

The Dawn

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Highlights of Dawn

The Royal Wedding

"Thy throne . . . is to times age-abiding and beyond, a sceptre of equity is the sceptre of thy kingdom. Thou hast loved righteousness, and hated lawlessness,—for this cause hath God, thine own God, anointed thee with the oil of gladness beyond thy partners. . . . Daughters of kings are among thine honorable women; stationed is the bride at thy right hand. . . . All glorious—the daughter of a king sitteth within, brocades, wrought with gold are her clothing! In embroidered raiment shall she be brought unto the king,—the virgins that follow her, her companions, are to be conducted unto thee: they shall be brought, with rejoicings and exultation,—they shall enter into the palace of the king!"—Psalm 45:6-15
Rotherham

"IT IS with the greatest pleasure that the Queen and the Duke of Edinburgh announce the betrothal of their beloved son, the Prince of Wales, to the Lady Diana Spencer, daughter of the Earl Spencer and the Honorable Mrs. Shand Dydd."

The foregoing announcement by the Queen of England was greeted with a general feeling of joyous anticipation by the people of Great Britain, most of whom appear to be genuinely fond of their royal family, and delight in the occasional ceremonial splendors which constitute almost the last remaining prerogatives of a once powerful monarchy.

Prince Charles is well-liked by those who would be his subjects if he should, indeed, come to power. He has been in rigorous preparation for his anticipated reign for some thirty

years, having received the finest education and training that immense wealth and royal position could provide. Additionally, he has had the respect and admiration of the people, and during his entire lifetime he has been blessed with those special comforts and privileges that only the highly-placed of this world can know. This future king's personal possessions are valued at some four hundred millions of dollars, including three handsome homes. His annual income alone is indeed princely, at 1.4 million dollars. All this for his own personal enjoyment, and all supplied by the bounty and good will of the people!

The gracious bride is also highly regarded, and already loved by the British people. Like her future husband, the prospective king, her ancestry includes royalty and wealth. Her immediate family are the proud possessors of one of the grandest homes on one of the loveliest estates in all England. Ever since the announcement of the coming marriage, congratulatory messages and lavish wedding gifts of gold, silver, and precious gems have flowed to the couple from all parts of the world. The bride's beautiful wedding gown is in readiness, having been carefully fashioned of choicest material by the finest designers in the land, and at the marriage ceremony she will be attended by bridesmaids chosen from among the noblest families in all the realm.

The wedding of this prospective king and his lovely bride has been set for July 29th, and it will doubtless provide a spectacle of surpassing splendor. Indeed, the coming royal nuptials have already been proclaimed as "the wedding of the decade." In view of the frightening experience suffered by Queen Elizabeth at her latest public appearance in London, the wedding plans for Prince Charles and Lady Diana are somewhat uncertain. But if they follow the colorful customs of past centuries, the bride will be taken from Clarence House in London, the home of the queen mother, where she is presently residing, to St. Paul's Cathedral in the traditional glass coach drawn by a pair of beautiful matched

bay horses. If the day is not pleasant the coach will be specially lighted to provide a clearer view of the bride to her many admirers and well-wishers. The bridegroom will ride from Buckingham Palace to the cathedral in a horse drawn state landau which was specially built for King Edward VII. Each vehicle on its separate journey to the cathedral will be surrounded by its own phalanx of splendidly attired horsemen on their prettily prancing steeds, whose main task will be to keep the jubilant, cheering multitudes from crowding too close to the royal carriages.

Arriving at the cathedral, the couple will find already assembled a gathering of the highest, the mightiest, and the wealthiest from all parts of the world—kings and princes, dukes and barons, premiers and presidents, ambassadors and other representatives from almost every nation on the face of the globe. Her beautifully gowned bridesmaids will attend the bride during the impressive ceremonies in the magnificent St. Paul's, while anthems of praise and thanksgiving from the great choir resound throughout the vast cathedral. Following the marriage ceremony the future king and his lovely bride will have little to do but to enjoy their high position, receive the adulation of those who may one day become their subjects, and move from castle to lovely castle, while living on the bounty of the people.

But if this prospective king should ever come to power, it will doubtless be over a troubled nation, whose former glory and power have greatly declined. Indeed, for all their vaunted, kingly might, even the wisest and most beneficent monarchs of earth who have ever lived were never able to solve the deeper problems of their people. All down through the ages wretched poverty, hunger, disease and wars have been the lot of the nations. At best, the new king's reign would be much like all previous reigns of human monarchs over their dying human subjects, alongside of whom they all, in time, find their own allotted places in the grave.

But a better time is coming, both for all the rulers of earth, good and bad, and for all their countless subjects, just, and unjust, of past ages and the present—for the prophecies of the Bible and the signs of the times in which we live are clearly saying that the transitory kings of earth have had their day!

Following the death of the patriarch Jacob, the descendants of Abraham came to be known as Israelites, and Jehovah God dealt with them as his own special people to the exclusion of all the other nations of earth. “You only have I known of all the families of the earth,” the Lord God said to them. (Amos 3:2) After the Lord delivered his people from bondage in Egypt he led them to Mount Sinai, where he made a solemn covenant with them as embodied in the Ten Commandments and the numerous supporting ordinances and statutes. (Exod. 19:1; 20:1-17) At the same time the Lord promised them great blessing if they kept the terms of the covenant; but if they failed to keep the covenant they would be punished. “If ye will not hearken unto me, and will not do all these commandments: and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you: . . . I will punish you seven times more for your sins.”—Lev. 26:3, 15, 16, 18, 21, 24, 28

Shortly thereafter the Lord conducted his people through the wilderness, and established them in the Promised Land, where for 450 years they dwelt under the administration of judges whom the Lord raised up to them from time to time. But the neighboring nations were ruled by kings, and the Israelites clamored for the same arrangement. In his infinite wisdom Jehovah saw fit to grant their request, and instructed Samuel, who became the last of the judges, to seek out one Saul, a son of Kish, and anoint him to be king. (I Sam. 8:1-22; 9:15-17) Thus it came about that the nation of Israel, as a theocracy under God, was ruled for a period of 513 years by

kings who "sat on the [typical] throne of the Lord." — I Chron. 29:23; II Chron. 9:8

But even as the Lord foreknew, the people of Israel failed to keep the terms of the Law Covenant, and the punishments upon the disobedient nation began with the removal of Zedekiah, the last king of Judah, by Nebuchadnezzar in 606 B.C. This event marked both the end of God's dealings with Israel as a typical theocracy and the beginning of the seven symbolic times, or 2,520 years, of the forewarned punishment on the Jews.—Lev. 26:18; Ezek. 21:25-27

It was here, too, in 606 B.C., that Jehovah God revealed through Daniel's inspired interpretation of King Nebuchadnezzar's famous dream (Dan. 2:1-49) that he was granting dominion over the nations of the earth to the Gentile powers, beginning with mighty Babylon. "This is the dream; and we will tell the interpretation thereof before the king," said Daniel. "Thou, oh king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all." Thereafter, Daniel explained, there would follow three more Gentile kingdoms to which the dominion would pass. But in the days of the fourth universal kingdom Jehovah God would set up his own kingdom, which would forever destroy these Gentile kingdoms. "And in the days of these [Gentile] kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these [Gentile] kingdoms, and it shall stand forever."

Our Lord Jesus, himself a foremost prophet of Jehovah God, termed this period of dominion by the Gentile kingdoms of earth as the **times of the Gentiles**. "Jerusalem [the Jewish polity] shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24) Counting seven

symbolic times or 2,520 years, from 606 B.C., when the last Israelitish king was banished from his throne, we find that the foretold times of the Gentiles ended in 1914. Until that time the Gentile kingdoms of earth had enjoyed varying degrees of prosperity and stability.

Significantly, it was in 1914 that the First World War began, since which time it is an historic fact that the formerly powerful Gentile kingdoms of this earth have been in process of disintegration and destruction, and the old doctrine of "the divine right of kings" is no longer voiced or assumed. Incidentally, it was this same First World War that also brought about conditions which opened the way for Jews living in all parts of the world to return to their former homeland in Palestine, leading ultimately to the establishment of the nation of Israel in May 1948. When the imperfect kingdoms of this present evil world have been completely broken in pieces and consumed (Dan. 2:44) in the time of trouble [or Day of Jehovah] through which the world is presently passing, the way will have been prepared for the inauguration and glorious reign over all the earth of a new and altogether righteous monarch.

This glorious future king was also subjected to the most exacting training and the severest testing to prove his worthiness for the supremely grand position planned for him. But he was not wealthy. He was poor and meek and lowly. Indeed, he had not where to lay his head. Nor was he widely loved by those who would be his future subjects. Contrariwise, he was despised, and rejected of men; a man of sorrows, and acquainted with grief. He came not to live on the largess of the people, and be ministered to, but to minister, and to give his life as a ransom for his people. He was repudiated even by his own brethren, and was finally hung upon a cross by the religious leaders of his own nation. When they had crucified him, they parted his garments, his only worldly possessions, casting lots upon them, to see what

every man should take. and in death he was buried in a tomb that was not his own.

But Jehovah did not leave his soul in hell, neither did he suffer his Holy One to see corruption. After three days King Jesus was resurrected from the grave, and seated with Jehovah in the Heavenly Father's throne.

From that highest position of glory and power and honor, his kingdom and authority will shortly extend over all the earth, for he will be King of kings, and Lord of lords, a truly royal king, of truly royal descent, anointed to his high position by none less than the great Creator and mighty Sovereign of the universe. His name shall be called Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his righteous government and peace there shall be no end, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth, even forever.

