heb. 2:3; Rom. 2:7) Nevertheless, if we see that immersion in water is a part of the divine will for us but fail to submit our wills to it because we think it unimportant, it would indicate that our consecration is not as full and complete as it should be, that there is a spirit within us which is holding us back from doing the whole will of God.

Are Ye Able?

Jesus asked those two disciples, James and John, in the presence of the other ten, "Are ye able . . . to be baptized with the baptism I am baptized with?" (Matt. 20:22) This is a heart-searching question over which we might all well ponder. Jesus' true baptism lasted for three and one-half years, from Jordan to the cross. This entire period for him was one of dying—to self and to everything which was contrary to the Heavenly Father's will.

When Jesus said to his Heavenly Father, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God," he agreed to live up to all the typical and prophetic expressions of the Old Testament which outlined for him a course of self-denial and sacrifice that would be completed only when on the cross he would say, "It is finished." And what a course that was! Daily and hourly he used of his strength that others might be blessed. They did not always appreciate it. Indeed, very few of those healed and otherwise blessed by the Master's ministry ever returned to give him thanks.

But Jesus was not serving man. It was God whom he was seeking to please; and he did please God. The Heavenly Father said of him, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17) God was well pleased with Jesus because he knew his integrity, his faithfulness, his full devotion. Yes, Jesus could be depended upon to do his Father's will, no matter what the emergency might be and no matter what the cost.

And the cost was high. He gave not only of his strength but also of his comfort. He had no certain dwelling place and did not give much consideration to what he would eat or where he would sleep. Aside from his few disciples, the world of his day was against him. They finally plotted against his life and killed him; but he did not resist, for he knew that this was the will of God for him. As the prophet had indicated, Jesus permitted himself to be "brought as a lamb to the slaughter,

and as a sheep before [his] shearers is dumb, so he opened not his mouth.”—Isa. 53:7; Acts 8:32

And when the time came for the consummation of Jesus’ sacrifice in actual death, the method by which he died was cruel, and the contradiction of sinners which was heaped upon him severe. But Jesus did not murmur or complain. His heart attitude still was, “Not my will, but thine be done.” Still uppermost in his mind was the thought, “I have a baptism to be baptized with; and how am I straitened till it be accomplished!”—Luke 12:50

Our Exemplar

In Jesus we have our Exemplar; and noting his course in life, we discover what consecration should mean to us. By watching the manner in which he carried out his death baptism, we learn what it is for us to be baptized into his death. If we follow his example we will find that we are out of harmony with the world and that the worldly-minded will look upon us as fanatics, even as they looked upon Jesus; for the servant is not above his Master. If we are faithfully living up to the terms of our consecration, the world will sooner or later manifest its enmity toward us.

And what is the purpose of the death baptism of Jesus and his church? It is the divine arrangement whereby the world is brought back into at-one-ment with God. During the Jewish Age, when God was dealing with his house of servants, the thought of sacrifice was kept prominently before the Israelites. These sacrifices were typical of the “better sacrifices” of Jesus and the church. (Heb. 9:23) Jesus sacrificed his life as the world’s Redeemer. We share in his sacrifice, not as redeemers of the world, but as co-sacrificers, being prepared to live and reign with him as the future blessers of the people.

Paul speaks of this as being “baptized for the dead.” (I Cor. 15:29) It is true, according to the Scriptures, that those who accept the invitation to present their “bodies a living sacrifice” are thereby being baptized into Jesus’ death, and

in the divine economy, these sacrifices will accrue to the benefit of the dead world of mankind when they are awakened from the sleep of death during the age to come. (Rom. 12:1) It is thus that the church shares in the great sin-offering work of the present age.

If we fail to see the vision of what it really means to be a Christian, it indicates that we will not appreciate the privilege of sacrifice. And how many professed Christians there are today like that! To most of these it seems sufficient that they live upright lives and attend religious worship occasionally, but they never think of the Christian life in terms of sacrifice. Only a few go forward to sacrifice all they have and are, in God's service. These gladly risk death and the loss of every earthly thing in order that they may even now walk in newness of life with Jesus, and also lay hold of the glorious hope of immortality and joint-heirship with him beyond the veil.