This King, too, will have a bride—a bride composed of those who are even now being selected, oh so very lovingly and tenderly and meticulously, by the Heavenly Father himself for his own beloved Son! These, like their Lord and King, are not rich. And in the sight of the world they are neither wise, nor mighty, nor noble. Indeed, like their Lord, they are the meek and humble of earth. God is choosing those to be the bride of his beloved Son who are considered to be the foolish of the world, and the weak of the world, and the base of the world, and the despised of the world, that no flesh should glory in his presence.

These, by the Lord's grace and with divine help, strive earnestly and daily to be conformed to the image of God's dear Son. They seek to put on the fruits of the spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. They give all diligence to add to their faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness;

and to godliness brotherly kindness and to brotherly kindness charity. If they are faithful even unto death they will gain the divine nature, and become members of the glorified bride of Christ.

And what a marvellous wedding that will be! It will not take place in any earthly temple. It will be solemnized in the glorious heavenly realm, in the very presence of Jehovah God himself, before his heavenly throne. No earthly kings will be present; no dukes or dictators, no presidents or premiers. The reverent but rejoicing audience will consist of all the multitudes of the heavenly hosts of angels, archangels, principalities, and powers who for countless eons have watched with wonder and expectancy the preparation of the glorious planet Earth for man's habitation, the eventual creation of that first wonderful human creature who would be king of earth and all it contained, his fall and condemnation to death, and finally, the development of God's great and merciful plan through Christ for man's salvation and restitution.

The bride will have made herself ready! Her glorious bridal gown will be of wrought gold, painstakingly and beautifully adorned with precious ornaments—each one purchased at great price—a golden clasp at the cost of long-suffering; a silver brooch for meekness; a diamond for remaining silent when falsely accused; a necklace for showing mercy; a pearl for patience—all most lovely ornaments, and in the sight of God, of great price.

As the bride is escorted into the presence of the Bridegroom by the multitude of her adoring bridesmaids, each one beautifully arrayed in a robe of purest white, and presented by the Bridegroom to the Heavenly Father, no great cathedral organ will swell forth its earthly music. Rather, there will be heard, as it were, the joyous, ineffable voices of the multitude of the assembled heavenly hosts, like the voice of many waters and the voice of mighty thunderings, saying Alleluia: for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. It is the consummation of this great, unparalleled event for which the entire world, unwittingly, has so long been waiting—the completion of the number of those who shall be the bride of Christ.

This new king and his new government will not reign over a kingdom of limited area. His kingdom will extend over the whole earth, for he will be the King of kings, and Lord of lords. Nor will he reign over a kingdom of sick and dying subjects. Indeed, the whole purpose of his earthly ministry was to give himself a ransom for all, and thus provide mankind the opportunity to gain healthful, everlasting life here on earth. To that end, even those who have long ago gone down into the grave will be brought forth, and given a knowledge of the truth, so that they, too, by obedience to the righteous laws of the kingdom then in power, may gain blessed, perfect, everlasting life.

This glorious new king will not convert the good things of this earth into wasteful, death-dealing weapons of war, nor lead his subjects into bloody battle. He is the Prince of Peace, and there shall be no more wars. Injustice shall be forever banished from the face of the earth, for the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the loving spirit of counsel and might, the spirit of knowledge and of the reverence and worship of Jehovah. He will not judge after the sight of his eyes, neither will he reprove after the hearing of his ears; but with righteousness will he judge the poor, and reprove with equity the meek of the earth. He will smite the earth with the rod of his mouth, and with the breath of his lips he will slay the wicked. Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. Satan, that old serpent, which is the Devil, will be bound, so that he can deceive the nations no more. None shall hurt nor destroy in all that holy kingdom, for the earth shall be full of the knowledge of the Lord, as the waters cover

the sea. And men shall learn to love their neighbors as themselves.

What a wonderful, matchless, everlasting kingdom that will be! Only the wisdom, justice, power, and love of the great Jehovah God himself could have devised it, and only he could ever bring it to pass. How all the world, including the resurrected millions of mankind, will rejoice at the prospect of joyous, peaceful life then presented to their astonished view! How they will raise their hearts and voices to the Heavenly Father, the Supreme Ruler of the universe, in thanksgiving and praise! And how their hearts will go out in love, and praise, and gratitude to their glorious King Jesus, who gave his life that all the world might live!

And the bride of the King? She will have a highly honored place and wonderful share in dispensing the long-promised, long-hoped-for blessings to the happy, grateful subjects of that righteous kingdom. "To him that overcometh will I grant to sit with me in my throne, even as I am set down with my Father in his throne," Jesus long ago said. Yes, the bride of Christ will live and reign with him a thousand years.

But alas! King Jesus' thousand-year reign of righteousness for the blessing of the world of mankind has not yet begun, for the bride of the King is not yet complete. The required number have not yet made their calling and election sure. Poverty, hunger, injustice, wars, disease and death continue to plague the suffering and helpless world of mankind. The door to the high calling of God in Christ Jesus is still open to those whose hearts are moved by the softly pleading voice of the Heavenly Father, and who present themselves to him as living sacrifices.

But the time is short! When the door is shut, no man ever more openeth it.

Before the Great White Throne

The hour is fast approaching when thro' a fiery stream,
Of God's eternal glory, the judgment throne shall gleam,
When to the Ancient's presence the Son of man they bring,
Ten thousand times ten thousand shall crown him Lord and King.

Oh, that will be a crowning such as earth has never known,
When Christ his kingdom shall receive before the great white throne.

And there will be presented the church, his worthy bride,
Those faultless virgins chosen, his joint-heirs to abide;
They share his royal honors, his nature, and his throne,
While written in their foreheads his Father's name is shown.

Oh, that will be a marriage such as earth has never known
When the bride and bridegroom are made one before the great white throne.

Lo! One with crimson vesture, his name, the Word of God,
Shall lead his shining armies and wield the iron rod;
His word shall smite the nations, his feet the winepress tread,
Until the fiends of error from earth have ever fled.

Oh, that will be a conquest such as earth has never known,
When the kings of earth their honors lay before the great white throne.

The resurrected myriads of ev'ry land and tongue
Will haste to swear allegiance to God's Anointed Son;
Drawn to the blood-stained altar, the ransomed host shall fall
In grateful adoration, and crown him Lord of all.

Oh, that will be a triumph such as earth has never known,
When ev'ry knee is bowing low before the great white throne.

How grand the consummation, with death and hell destroyed;
No traitor left to darken the Eden then enjoyed;
With not a note discordant, that universal song
Shall thro' eternal cycles Jehovah's praise prolong.

Oh, that will be an anthem such as earth has never known,
When the Hallelujah chorus rings before the great white throne.

**

Weekly Prayer Meeting Texts

AUGUST 6—Resist the devil, and he will flee from you.—James 4:7 (Z. '00-30 Hymn 323)

AUGUST 13—We are ambassadors for Christ.—II Corinthians 5:20 (Z. '04-72 Hymn 116)

AUGUST 20—Whom therefore, ye ignorantly worship, Him declare I unto you.—Acts 17:23 (Z. '03-29 Hymn 280)

AUGUST 27—Henceforth know we no man after the flesh.—II Corinthians 5:16 (Z. '03-170 Hymn 170)

RADIO TOPICS FOR AUGUST

2—Judgment Day Favors for
Sinners

9—The Last Days

16—The Earth Abideth Forever

23—The Hope of Immortality

30—For the Glory of God

"THE EARTH ABIDETH FOREVER"

To be discussed by
'FRANK and ERNEST'

**WGOR—1520—9:30 a.m.
SUNDAY, AUGUST 16**

Tune in this discussion, and
send for a free copy of "God
and Reason." Write to:

"FRANK and ERNEST"
Box 60, Dept. N, General Post Office
New York, N.Y. 10001

For Your Newspaper

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

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

Bible Study

LESSON FOR AUGUST 2

God Desires Justice

KEY VERSE: "That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee."—Deuteronomy 16:20

SELECTED SCRIPTURE: Deuteronomy 16:18-20; 24:10-15, 17-19

JUSTICE can be defined as the maintenance or administration of what is right in a fair and impartial way and according to a standard. Except for the legal implications associated with justice there is virtually no difference between the meaning of justice and righteousness. The Scriptures abundantly confirm that God is the supreme judge and lawgiver and that he is a lover of righteousness and justice. The psalmist speaks of this prime facet of God's character. "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."—Ps. 89:14

In the Tabernacle type, God very beautifully illustrated the various facets of his character. In the Most Holy, which represented the presence of God himself, there was just one item of furniture—the Ark of the Covenant. The lid of the Ark, the Mercy Seat, was a slab of gold.

Beaten out of the same piece of gold were two cherubim—one on each end of the lid. (Exod. 37:6-9) This complete cover or lid of the Ark was called the propitiatory—the place where atonement for sins was made. The blood of the bullock and the blood of the Lord's goat were sprinkled on the Mercy Seat on the Day of Atonement to atone for the sins of Aaron and his house and the sins of the people.

We believe the cherubim on each end of the propitiatory illustrated additional facets of God's character. One pictured love and the other power. Between the cherubim was a light that glowed, which pictured God's presence or his wisdom. The beauty of the illustration is shown by the fact that all of the various parts of God's character are closely related. For example, God would not exercise justice without calling

into play love, wisdom, and power. And, likewise, when he exercises love he calls into play justice, wisdom, and power. This interplay of the various aspects of God's character is not generally understood. Too often God is visualized as exacting strict, unrelenting justice without mercy. But the Scriptures tell us that he is merciful and longsuffering to the meek and repentant of heart.

The love and mercy of God is described in a beautiful psalm by the Prophet David: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear [reverence] him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear [reverence] him. For he knoweth our frame; he remembereth that we are dust. . . . But the mercy of the Lord is from everlasting to everlasting upon them that fear [reverence] him . . . to such as keep his covenant, and to those that remember his commandments to do them." (Ps. 103: 10-18) Jehovah demonstrated his mercy and long-suffering in his dealings with his covenanted people, the Israelites. For some

1800 years he rewarded them for their faithfulness and punished them for their disobedience. In many instances he pleaded with them to repent of their transgressions so that it would not be necessary to punish them.—Joel 2:12-14; Deut., chapter 28; Ezek. 18:19-23

God's wisdom is far superior to that of imperfect men and, therefore, if man is to find favor with the Creator it is his responsibility to recognize this and endeavor to understand God's ways. Jehovah, speaking through the Prophet Jeremiah, said: "Let not the wise man glory in his wisdom . . . but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord."—Jer. 9:23,24

During the Gospel Age, the church, because of their enlightened minds, have the first opportunity to know the Heavenly Father, and appreciate the wonderful qualities of his character. These qualities are revealed in his Word and demonstrated in his divine plan of the ages. For it is in the outworking of this plan that we see the practical application of justice, love, wisdom, and power. □

The Basis of Covenant Renewal

KEY VERSE: "The eternal God is thy refuge, and underneath are the everlasting arms."—Deuteronomy 33:27

SELECTED SCRIPTURE: Deuteronomy 29:2-15

WHEN God makes a covenant with a nation, or an individual, the terms of that agreement are unchangeable. When the compact is violated by the covenantor, the covenant or agreement must be renegotiated if the transgressor desires to maintain his relationship with God. But before the Heavenly Father will consider reestablishing the covenant relationship, the transgressor must manifest a heartfelt repentance for the error. In addition, the Lord often permits hard experiences to come, in order to point out the error of the sinner's way.

The Lord's dealings with the nation of Israel provide beautiful illustrations of these principles. In Joel 2:12,13 is recorded a plea from the Lord to the Israelites to repent of their transgressions in order that they might avoid the promised terrible punishment for their un-

faithfulness. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

In order to help the Israelites be faithful to their covenant, the Lord, through the prophets, made repeated references to all the wonderful works that he had performed on their behalf. One of these incidents is recorded in our Selected Scripture text: "Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land, the great temptations which thine eyes have seen, the signs and those great miracles. . . . I have led you forty years in the wilderness: your clothes are

not waxen old upon you, and thy shoe is not waxen old upon thy foot . . . and when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle and we smote them. . . . Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do."—Deut. 29:2-9

In spite of all the encouragement, the Israelites were not able to keep the precepts of the Law. Being constantly exposed to the carnality of their neighbors proved too great a temptation for them; nevertheless, the Lord stood willing to forgive them even up to the end of the Jewish Age. Jesus, just before his crucifixion stated: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."—Matt. 23: 37,38

In I Corinthians 10:6-11, the Apostle Paul tells us that all these things that happened to the nation of Israel are to be examples to the footstep followers of Jesus. "Now these things were our examples, to

the intent we should not lust after evil things, as they also lusted. . . . Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world [the ages, margin] are come." Then the apostle continues with the assurance that the experiences the footstep followers of Jesus will have—even though severe, and comparable to those which the nation of Israel experienced—will not be more than they can endure if they have faith in the Lord's overruling providence in their lives. The scripture reads, "There hath no temptation [trial] taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted [tried] above that ye are able; but will with the temptation also make a way to escape [direct the issue, Diaglott] that ye may be able to bear it."—I Cor. 10:13

Even though the footstep followers of Jesus are not required to perform perfect works, their wills and hearts' desires must be perfect toward God, and as in times past, the Heavenly Father is willing, yea, anxious, to forgive those who have transgressed but come to him in a repentant and contrite attitude of heart. □

Repentance and Restoration

KEY VERSE: "Obey the voice of the Lord, and do all his commandments which I command thee this day."—Deuteronomy 30:8

SELECTED SCRIPTURE: Deuteronomy 30:1-10

EVEN though the nation of Israel failed to live up to the terms of their covenant and were eventually cast off as a covenanted people, God purposed that at the proper time he would again deal with them as a people. But before this could come about, it was first necessary that they be punished for their transgressions and unrepentant attitude of heart. Our Selected Scripture text is a prophecy by Moses that tells how the Lord would deal with the nation. First, he states that God was going to root them up out of their land and scatter them among the nations.—Deut. 28:58-68

In due time he would begin the process of regathering Israel: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy

God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. . . . And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."—Deut. 30:1-6

We know as a matter of history that in A.D. 70 the Romans accomplished the total destruction of Israel as a nation, and that the Jewish people were

scattered into every nation of the earth. This dispersion lasted until approximately A.D. 1878, when, because of the action of the Berlin Congress of Nations, England assumed a general protectorate over the Asiatic provinces of Turkey, among which was Palestine. The Turkish government amended its laws relating to aliens, which greatly ameliorated the condition of the few Jews then residing in Palestine, as well as partially opening the door for others to locate there, with the privilege of owning real estate.

From this very small beginning, we can discern the Lord's hand in fulfilling his promise to return the Jews to Palestine. At the end of the First World War, the Balfour Declaration, and its subsequent implementation by a mandate from the League of Nations, assured the Israelites of a home in their promised land. In a very definite way the beginning of the return from their long captivity had begun. But the response of the Jews generally was not enthusiastic. The Lord foresaw this situation and stated in a prophecy in Jeremiah 16:14-16: "I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send

for many hunters and they shall hunt them."

We believe the fishers were symbols of the Zionist Movement that spread its influence around the world and motivated many Jews to go to their homeland. But more urging was necessary and the Lord permitted the terrible persecutions in Germany and other lands to drive many more Jews to seek refuge in Palestine. In the prophecy this was pictured by the hunters. Finally, in 1948, the Jews who had returned to Palestine organized themselves as a nation. From God's standpoint, however, they will not be his people until he has written his law in their hearts.

In Ezekiel 37:1-14 is the prophecy of the valley of dry bones. In time the various parts began to come together until finally the bodies were complete with flesh and sinews, but there was no breath or life within them. This condition represents the condition of the nation of Israel today. This will change, however, at the inauguration of the New Covenant and the start of Christ's kingdom, when, as the prophecy states, God will put his spirit in them and write his law in their hearts. Then they will live as a nation, and he will be their God and they will be his people. □

Choice and Its Consequences

KEY VERSE: "I have set before you life and death, blessing and cursing: therefore choose life."—Deuteronomy 30:19

SELECTED SCRIPTURE: Deuteronomy 30:11-20

THE Law Covenant and its terms were delivered to the nation of Israel under circumstances that would preclude the possibility of anyone being ignorant of the requirements. (Exod. 24:7; Deut. 31:9-13) Thus Moses could say to them: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."—Deut. 30:11-14

In addition, as the mouthpiece of God, Moses reiterated in considerable detail the blessings that would redound to them if they were obedient. In Deuteronomy 28:2-14 we read in part: "And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the

voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store." God promised that he would enable them to overcome their enemies and that all the people of earth would respect them and fear them.

On the other hand, if they were disobedient, God promised to bring curses upon them. In Deuteronomy 28:15-42 we read in part: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God . . . that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shalt be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep."

In Deuteronomy 30:15, Moses summarizes with this statement, "See, I have set before thee this day life and good, and death and evil." The choice the nation made is well documented in the Scriptures. They enjoyed comparatively short periods when they were obedient and received blessings, but for the most part they were disobedient and suffered the curses the Lord promised would come to them.

There is a lesson in this for the footstep followers of Jesus, the true Israelites indeed. The Apostle Paul had much the same problem as Moses. Many of the Hebrew brethren of his day who had accepted Christ afterward became lax and indifferent. In Hebrews 5:6 he brought to their attention the wonderful type of Melchisedec, who pictured a higher order of priesthood than the Aaronic. It was this higher order to which Jesus was raised and it is the hope of his footstep followers, if faithful, to be with him as associate priests of this same high order. But in order to attain this goal, it is necessary to be obedient to the laws of the New Creation. The apostle states that he could not speak to them about these things because they were dull of hearing, and needed to be taught again the

very first principles of the oracles of God. The point is, that because of their laxness, they were, in effect, being disobedient to their covenant of sacrifice.—Heb. 5:10-13

The apostle then explains that their development should have been such that they could assimilate deeper spiritual truths. "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5:14) By failing to be obedient to their covenant of sacrifice and failing to put into practice the precepts that they should have known, they were unskillful in making the proper judgments and decisions in their Christian life which would have promoted growth in knowledge, in appreciation, and in character.

The apostle suggests a remedy that is noteworthy for all of us. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection [maturity], not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit."—Heb. 6:1-3 □

God Is Faithful

KEY VERSE: "Happy art thou, O Israel: Who is like unto thee, O people saved by the Lord."—Deuteronomy 33:29

SELECTED SCRIPTURE: Deuteronomy 31:1-9

THE Book of Deuteronomy is chiefly composed of addresses by Moses to the Israelites, reminding them of the lessons they had received from the Lord, expounding to them the divine law, and their duty to God and man. In simply recounting these experiences the Israelites had ample proof of God's faithfulness to his promises; and on the basis of this, they also had every reason to believe the promises held out to them for the future.