If Jesus were with us in the flesh today and asked us, as he asked the disciples of his day, "Are ye able . . . to be baptized with my baptism?" what would our answer be? May it indeed be, as with the disciples back there, "We are able." (Matt. 20:22) We know that we are not able in our own strength; but God will give us the needed help, and in the power of his might we can go forward sacrificing the flesh and its interests that thus the heavenly hopes may shine more bright and clear.

A Good Conscience

In our text the apostle goes out of his way to explain that we cannot attain salvation merely by putting away the filth of the flesh; but in addition there must be the "answer of a good conscience" toward God. And what does our conscience say to us in view of the wondrous plan of God which has been revealed to us through his Word? Paul indicates what this answer should be when he says that upon discovering that Christ died for all because all were dead, we decide that we

have no right any longer to live unto ourselves, "but unto him which died for [us], and rose again."—II Cor. 5:14, 15

This is the spirit of consecration, the giving of our all in the service of our God and of our elder Brother, who gave all for us. Such an attitude of consecration is the only legitimate answer of a good conscience. When the eyes of our understanding have been opened to see the length and breadth and height and depth of God's love for us and for the whole world, our conscience will not be satisfied with anything short of a full surrender of our wills to the will of God.

It is this spirit of full consecration that leads us into sacrificial death with Jesus and, through death with him, to life in the kingdom. Having thus consecrated our lives unto death, let us not seek to save our human lives by holding back from sacrifice; but let us be willing to follow on to know Christ by being made conformable unto his death, if by any means we may share in the power and glory of his resurrection.—Phil. 3:10, 11

Recorded Lectures

The recorded lecture department continues to receive the Lord's blessing. The lectures given at the 1976 General Convention at Albion, Michigan, are now available, as well as many other lectures on many different subjects. A listing of the titles of many of the tapes is available upon request.

O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord.—Psalm 105:1-3

Encouraging Letters

Tells Gospel As It Is

To Whom It May Concern: I listened to your Bible study over the week-end and found it of great importance to my study of the Lord Jesus. Your telecast is doing a great work for our God, and I pray for any work that tells the Gospel as it is. With the divine authority of the Bible and the guidance of the Holy Spirit, I have come to trust Jesus and to be his. Please send me the booklet on the "Divine Plan," and I pray that God will bless you all. Faithfully in prayer.
—CANADA

No Book Like It

Dear Sirs: I have read your book on "The Divine Plan of the Ages," and I have truly been enlightened by it. I have never read any other book like it! Now I would like to get the rest of the set. Please send them to me, as I anxiously wait to read them. Here is the five dollars for them, though they are so priceless. May God bless you with more enlightenment!—Hawaii

Student of the Bible

Dear Dawn Bible Students: I am sending herewith the cost of two copies of "The Holy Spirit." I am an investigator, a truth-

seeker, and for over thirty years, a student of the Bible. "The Divine Plan of the Ages" is the greatest book ever written on the Bible! While we Bible Students have "the knowledge of the truth," we know that not until the Millennial Age will mankind in general come into "the knowledge of the truth." We rejoice that now is not the only "day of salvation." During the Millennial Age, when the Lord "pours his Spirit upon all flesh," most of mankind will accept Christ and live forever. We pass judgment on no individual, for we know that all will be shown favor in the day of judgment. Sincerely.—DC

Believes God's Word

Dear Sirs: I just heard your broadcast over Channel 10, TV, here in Modesto, concerning pollution and the end of time for man and his future paradise. This is a very interesting subject. Please send me your free booklet "Paradise Without Pollution." I will read it from cover to cover many times. I believe every word taught by Almighty God and his son Jesus Christ, and all of his apostles. May God bless you in helping the people understand the Word of God. Sincerely.—CA

Much-needed Encouragement

Dear Brethren: Thank you for the comfort you have brought us over these past many years with *The Dawn* and *Studies in the Scriptures*. And thank you, too, for the scripture in the return letter from my last order. It was much-needed encouragement, as my husband had recently passed away. Enclosed is a money order. Please send the six volumes of *Studies in the Scriptures* to the address enclosed.—CA

"Clear and Precise"

Gentlemen: Would you please send me the booklet "The Church." I enjoyed so very much your teaching on baptism on a recent Sunday. Rarely do we get such clear, precise wording on any subject. It was most appreciated—thank you! Sincerely.—NY

"More Precious than Gold"

Dear Sirs: Thank you for your booklet "Life After Death." I enjoyed it very much. Since I am at home recuperating from an illness, I am in a deep study of God's Word, and it is more precious to me than gold. Please send me the booklets listed below. Thank you! Yours sincerely.—GA

Prayed for Help

Gentlemen: I want to express my gratitude to you for sending me the booklet "Life After Death" and the opportunity to subscribe to *The Dawn* magazine and to obtain the booklet entitled "Three Keys to the Bible." Believe you me, prayer surely does change things, for I have been praying for spiritual help. I praise the Lord for you people! Yours in Christ Jesus.—NY

Help Wanted!

The Dawn has openings for brethren to work here on a full-time permanent basis. The particular need is for typists. If you are interested, please write to the manager giving information concerning yourself and your qualifications.

Write to: The Manager
Dawn Bible Students Association
199 Railroad Avenue
East Rutherford, NJ 07073

Our Strength and Song

"The Lord is my strength and song, and is become my salvation."—Psalm 118:14; Exodus 15:2; Isaiah 12:2

THIS expression speaks of the outstanding privileges and blessings of the consecrated children of God; namely, that God is our strength, our upholder in all our experiences in the narrow way, and our song, the chief subject of our thoughts and conversation. It also shows that this is to be followed by his becoming our salvation, our Deliverer into the heavenly kingdom—the salvation to be brought unto us at the revelation of Jesus Christ.

First, let us think of Jehovah as our strength, our sustainer and upholder in every experience which comes to us, our source of grace to help in every time of need. If we are fully consecrated, the Lord unites himself with us in all we do; or, to use the beautiful expression of Abigail to David, "The soul of my lord shall be bound in the bundle of life with the Lord thy God." (1 Sam. 25:29) If this be our experience, we may in all humility speak of ourselves as

"strong in the Lord."—Eph. 6:10

But, strange as it may seem, to be strong in the Lord means to feel very weak in ourselves. Indeed, a realisation of their own weaknesses, as well as a knowledge of the dangers and difficulties of life and the ominous forces of evil around them, is what causes many to turn to the Lord in the first place. However, whatever motives may have first prompted us to leave the world and come to the Lord, we henceforth know in every experience he is our strength, our helper, that without him we can do nothing toward walking the narrow way successfully.

We can, therefore, with the psalmist, continually pray, "Give Thy strength unto Thy servant," (Ps. 86:16) and with the assurance of our prayer being answered, we may say, "I will go in the strength of the Lord God." (Ps. 71:16) "The Lord is the strength of my life;

of whom shall I be afraid?" (Ps. 27:1) "God is the strength of my heart, and my portion forever."—Ps. 73:26

"The Lord Is My . . . Song"

Most people have what may be called a life-theme or song. It may be their calling or an interest in life which occupies most of their waking hours. With some, it may be their home or family; with others, their business, or possibly a calling in the realm of art or science which occupies most of their thoughts and conversation. But to those blessed with the light of present truth, their "song" is the Lord and the great plan of salvation he has provided, very appropriately called by the Revelator "a new song."—Rev. 14:3

Again, those who come off victorious from the beast and his image, sing the same new song, but in Revelation 15:3 it is described as "the song of Moses . . . and the song of the Lamb." The truth concerning the divine plan is indeed our song, the theme of our thoughts, the subject of our conversation. To such an extent is this true that our friends will sometimes say, "Can't you talk about something else?"

However, the psalmist voices our sentiments, saying, "Let my

mouth be filled with Thy praise and with Thy honour all the day." (Ps. 71:8) Thus the Spirit of the Lord constrains us to give a witness concerning the truth on every possible occasion. And today, this united testimony of the Lord's people brings about the fulfillment of the Master's prophetic utterance, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14

"My Salvation"

While the Lord is already our salvation by faith, in that he has provided the ransom sacrifice, has justified and called us to himself and begotten us to a living hope, we may here think of the psalmist as specially speaking of "those things which be not as though they were" (Rom. 4:17); and hence we may understand him to mean that after the Lord has been our strength and song throughout our earthly pilgrimage, he will be our salvation at the end of the way—salvation to that wonderful inheritance to which he has called us. And in order to give us the strongest possible confidence in his promise, the psalmist speaks of this salvation as though it had already come to pass and were now in our

possession—he “is become my salvation.”