Moses is one of the grand characters of the Bible. He was the personification of obedience and loyalty as a servant of God, and in this he was a picture of the "greater than Moses"—the Messiah. Moses himself wrote of the one who was to be like him, only greater. "The Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.—Deut. 18: 17-19

The Heavenly Father, in his wisdom and foreknowledge, knew that the Israelites would not be faithful to the laws then being propounded to them. (See the Song of Moses—Deut. 32:1-43.) So he promised that in his due time he would provide a better arrangement. This promise of a better arrangement had long before been made with Abraham when God said, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 22:18) Before this promise could be fulfilled it was expedient that it be conclusively demonstrated that no one but Jesus could keep his perfect laws. Israel's long centuries of endeavor under the Law are summed up by the Apostle Paul, saying, "By the deeds of the Law there shall no flesh be justified in his sight."—Rom. 3:20

When Messiah came it marked a change in the work that God was doing. Jesus came to provide a ransom for Adam and to do away with the curse of the Law, in order that those natural Israelites who were of the right

heart attitude might be his disciples. They were called to share in Jesus' suffering and death, and to be made partakers of his glory in the kingdom. These elect, or select ones, from Israel and all nations, together with Jesus, are to constitute the antitypical Moses. To this end they were called or raised up from among their brethren, as Moses prophesied. Since not enough such "Israelites indeed" were found, others from the Gentiles were called from every kindred, nation, people and tongue to fill up the required number.

Thus God has been preparing the great Prophet, Priest, King, and Judge, who under the new arrangement of Messiah's kingdom will be the mediator between God and all who desire to draw near to him and receive his blessing. These will be related to the repentant world as the priests of Israel were related to their nation. There will be a difference, however; the work of the Messiah will be efficacious, and not a failure, because their work is based on better sacrifices, and better promises.—Heb. 8:6-13

The Messiah whom God is thus preparing, is composed of Jesus as the Head, and all the elect, both Israelites and Gentiles, as the antitypical body. They will, like the type—Moses—be very faithful, loyal, and loving toward

God and the people. Indeed, it is one of the tests of these that they shall be willing to lay down their lives for the brethren and be faithful to the principles of the divine character even unto death.

The Apostle Peter in Acts 3:21-26 speaks of this wonderful time when blessings again shall flow to the nation of Israel and to the world, as "times of restitution of all things." It is a time of restitution because the opportunity for life will be restored. Life was lost in the Garden of Eden, but will be restored in the kingdom. One of the features of the Law was that life was promised to any of the nation of Israel who could keep its precepts perfectly. (Lev. 18:5) But none were able to keep it. The Apostle Peter then quotes the prophecy by Moses (Deut. 18:18,19) and states further, speaking of the Jews: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3:25,26) Even though the Israelites were unfaithful, God has been and will continue to be, faithful to his promises. □

Christian Life and Doctrine

BEHOLD YOUR KING

PART 5

“Times of Refreshing”

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

TEN days after that little group of ardent disciples stood gazing up into the heavens in bewilderment, wondering at the phenomenon of their beloved Master rising bodily from their midst and disappearing into the clouds, they were startled by another manifestation of the miraculous. It was the day of Pentecost, and as they were waiting and praying in the upper room in Jerusalem, the power of God manifested itself in their midst. It was the fulfillment of Jesus' promise to them, and in keeping with that promise, their minds were now enlightened with a better understanding of those things yet to come in the outworking of the divine plan and purpose.

Even before Pentecost they had been assured that their Lord would return. The angel had said that “this same” Jesus shall so come “in like manner” as they had seen him taken into heaven. But not until the Holy Spirit came upon them at Pentecost did they begin to understand the full purpose of his return. Their faith had been strained by the fact that his ministry had come to such an abrupt and fatal end and before many of the promises of God concerning the work of the Messiah had been fulfilled.

Acts, Chapter Three

Peter preached a very enlightening sermon at Pentecost, and a short time later another sermon, which is recorded in Acts, chapter three. Much of the background material for this latter sermon was the miracle performed by Peter and John, namely, the healing of a man who had been unable to walk from the time of his birth. Naturally the people on hand at the time were both excited and curious about this miracle, and Peter took the opportunity to explain matters for them.

Among the audience, apparently, were some who were directly responsible for the death of Jesus, and Peter took occasion to remind them of this. But he explained also that God had raised Jesus from the dead and that it was through faith in him that the impotent man had been healed. Then he said to them, "Repent ye, therefore, and be converted, that your sins may be blotted out, when [so that, Diaglott] the times of refreshing shall come from the presence of the Lord [Jehovah]."

The expression as here used, "the presence of the Lord," literally means "out from the face of the Lord." The thought is a common one in Oriental figurative language, in which turning one's face toward another denotes friendship, or favor, while turning the back is a symbol of enmity, or disfavor. Moses, the ancient Lawgiver of Israel said, "The Lord make his face to shine upon thee, and give thee peace."

But Peter did not stop with this good news of forgiveness through Christ, for he continued, "And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things"—Acts 3:20,21

Peter then explains that this foretold "times of restitution of all things" had been spoken by the mouth of all God's holy prophets since the world began. Peter continued: "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning everyone of you from his iniquities.”—Acts 3:24-26

How enlightening is Peter’s explanation of the meaning of God’s promises! He wants his hearers to know that through repentance they could enjoy forgiveness of their sins, even though they had crucified the Lord of glory. But, as he explains in verse twenty six, they were merely destined to be the first to receive this blessing, for at the second presence of Christ there would be times of restitution of all things. Then the Lord would raise up a Prophet like unto Moses, and hearing and obeying him would be mandatory upon all who would live; for any who should fail to obey would be destroyed from among the people.—Acts 3:23

Repentant and consecrated believers of the present age receive life upon the basis of faith in the shed blood, and they receive this life for the purpose of laying it down in divine service. These are begotten to a spiritual life, whereas those who “hear that Prophet” during the Millennium and are faithful to the laws of the kingdom will be restored to the perfection of human life.

Applying the meaningful symbol used by Peter, we see that God turned his back upon man because of his transgression of the divine law. The psalmist wrote, “In His favor is life: weeping may endure for a night, but joy cometh in the morning.” (Ps. 30:5) If there is life in God’s favor, the reverse is true—death results from his disfavor. So it was that, when God no longer caused his face to shine upon his human creatures but, instead, turned his back upon man, death was the result.

And with the lack of God’s favor came sickness, sorrow, and weeping. Thus, as the prophet declares, weeping has continued throughout this long nighttime of sin and death.

And how pitch dark the night has been! The light and warmth experienced by those upon whom God causes his face to shine has been unknown except by the comparatively few throughout the ages who, by faith, have sought the Lord and have been taken into his confidence and shown his plan.

Yes, it has been a dark, cheerless, dismal night. It has been characterized by the chill of human sin and selfishness and made gloomy by the wail of the suffering and the dying. The brief span of a dying existence experienced by each individual has usually been plagued by nightmares of fear lest the uneasy lot of today be engulfed in the calamities of tomorrow. How well Job expressed it when he said, "Man that is born of woman, is of few days, and full of trouble."—Job 14:1

But the bitterness which followed in the wake of transgression, when God turned his back upon his human creatures, is not to last forever. "Joy cometh in the morning," wrote David. Obviously, if it was the withdrawal of divine favor that caused a pall of darkness to settle down over the race to black out human happiness and peace, then the coming of Jesus as the gift of God's love implies the return of that favor to those who accept him and obey his laws.

And this is exactly what Peter meant when he said that times of refreshing shall come from the presence of the Lord. During the Millennium that refreshing will come upon all who will then hear "that Prophet." This will be on a global basis and will dispel the darkness of the world's night of weeping, and the light of his countenance will refresh and bless all who in that daytime of divine favor accept the provisions of God's grace and obey the laws of the kingdom of Christ then operating throughout the earth.

"Times of refreshing"—how meaningful are these words! They imply life and light. The wilderness of sin and death has been as arid as the night has been dark. David calls it "the valley of the shadow of death."

World Knows Not God

The Bible speaks of a famine in the land "for the hearing of the words of the Lord." (Amos 8:11) How true this has been, and how the people have suffered because they have not known God! Created in the image of God, the very nature of man has caused him to cry out for some understanding of the reason he exists and of his ultimate destiny.

Groping through the darkness in an endeavor to find some word of comfort, some assurance that out of all the welter of uncertainty and affliction, sometime, somewhere, there will come a happy tomorrow, man has laid hold upon the poisoned waters of error and superstition, the drinking of which, instead of refreshing the soul, has filled his mind with hallucinations which plague him all the days of his unhappy life. Satan, the great deceiver, has ever been ready to offer to the unsuspecting, one or another of his concoctions, mixed for the express purpose of poisoning the mind against the good God of love.

In the delirium caused by the various poisonous potions, those affected are no longer able to reason. They become blind to logic and deaf to the thunderous tones of the Bible which ring out the assurance that "God is love." Although the Bible states unequivocally that the wages of sin is death, those whose minds have been poisoned by Satan's lie continue to insist that eternal torture, not death, is the penalty for sin. Look where we will, both in heathendom and Christendom, and we find that with few exceptions attempts to approach God and understand his purpose are thwarted by misleading notions and theories, which instill fear into the hearts of the people and obscure their vision of the one and only true deity, the Creator of heaven and earth. Truly there is a famine in the land for the hearing of the Word of God!