What comfort and inspiration have such assurances been to tens of thousands of weary pilgrims as they have contemplated the bright and eternal home toward which they journey! “I go to prepare a place for you,” and “will come again, and receive you unto Myself.” (John 14:2,3) Such statements

have rung in their ears through the centuries, and now, today, this eternal rest has been almost reached. Let us continually echo the sentiment of the poet:

“Jesus, still lead on,

’Til our rest be won;

Heavenly Leader, still direct us,
Still support, console, protect us,

’Til we safely stand

In our Fatherland.”

Be patient and submissive; each disaster
Will bring thee nearer to thy loving Lord.
These trials make thee like thy blessed Master,
Who knows them all, and will his grace afford.
Be patient and submissive; strength is given
For every step along the weary way.
And for it all thou’lt render praise to heaven,
When dreary night gives place to perfect day.

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		J. ORR	
Portrush, N. Ireland	June 4-6	Portrush, N. Ireland	June 4-6
E. T. NADAL		R. E. ROBINSON	
Portrush, N. Ireland	June 4-6	Dewsbury, England	May 14
Hull, England	18	Portrush, N. Ireland	June 4-6

PORTRUSH CONVENTION, June 4-6—for further details and accommodations apply to Mr. T. Lang, 31, Hawthorn Terrace, Londonderry BT48 ODV Northern Ireland.

Subscriptions and Literature—70, Station Rd., Glidea Park, Romford, Essex RM2 6DA

Cassettes on loan—15, Southwood Gardens, Gants Hill, Ilford, Essex IG2 6YF

General Convention Bulletin

“One is your Master, even Christ; and all ye are brethren. One is your Father, which is in heaven.”—Matthew 23:8,9

THE program for the General Convention is now complete and we can reveal some of its more interesting features.

There will be a series of five doctrinal talks—one each day, starting on Saturday and continuing through Wednesday. The subjects that will be covered are the ransom, justification, the sin offering, the covenants, and the Lord's second presence. It is our hope that a review of these very important doctrines will be helpful and strengthening to our faith.

General Convention Teenage Bible Classes

Again this year the young peoples' Bible classes will be an important part of the General Convention. The theme for the teenage sessions will be: **THE TRUTH—Living It and Learning It.**

The **Living It** portion will include studies on Christ's character, Love in Action, Separation from the World, Witnessing and Discipleship. The **Learning It** part will include studies on Doctrine, Greek words that make a difference to Bible students, Bible study methods, and other topics. The format of the sessions will include panel discussions, group projects, discussions, etc. As in the past, a study notebook will be available in June, and preparation before the convention will increase the effectiveness for all involved.

Send for **Teenage Class Notebook** to:

T. Krupa
12624 N.E. Prescott Drive
Portland, OR 97230

Please give names and **ages** of all planning to attend.

Speakers' Appointments

S. ALLEN		A. KRUMPOLT	
New Haven, CT	May 1	Sayville, NY	May 1
B. BROWN		K. NAIL	
Aldersbrook, England	May 8	Allentown, PA	May 15
Latchford, England	11	Portland, ME	27
Dewsbury, England	12	Boston, MA	29
Hull, England	13	J. PANUCCI	
Edinburg, Scotland	14	New York, NY	May 15
Glasgow, Scotland	15	G. PASSIOS	
Newport, Wales	17	Pottstown, PA	May 15
Freiburg, Germany	22	Rochester, NY	22
Bad Hersfeld, Germany	28-30	E. K. PENROSE	
Portrush, N. Ireland	June 4-6	St. Louis, MO	May 6
C. CHUPA		Kansas City, MO	8
Aldersbrook, England	May 8	Pueblo, CO	10
Newport, England	12	Denver, CO	11
Latchford, England	14, 15	Salt Lake City, UT	13
Portrush, N. Ireland	June 4-6	Jerome, ID	14
S. JONES		Boise, ID	15
Brandon, Man.	May 8	Portland, OR	17
Regina, Sask.	9	Victoria, B.C.	19
Canora, Sask.	10	Vancouver, B.C.	21, 22
Porcupine Plains, Sask.	11	Asilomar, CA	27-30
Melfort, Sask.	12	L. POST	
Prince Albert, Sask.	13	West Newton, PA	May 15
Luseland, Sask.	14	R. RUTH	
Calgary, Alta.	15	Philadelphia, PA	May 22
Pincher Creek, Alta.	16	J. TATE	
Vernon, B.C.	17	Berwick, PA	May 22
Victoria, B.C.	19	F. WASSMANN	
Vancouver, B.C.	21, 22	Baltimore, MD	May 22
Sacramento, CA	25		
Asilomar, CA	27-30		

Obituaries

The following brethren have recently finished their Christian course:

Sister M. L. Cummings, Vernon, B.C. Age, 75

Sister Emma Ridge, Victoria, B.C.—February 25. Age, 95

Brother Lewis I. Pierson, Estell, SC—March 2.

Brother William Anderson, Cranston, RI—March 8. Age, 83

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

Conventions

DENVER, CO, May 1—Wyatt's Lakeside Cafeteria, 5801 W. 44 Ave. Mrs. Loretta Blair, 6705 S. Santa Fe, Sp. 2, Littleton, CO 80120

HARTFORD, CT, May 1—The Center School, 50 Chapman St., East Hartford. Mrs. John Coccia, 10 Light St., Enfield, CT 06082

PONTIAC, MI, May 15—Pontiac YWCA, 269 W. Huron St. Mrs. Helen R. Bishop, 110 W. South Blvd. Rochester, MI 48063

CINCINNATI, OH, May 15—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway. 45211

WEST NEWTON, PA, May 15—Sewickley Grange Hall, Rt. 136 East. Mr. Mike Balko, 501 Pittsburgh St. 15089

VANCOUVER, B.C., May 21, 22—Britania School, 1001 Cotton Dr. Mr. Frank Rushton, 4880 Highlawn, Burnaby, B.C. V5C 3T1. Phone 299-0049

DETROIT, MI, May 22—Redford YWCA, 25940 Grand River. Mr. Robert Gorecki, 4943 Gerald, Warren, MI 48092

ROCHESTER, NY, May 22—YMCA, 100 Gibbs St. Edna Goff, 95 N. Landing Rd. 14625

SAN FRANCISCO, CA, May 27-30—Asilomar Conv. Grounds, Pacific Grove. Mrs. E. E. Fay, 4732 Stacy, Oakland, CA 94605

CHICAGO, IL, May 28-30—Elk Grove High School, Arlington Hts.

Rd. & Elk Grove Blvd., Elk Grove Village, IL. Mr. George Tabac, 900 Brentwood Dr., Bensenville, IL 60106

SAYVILLE, NY, May 30—Parkway Community Church, Stewart Ave., Hicksville. Mr. Edward Worfler, 252 Harbor Ln. E. Massapequa Park, NY 11762

ALLENTOWN, PA, New York-Allentown Joint Conv., June 3-5—Cedar Crest College, Cedar Crest & Hamilton Bldvs. Mr. Lawrence Young, P.O. Box 24, Riegelsville, PA 18077

JACKSON, MI, June 4, 5—Jackson Community College, Emmons Rd. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

WATERBURY, CT, June 12—Memorial School, 73 Kelly Rd., Middlebury. Lydia Balko, Secretary, Associated Bible Students, P.O. Box 1494. 06720

WINNIPEG, MAN., June 25, 26—Lithuanian Club Hall, 240 Manitoba Ave. Mr. Sidney E. Jones, Box 106, Group 327, R.R. 3, Selkirk, Man. R1A 2A8

LOS ANGELES, CA, July 2-4—Downey Community Theatre, 8441 E. Firestone Blvd., Downey. Mr. A. W. Abrahamsen, 710 S. Hobart Blvd., #207. 90005

ALBION, MI, General Conv., July 30-Aug. 4