Other Famine Conditions

And famine conditions have prevailed along other lines also. There has been a shortage of all those things which

make life truly worthwhile. Even along material lines, what a pitifully small portion of the human race in any period of its existence has really had enough to eat, proper shelter, and comfortable clothes to wear! The number of poverty-stricken and underprivileged persons right in the United States, which has the highest standard of living of any country in the world, is appalling. And how barren of the ordinary comforts of life are untold millions in other parts of the earth.

How scarce indeed has been the commodity of peace and goodwill! And how unhappy the world has been without it! Only a few of all the thousands of years of recorded history have been free from the blight of war. And there have been wars other than those precipitated by nations. There have been community wars and family wars. And even worse than all of these has been the lack of peace in human hearts—a lack that cannot be remedied while man is estranged from his Maker.

Look where we will, and from whatever standpoint we may pursue our investigation, we find that the experience of man throughout the centuries has been one of “want,” of “thirst,” of “desolation.” Driven from Eden, and his dominion taken away, he has found himself a wanderer in a dry and thirsty land. How heart-cheering, then, is the promise that this “solitary place” shall be “made glad” for man, that “the desert shall rejoice, and blossom as the rose.”—Isa. 35:1,2

God's Countenance Lifted Up

How can so great a change be possible, you ask? It is because God will lift up his countenance upon mankind, and all who repent and obey will be refreshed in heart and soul. And what refreshing that will mean when, after approximately six thousand years in the wilderness with the Creator's back turned toward him, man again experiences an abundance of cheer resulting from the sunshine of God's smile.

During the Gospel Age, through repentance, faith in Jesus' shed blood, and full consecration to the Lord, the footstep followers of Jesus gain forgiveness of their sins and sonship with God. But these are only the "first" (Acts 3:26) to benefit from the redemption which is in Christ Jesus. Eventually, in the times of restitution, or times of refreshing, all mankind will have the opportunity of being restored to God's favor; and without this refreshment the human race ultimately would perish. The famine resulting from the loss of God's favor would continue to spread its blight of death. Mental and physical starvation would continue to fasten their fangs upon the dying race. But thank God for the assurance that he will lift up his countenance upon the people and that thus they will be refreshed and blessed!

They will be refreshed with a true knowledge of God and of his plan for their eternal life and happiness. They will be refreshed with the assurance of economic security and prosperity of mind and body. They will be refreshed with health, mentally and physically—health so vibrant and vital that sickness of all kinds, even the disease of old age, will become but vague memories of the darkness of the past; for "there shall be no more death."

No single word picture is adequate to portray fully the contrast between the experiences of man during the time God's favor has been withheld from him and the future time, now near, when the Creator will lift up his countenance upon the fallen race to refresh the people with his favor. It is as the difference between night and day. But even though we conjure up before our mental vision all the ugly things characterizing the darkness and then visualize by contrast the joys which attend the coming of dawn, still we will have failed to grasp the full significance of what times of refreshing from the face of the Lord will mean to this poor benighted world.

It is a truth of such magnitude that it defies description and complete understanding. It is not mysterious, or vague, or

visionary, or beyond the human realm, but it involves the fulfillment of God's promises to bless all the families of the earth with life; and our imperfect minds are unable to grasp the full meaning of perfect life and full peace with God.

"Restitution"

Justification to life by faith came upon those few who repented as a result of Peter's preaching. But Peter explained that when Jesus returned, actual human life for the whole world would result from belief in the returned Lord. He called it restitution—"times of restitution of all things." Jesus came to seek and save that which was lost. His first visit prepared the way for man's return to God; and throughout the age some, by faith and repentance, have returned to him. And this is in preparation for the "times of restitution" during the Millennium, which, as Peter adds, were foretold by the mouth of all God's holy prophets since the world began. And each of the prophets did contribute to the melody of hope and inspiration which this divine purpose for man is certain to engender in the hearts of those who hear and believe it.

Moses recorded God's promise to Abraham that through his seed all the families of the earth are to be blessed. Moses also foretold that God would raise up a Prophet like unto him, only greater, and that this Prophet would give life to the people. Peter quotes this prophecy and applies its full import to the work of restitution which would follow the second advent of Christ.

David foretold the coming kingdom of righteousness and described the abundance of its blessings.

Isaiah told of the time when death would be swallowed up in victory and when God would wipe away tears from off all faces. He also foretold that in the "times of restitution" the people would build houses and inhabit them, plant vineyards and eat the fruit of them.

(Continued on page 38)

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HAWAII

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ILLINOIS

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La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 6:15 a.m.

W. Frankfort WFRX 1300 9:15 a.m.

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Bowling Green WLBj 1410 8:00 a.m.

Corbin WYGO-AM/FM 8:30 a.m.

Newport WNOP 8:00 a.m.

Winchester WWKY 1380 10:30 a.m.

LOUISIANA

New Orleans WRNO-FM 6:45 a.m.

MAINE

Caribou WDHP 96.9 FM

Portland WDCH 97.9 FM 10:30 a.m.

MASSACHUSETTS

Beverly WBVD 1570 7:45 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

Minneapolis KTCR 690 9:45 a.m.

Moorhead KVOX-AM 1280 9:00 a.m.

Moorhead KVOX-FM 100 9:00 a.m.

MISSISSIPPI

Biloxi WLOX 1490 6:30 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

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

MONTANA

Kalispell KGEZ 600 9:30 p.m.

NEW JERSEY

Hackensack WWDJ 970 10:30 a.m.

Salem WJIC 9:45 a.m.

NEW MEXICO

Albuquerque KABQ 1350 8:15 a.m.

NEW YORK

Buffalo-Niagara Falls WHLD 1270 12:00 noon

Rochester WEZO 7:00 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Columbus WTVN 610 6:00 a.m.

Dayton WAVI 10:45 p.m.

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Norman KNOR 1400 7:30 a.m.

Pawhuska KXVQ 1500 8:00 a.m.

PENNSYLVANIA

Allentown WHOL 1600 9:30 a.m.

Pittsburgh WAMO 7:45 a.m.

Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

Hemingway WKYB 10

Radio Broadcast Schedule

SOUTH DAKOTA

Sioux Falls KELO 1320 7:45 a.m.

TENNESSEE

Knoxville WITA 1490 4:00 p.m.

Memphis WMQM 1480 9:45 a.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVVW 1280 8:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

Roanoke (Sat.) WJLM-FM 93.5 1:15 p.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.

Seattle KAYO 1150 6:45 a.m.

Spokane KICN-FM 99 3:00 a.m.

Spokane KUDY 1280 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 6:45 a.m.

WISCONSIN

Milwaukee WZUU 8:00 a.m.

WYOMING

Cheyenne KSHY 1370 9:00 a.m.

Sheridan KWYO 1410 12:00 noon

PUERTO RICO

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

CANADA

Edmonton, Alta. CJOI 12:45 p.m.

Lethbridge, Alta. CJOC 7:15 a.m.

Vancouver, B.C. CJJC 800 9:45 a.m.

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

Corner Brook, Nfld. CFCB 570 10:00 a.m.

Deer Lake, Nfld. CFDL-FM 10:00 a.m.

Port au Choix, Nfld. CFNW 10:00 a.m.

Port aux Basques, Nfld. CFCN 910 10:00 a.m.

St. Andrews, Nfld. CFCV-FM 10:00 a.m.

St. Anthony, Nfld. CFNN-FM 10:00 a.m.

Stephenville, Nfld. CFSX 10:00 a.m.

Hamilton, Ont. CKOC 6:45 a.m.

Oshawa, Ont. CKLB 1350 7:15 a.m.

St. Thomas, Ont. CHLO 10:45 a.m.

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

Prince Albert, Sask.

CKBI 900 9:15 a.m.

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

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

BRITISH WEST INDIES

Grand Cayman Radio Cayman

11:15 a.m.

CEYLON

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

NEW ZEALAND

Dunedin 4XD 7:15 p.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

Manila (Sat.) DWXX 9:15 p.m.

SOUTH AFRICA

Joubert Park SWAZI Music Radio

(Wed.) 11:30 a.m.

SPAIN

Radio Gerona (Mon.) 9:45 p.m.

TONGA

Nuku' Alofa (Mon.) 5:30 p.m.

VIRGIN ISLANDS

St. Croix WSTX 970 9:00 a.m.

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

CALIFORNIA

San Jose KAZA 1290 8:45 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

Montevideo Radio El Espectador

810 k.c. (Sat.) 1:30 p.m.

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

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

CALIFORNIA

Los Angeles KHOF
KTTV Channel 11

GEORGIA

Savannah WJCL WTOG

ILLINOIS

Champaign-Decatur
Springfield WBHW

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Hickory WHKY
New Bern WCTI-A

OHIO

Cincinnati WKRC
WCPO-TV Channel 9

Dayton

Lima

TEXAS

Austin KTVV
Houston KTRK
Lubbock KCBG
Lufkin KTRF
Tyler KLTV

SATELLITE TRANSMISSION SCHEDULE

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

Sunday	Eastern Time	Central Time	Mountain Time	Pacific Time
August 2	10:00 a.m.	9:00 a.m.	8:00 a.m.	7:00 a.m.
August 9	10:00 a.m.	9:00 a.m.	8:00 a.m.	7:00 a.m.
August 16	10:00 a.m.	9:00 a.m.	8:00 a.m.	7:00 a.m.
August 23	10:00 a.m.	9:00 a.m.	8:00 a.m.	7:00 a.m.
August 30	10:00 a.m.	9:00 a.m.	8:00 a.m.	7:00 a.m.

We will appreciate your help in monitoring broadcasts on any of the cable stations listed below. Your written report will be helpful.

ANDALUSIA, AL
HALEYVILLE, AL
HUNTSVILLE, AL
MADISON, AL
OPP, AL
PHENIX CITY, AL
CORDOVA, AK
EIELSON AFB, AK
JUNEAU, AK
KETCHIKAN, AK
SITKA, AK
VALDEZ, AK
BISBEE, AZ
CASA GRANDE, AZ
COTTONWOOD, AZ
HOLBROOK, AZ
LAKE HAVASU CITY, AZ
MESA, AZ
MIAMI, AZ
MORENCI, AZ
NOGALES, AZ
PAGE, AZ
PAYSON, AZ
PHOENIX, AZ
RIO RICO, AZ
SAFFORD, AZ
SHOW LOW, AZ
WINSLOW, AZ
FT. SMITH, AR

MOUNTAIN HOME, AR
AZUSA, CA
BORON, CA
CAMARILLO, CA
CARLSBAD, CA
COALINGA, CA
CORONADO, CA
EAGLE MOUNTAIN, CA
EL GRANADA, CA
EUREKA, CA
FORTUNA, CA
FOSTER CITY, CA
FREMONT, CA
FRESNO, CA
GILROY, CA
HANFORD, CA
HAYWARD, CA
HUNTINGTON BEACH, CA
JEFFREY CITY, CA
LOMPOC, CA
LOS BANOS, CA
MARTINEZ, CA
MERCED, CA
MODESTO, CA
MOUNT SHASTA, CA
OCEANSIDE, CA
PASADENA, CA
PORTERVILLE, CA

REDLANDS, CA
RIALTO, CA
RICHMOND, CA
RIVERSIDE, CA
SAN ANDREAS, CA
SAN BERNARDINO, CA
SAN BRUNO, CA
SAN CARLOS, CA
SAN DIEGO, CA
SANTA CRUZ, CA
SANTA MARIA, CA
THE SEA RANCH, CA
SOUTH LAKE TAHOE, CA
SPRING VALLEY, CA
STOCKTON, CA
SUNNYMEAD, CA
SUNNYVALE, CA
TAHOE CITY, CA
TAHOE PARADISE, CA
THOUSAND OAKS, CA
TUJUNGA, CA
WEAVERVILLE, CA
YUCCA VALLEY, CA
DURANGO, CO
ENGLEWOOD, CO
FORT COLLINS, CO
FRISCO, CO
HOLYOKE, CO

Television Schedule

LAKEWOOD, CO	GREENVILLE, MI	HOOD RIVER, OR
PUEBLO, CO	LaPEER, MI	LA GRANDE, OR
STERLING, CO	MUSKEGON, MI	MADRAS, OR
BRANFORD, CT	NEGAWNEE, MI	MEDFORD, OR
CLINTON, CT	NILES, MI	PORTLAND, OR
MANCHESTER, CT	NORTH LANSING, MI	PRINEVILLE, OR
MIDDLETOWN, CT	ST. CLAIR SHORES, MI	REEDSPORT, OR
PLAINVILLE, CT	MANKATO, MN	SILETZ, OR
TORRINGTON, CT	MARSHALL, MN	WALDPORT, OR
ALAMONTE SPRINGS, FL	MONTEVIDEO, MN	ERIE, PA
BONITA SPRINGS, FL	RED WING, MN	MASONTOWN, PA
CAPE CORAL, FL	ST. LOUIS PARK, MN	PALMERTON, PA
DUNEDIN, FL	STEPHEN, MN	READING, PA
FERNANDINA BEACH, FL	WILLMAR, MN	MYRTLE BEACH, SC
FT. WALTON BEACH, FL	LONG BEACH, MS	SUMTER, SC
LAKELAND, FL	HAZELWOOD, MO	RAPID CITY, SD
NAPLES, FL	INDEPENDENCE, MO	JEFFERSON CITY, TN
ST. PETERSBURG, FL	BAKER, MT	MEMPHIS, TN
SARASOTA, FL	DEER LODGE, MT	NASHVILLE, TN
VALPARAISO, FL	PORSYTH, MT	AUSTIN, TX
CLAYTON, GA	LAUREL, MT	BEDLAIRE, TX
DOUGLASVILLE, GA	LaVISTA, NE	CUTE, TX
FORT BENNING, GA	CARSON CITY, NV	CORPUS CHRISTI, TX
JONESBORO, GA	ELKO, NV	DALLAS, TX
MABLETON, GA	PT. PLEASANT BEACH, NJ	DENTON, TX
MONROE, GA	WASHINGTON, NJ	EL PASO, TX
SMYRNA, GA	WOODBURY, NJ	GEORGETOWN, TX
VALDOSTA, GA	ALAMOGORDO, NM	HOUSTON, TX
WEST POINT, GA	ALBUQUERQUE, NM	LONGVIEW, TX
HILO, HI	BAYARD, NM	MARFA, TX
WAILUKU, HI	DEMING, NM	MULESHOE, TX
BLACKFOOT, ID	ESPAÑOLA, NM	OZONA, TX
BOISE, ID	FARMINGTON, NM	PASADENA, TX
BURLEY, ID	LAS CRUCES, NM	PORT ISABEL, TX
COEUR D'ALENE, ID	LORDSBURG, NM	ROCKSPRINGS, TX
IDAHO FALLS, ID	LOS ALAMOS, NM	SAN ANGELO, TX
MOUNTAIN HOME, ID	LOVINGTON, NM	SAN ANTONIO, TX
OROFINO, ID	ROSWELL, NM	SONORA, TX
PINEHURST, ID	SILVER CITY, NM	SWEETWATER, TX
TWIN FALLS, ID	SOCORRO, NM	WACO, TX
ALTON, IL	TRUTH OR CONSEQUENCES, NM	THE WOODLANDS, TX
CARBONDALE, IL	TUCUMCARI, NM	OGDEN, UT
EFFINGHAM, IL	TULAROSA, NM	SALT LAKE CITY, UT
McHENRY, IL	ALBANY, NY	VERNAL, UT
MOLINE, IL	LOCKPORT, NY	BARRE, VT
OAK PARK, IL	NORTH TONAWANDA, NY	NEWPORT NEWS, VA
ORLAND PARK, IL	PORT JEFFERSON, NY	RICHMOND, VA
CLINTON, IN	ROCHESTER, NY	ROANOKE, VA
JEFFERSONVILLE, IN	SYRACUSE, NY	WINCHESTER, VA
NEW HAVEN, IN	TARRYTOWN, NY	ABERDEEN, WA
SEYMOUR, IN	WEST SENECA, NY	ANACORTES, WA
AMES, IA	CHAPEL HILL, NC	BURLINGTON, WA
BURLINGTON, IA	WILSON, NC	BREMERTON, WA
CEDAR RAPIDS, IA	DICKENSON, ND	ELLENBURG, WA
DES MOINES, IA	GRAND FORKS, ND	FORKS, WA
FT. MADISON, IA	GRAND FORKS AFB, ND	LONGVIEW, WA
GUTTENBERG, IA	STANLEY, ND	METALINE FALLS, WA
MARSHALLTOWN, IA	ALLIANCE, OH	MORTON, WA
MASON CITY, IA	ASHTABULA, OH	OLYMPIA, WA
OSKALODA, IA	BELLAIRE, OH	PORT ANGELES, WA
SIoux CITY, IA	CANTON, OH	QUINCY, WA
WASHINGTON, IA	CINCINNATI, OH	SEATTLE, WA
WATERLOO, IA	COLUMBUS, OH	SPOKANE, WA
CONCORDIA, KS	FOREST PARK, OH	YAKIMA, WA
DDGGE CITY, KS	LIMA, OH	CLARKSBURG, WV
FORT SCOTT, KS	MARION, OH	FAIRMONT, WV
NEWTON, KS	MIDDLETOWN, OH	KINGWOOD, WV
ULYSSES, KS	MINGO JUNCTION, OH	MILTON, WV
HARLAN, KY	NILES, OH	MORGANTOWN, WV
HENDERSON, KY	NORWOOD, OH	APPLETON, WI
NICHOLASVILLE, KY	PARMA, OH	ONALASKA, WI
OWENSBORO, KY	PORTSMOUTH, OH	PLATEVILLE, WI
PAUCAH, KY	STUEBENVILLE, OH	WHITEWATER, WI
KENNER, LA	URBANA, OH	BUFFALO, WY
SHREVEPORT, LA	YOUNGSTOWN, OH	CODY, WY
SLIDELL, LA	ALVA, OK	DUBOIS, WY
BALTIMORE, MD	CARNEGIE, OK	EVANSTON, WY
CUMBERLAND, MD	ENID, OK	GILLETTE, WY
PASADENA, MD	MEDFORD, OK	GREYBULL, WY
FALL RIVER, MA	MIDWEST CITY, OK	JACKSON, WY
LEE, MA	MUSKOGEE, OK	KEMMERER, WY
ORLEANS, MA	OKLAHOMA CITY, OK	LANDER, WY
COLDWATER, MI	BROOKINGS, OR	NEWCASTLE, WY
ESSEXVILLE, MI	CASCADE LOCKS, OR	RIVERTON, WY
GRAND HAVEN, MI	CODS BAY, OR	ROCK SPRINGS, WY

(Continued from page 31)

Jeremiah described the great change that will come in human experience, assuring us that it will no longer be true that men and women will die because of inherited sins and weaknesses. He declares that the people will not then say, "The fathers have eaten the sour grape, and the children's teeth are set on edge."—Jer. 31:29

Ezekiel assures us that both Jews and Gentiles shall be restored to life, returning to their "former estate."—Ezek. 16:53-63

Daniel describes the permanence of Messiah's kingdom and says that those who "sleep in the dust of the earth shall awake."—Dan. 2:44; 12:2

Hosea assures us that God will plague death until its prisoners are released and that death itself will be destroyed.—Hos. 13:14

Obadiah explains that when the kingdom of God is operating in the earth, "saviors" shall come up on Mount Zion. (vs. 21) Jesus is the great Savior of the people, and associated with him will be those who have suffered and died with him during this present Christian era.

Job was one of God's holy prophets. His whole life's experience was a portrayal of God's dealings with the human race. Job was a faithful servant of God, but divine wisdom permitted affliction to come upon him just as God has allowed evil to afflict the entire human race. But finally God intervened on behalf of Job; his health was restored, and blessings of wealth, etc., similar to those he lost, were restored to him. After hearing a series of questions by God, Job exclaimed, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee."—Job 42:5

To "see" God will be the most refreshing experience enjoyed by man when, through the returned Christ, divine favor is restored to the human race. There have been few of all the millions who have lived and died that have not heard of God "by the hearing of the ear." His name has been upon the lips of the multitudes, but in the hearts of only a few.

They will not be able to see him until he lifts up his countenance upon them and they contrast the good they will then enjoy with the evil that plagued them unto death. Even Job will then see God much more clearly than was possible during the time when death was reigning in the earth.

While his affliction was still weighing heavily upon him, Job asked God to let him fall asleep in death until the time of divine disfavor was past. Job was willing to die because he had faith that the time would come when God would turn his face to the people and that then the dead would be restored to life and be refreshed by the smile of his countenance. Then "thou shalt call, and I will answer thee," Job said in his prayer, "Thou wilt have a desire to the work of thine hands." (Job 14:15) Yes, man is God's creation, the work of his hands. Man has fallen from his original perfection, but God's work in creating him has not been in vain. He will live again! Life, human, unending and perfect, is his destiny.

The "Sun of Righteousness"

One of the Bible's most beautiful word pictures of the coming times of restitution is that painted by the Prophet Malachi. He likens the returned Christ to the sun—the "Sun of Righteousness." This "Sun" will rise, declares the prophet, with "healing in his wings." (Mal. 4:2) Here the rays of the sun are likened to great wings upon which it rises and under the shadow of which is found health and life—"healing." It is the rising of this "Sun" that will scatter the mists and gloom of the long night of sin and weeping through which the human race has been stumbling over the broad road leading to destruction.

Malachi explains that "unto you that fear [reverence] my name shall the Sun of Righteousness arise." This is in keeping with Peter's admonition when he said, "Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3:19) Neither of these statements should be misconstrued to limit the grace of God to those who repent and

accept Christ in this life. They do indicate, however, that those who are blessed with a knowledge of God's plan and are so in harmony with the principle of righteousness which it reveals that they long for the kingdom of Christ will be among the first to receive its blessings. Indeed, those who have dedicated their lives to following in his footsteps and are faithful even unto death come forth in the "first resurrection" to live and reign with him.—Rev. 20:4,6

Time Required

The limitations of our finite minds make it difficult to visualize the work of restitution in all its aspects. Time enters into it as an important element for consideration. We are so accustomed to thinking in terms of our own short span of life that we are inclined to suppose that what God has promised to do must be accomplished speedily. Actually, however, an entire thousand years is set aside in the plan of God for the refreshing of the people with the returning favor of God.

When the healing rays of the "Sun of Righteousness" first begin to manifest themselves, those who respond and are blessed will not need to die. In due time the dead will begin to be awakened. The work of the kingdom will continue for a thousand years. Not until the end of that age of warming and healing sunshine will all the mist of darkness be scattered and all the desert conditions of the past made fruitful and plenteous.

It will require the entire millennial reign of Christ and his church before all the dark corners of the earth and of human minds and hearts and bodies are reached and thereby blessed and refreshed. Even then, the only ones to be blessed eternally by the life-giving rays of that Sun of Righteousness will be those who respond in belief and in loving obedience. Those who close their minds and shut up their hearts to the light, refusing to respond in obedience to the divine will then made known, "shall be destroyed from among the people." (Acts 3:23) But for all others there will be "times of refreshing from the presence of the Lord." □

The Grand Old Book

“Thy Word is truth.”—John 17:17

THE Bible is the oldest book in existence. It has outlived the storms of thirty centuries. Men have endeavored by every means possible to banish it from the face of the earth. They have hidden it, burned it, made it a crime punishable by death to have it in possession; and the most bitter and relentless persecutions have been waged against those who had faith in it; but still the Book lives. Today, while many of its foes slumber in death and hundreds of volumes written to discredit it and to overthrow its influence are long since forgotten, the Bible has found its way into virtually every nation and language of earth. The fact that this Book has survived so many centuries, notwithstanding such unparalleled efforts to banish and destroy it, is at least strong circumstantial evidence that the great Being whom it claims as its Author has also been its Preserver. It is also true that the moral influence of the Bible is uniformly good. Those who become careful students of its pages are invariably elevated to a purer life. Other writers upon religion and the various sciences have done good and have ennobled and blessed mankind to some extent; but all other books combined have failed to bring joy, peace, and blessing to the groaning creation that the Bible has brought to both the rich and the poor, to the learned and the unlearned. The Bible is not a Book to be read merely; it is a Book to be studied with care and thought, for God's thoughts are higher than our thoughts, and his ways than our ways. And if we would comprehend the plan and thoughts of the infinite God, we must bend all our energies to that important work. The richest treasures of truth do not always lie on the surface.



Christian Life and Doctrine

“Glory in the Lord”

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.”—Jeremiah 9:23, 24

“That no flesh should glory in his presence.”—I Corinthians 1:29

THE words of our text from the Prophet Jeremiah constitute important advice to all of us. God sent this message to Israel of Old Testament times and especially to the church during the Gospel Age, because of his love and concern for his people. He knew that our adversary, the Devil, would be relentless in his attempts to influence our motives along the lines of evil and selfishness. Hence, he inspired the prophets and the apostles to so write as to make us aware of the devices of this great enemy, and not become ensnared by his wiles.

The Lord knew that Satan would exploit our weaknesses. These sinful tendencies, common to all the fallen race of Adam, are opposite to the characteristics which should be developed by those who would be followers of the Lord. According to our text, the wise individual, whether truly wise or merely believing he is wise, is bent in the direction of glorying (boasting) in his own wisdom. The mighty man has a proclivity for boasting in his might, and the rich man in his riches. We all have these tendencies to some degree. How can we resist these evil inclinations? The answer lies in

directing our thoughts to be mindful always of God, his character, and his plan. All of the Lord's people have received untold blessings because of being drawn to God and his Son. If we should forget the source of these blessings and begin to think that our own abilities have been solely responsible for our achievements, we are in danger, not only of losing further blessings from God, but also of losing the benefit of those blessings already received. The entire nation of Israel was blessed because they were chosen of God to be his people. But Israel soon forgot the source of their blessing and went astray. Since the things that happened to Israel are described by the Apostle Paul in I Corinthians 10:6 as "our examples," we should take heed to their experiences and endeavor to discern why they occurred, and thus profit from them.

When Jeremiah wrote the words of our text, he was on a special mission to the nation of Israel. God had instructed Jeremiah to inform Israel (Jerusalem in particular, and the two-tribe kingdom of Judah and Benjamin) that their idolatry and lack of appreciation for God had doomed them to complete overthrow and captivity by Babylon. When Jeremiah faithfully carried out this mission, he was viewed by his countrymen as a traitor. But their expressed hatred and sore persecution did not deter him from his duty. He, of course, was saddened by his nation's treachery, and general disobedience of the laws of God. This feeling was expressed in Jeremiah 9:1, where he wrote, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night" because of the punishments coming upon his people. Judah's obstinate course of action was well expressed in verse three, "They proceed from evil to evil, and they know not me, saith the Lord." (Jer. 9:3) Yet Israel was given every opportunity to know the Lord and had every advantage with which to be a faithful and obedient nation. They were led by God through the giving of the Law as a guide to their conduct, and they were blessed when obedient.

The Law was like a schoolmaster which should have eventually led them to Christ. By receiving the oracles of God, they were to have the first opportunity to inherit the spiritual promises of God and become his royal priesthood. But, influenced by the adversary, Israel, except for a remnant, fell from favor with God and failed to inherit the chief blessing. In the ninth chapter of Jeremiah, the prophet, speaking for the Lord, recounts their iniquities and tells of deserving punishments to come. Their failure resulted from neglect to heed God's counsel as stated in our text.

Jeremiah said, "Let not the wise man glory [boast] in his wisdom." However, the trend in the nation of Israel was exactly that: they boasted in their wisdom. This can be seen in the attitude of the scribes and Pharisees, the masters of the Law in our Lord's day. They constantly sought to improve the rules of conduct given in the Old Testament, making long, detailed commentaries on God's law. The Talmud, containing these commentaries and interpretations, became more voluminous (and more important) than the Torah, the original five books of Moses.

Jeremiah continues, "Neither let the mighty man glory in his might." Israel refused to learn the lesson of humility. They looked for a Messiah who would overthrow the rule of Rome, their conquerors, because they chafed under the Roman yoke. How could they receive Jesus who was meek and lowly of heart? How could they follow Jesus when he sought those of a similar disposition to follow him?

Finally, Jeremiah said, "Let not the rich man glory [boast] in his riches." Israel enjoyed wealth to the extent that her religious leaders, because of greed, would devour widow's houses in the name of God. (Luke 20:47) How difficult it was for those who desired riches to accept the son of a carpenter as their leader!

The Apostle Paul reflected sentiments similar to Jeremiah's when he wrote concerning his brethren: "I say

the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.” (Rom. 9:1-3) What motivated the apostle to make such an expression? It was because his brethren (Israel) had failed in their opportunity to receive Christ and be associated with him. When Jesus wept over Jerusalem at the time of his rejection of them as a nation, he said, “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.”—Luke 19:41, 42

The Apostle John described explicitly the condition of the Jewish people when he wrote: “But though he had done so many miracles before them, yet they believed not on him: that the saying of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Isaiah said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Isaiah, when he saw his glory, and spake of him. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.” (John 12:37-43) Most of Israel were blinded and could not understand the call to follow Jesus; their leaders loved the praise of men more than the praise of God and so Israel failed to gain the chief blessing.

These experiences of Israel should help us to appreciate so much more the words of Jesus as recorded in Matthew 13:16, “Blessed are your eyes, for they see: and your ears, for they hear.” When Israel refused to heed the advice of the Lord

through Jeremiah and the other prophets, the opportunity to become members of the royal priesthood was given to others.

And how have the Gentiles fared in heeding the Lord's counsel? It is evident that some who responded to the call of Christ in the Early Church had similar problems of permitting fleshly propensities to becloud true spiritual values. The tendency to boast in wisdom, might, and riches, manifested itself time and again. It seems this was the case with the church at Corinth. The Apostle Paul wrote very plainly to his brethren there, reminding them of the wonderful glory and honor which God had promised them if they were faithful; but he warned, if they should continue in their selfish interests, causing trouble and strife, they would lose their position of favor with God. The Apostle Paul made a vigorous effort to help them by pointing out where they had erred. He called attention to the divisions among them, saying, "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you, or were ye baptized in the name of Paul?"—I Cor. 1:11-13

He admonished the brethren that instead of being divided in their consideration of leaders, they should be united by the message of truth which was common to all and which was his mission to preach. Repeating this commission he said, "For Christ did not send me to baptize but to preach the Gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power." (I Cor. 1:17 RSV) Oratory and eloquent wisdom glorify the flesh and therefore the real message concerning Christ might elude them. It was far more important that the message of the cross be presented in its simplicity. As the apostle continues his argument he quotes from the Old Testament: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the

wisdom of the wise, and will bring to nothing the understanding of the prudent [or the one who thinks he has great knowledge].”—I Cor. 1:18,19; Isa. 29:14

In this quotation from Isaiah, the apostle tells of God's purpose to destroy the supposed wisdom of this world. In a sense this wisdom perishes upon the death of each individual. However, there is an additional thought in the apostle's words. The wisdom of the world is so motivated by selfishness that it leads in the direction of pride, and "pride goeth before destruction, and an haughty spirit before a fall." (Prov. 16:18) All such wisdom will perish. Those who become enamored of their own accomplishments in either wisdom, might, or riches will have a difficult time discerning how God has provided for their needs and will not render him due praise. These, in a measure, have fallen prey to the adversary's spirit of pride, whereas the path to true wisdom lies in an awareness that all things good are from God.

Continuing his presentation, the apostle asks, "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."—I Cor. 1:20-25

As the apostle asks, "Hath not God made foolish the wisdom of this world?" we may wonder how he has done this. The answer is found in the succeeding verses. There it is stated that the world, blinded with its earthly wisdom and its own philosophies, is unable to perceive and recognize and know God. Therefore, it pleased God to use the simplicity of

the message of the sacrifice of Jesus to save the church class from sin and death. This message was so simple that the Jews failed to receive it because they were looking for other evidences of God's power and wisdom; and the Greeks refused to accept it because they looked for a complex philosophy. Yet this uncomplicated doctrine of the cross is the basis for all the marvelous work which God intends to accomplish through his plan.

The power and wisdom of Christ as revealed in the sacrifice of Christ, has been understood and accepted only by those called of God to share in the sufferings and glory of his Son. Through this calling God intends to show how that which is considered foolish by the world "is wiser than men," and that which is considered weakness by the world "is stronger than men." (I Cor. 1:25) In describing those chosen of God to be his children, the Apostle Paul uses expressions such as foolish, weak, base, and despised. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." (I Cor. 1:27, 28) While the words in this text are descriptive of how the world esteems those whom God chooses, they also contain an even more personal lesson. God wants us to realize that he did not choose us for our nobility, wisdom or wealth, but rather that he is accomplishing the task of developing the church by working with unknown, unimpressive, ordinary people, so "that no flesh should glory in his presence."—I Cor. 1:29

The key to the handling of matters involving wisdom, might and riches is to look constantly to our God. We, like Moses, have been given a glimpse of God's goodness and have heard the refrain: "Jehovah, Jehovah, a God of compassion and favor,—slow to anger, and abundant in lovingkindness and faithfulness: keeping lovingkindness to a

thousand generations, forgiving iniquity, and transgression and sin.”—Exod. 34:6,7, Rotherham

The world of mankind has not yet been privileged to see God in his true glory. In due time, however, our Father, who is the great supreme Creator of the universe, will become known for his lovingkindness, his justice and righteousness, even as Jeremiah said, “Let him that glorieth [boasteth], glory in this, that he understandeth and knoweth me that I am the Lord which exerciseth lovingkindness, judgment and righteousness in the earth.” (Jer. 9:24) In today’s evil world, people are more apt to glimpse God’s wisdom and power than they are his justice and love. If they are alert to the marvels of creation around them, they can see the intricate and wondrous design of all things in earth and heaven. To the extent that the children of men pause to reflect upon the pattern of the universe, our solar system, the earth itself, or even the tiny atoms that compose all matter, to that extent they are bound to stand in awe at the wisdom and power therein revealed. Unfortunately, few take the time to pause and consider how the fathomless complexities of creation declare the great power and wisdom of God.

Yet the greatest wisdom of all and the greatest power of all is to be found through Christ. God soon will reveal to mankind, through Jesus’ blessed kingdom, the wisdom of his plan and all will see his power manifested. And not alone will men see God’s wisdom and power, but they will also see his justice and love. These wonderful attributes of God will be manifested as the blessings of Christ’s kingdom flow to the people through the Christ. All people will return from the grave and come to an accurate knowledge of the truth. They will then with one voice glorify God. It has been the privilege of the church class to glory in their wonderful Heavenly Father as they have journeyed through this world. And they will continue to boast in their Lord and to teach all men to do likewise, even as the Apostle Paul has said, “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and

righteousness, and sanctification, and redemption, that, according as it is written, he that glorieth, let him glory in the Lord.”—I Cor. 1:30,31

As God made Jesus the church’s wisdom, righteousness, sanctification and redemption, so it will be the church’s privilege to help the world of mankind also see Jesus as their wisdom, righteousness, sanctification and redemption—forever and ever—and then the ransomed of the world will glory in the Lord! □

What Shall I Render?

“What shall I render unto the Lord for all his benefits toward me?”—Psalm 116:12

GRATITUDE is the responsive chord to benevolence in every truly noble heart, and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. God would have his children cultivate for their own sake, as well as for the sake of others, all the graces of true nobility and moral excellence. It is therefore fitting that we should keep in mind a careful record of all deeds of love and kindness toward us, and be careful to return the gratitude due. How often does love go unrequited because selfishness crowds out the nobler instincts? While human kindnesses often draw largely upon us for the exercise of this grace, how much more does the constant benevolence of our Heavenly Father? To him we are indebted for every good that we possess; and as his consecrated children we are also the special objects of his grace. Which of us cannot trace a long line of special providences in our behalf? Let us call to mind how he brought us up “out of the horrible pit” of condemnation to death, and “out of the miry clay” of personal sin, and “set our feet upon the Rock,” Christ Jesus, and then by his truth “established our goings.” Yes, and “he hath put a new song in our mouth, even praise unto our God.”—Ps. 40:2,3 □

Christian Life and Doctrine

The Foundation of Our Hopes

“Lord, increase our faith.”—Luke 17:5

THE Scriptures give us few definitions of words; but faith—one of the most important words in the Bible—has been very clearly defined by Paul as “a basis [a well-grounded assurance, Weymouth] of things hoped for, a conviction of [the reality of] things unseen.” (Heb. 11:1, Diaglott) It is the quality that enables us to grasp the reality of the great all-wise Creator and to lay hold of and make our own the things he has been pleased to reveal.

So important is this quality that God has made the blessing of eternal life dependent upon its exercise. And yet it is doubtless the observation of all God’s people that only a few who are living under present evil conditions have the ability to exercise faith. Indeed, most have no faith. Paul says, “All men have not faith.”—II Thess. 3:2

Were the Gospel Age the only “day of salvation,” instead of being the day exclusively for the salvation of the church (II Cor. 6:2), it surely would not be loving, nor even just, to impose such a condition for acceptance with God. Just as there are some born with no ear for music, being unable to distinguish one tune from another, so there are some born without the quality of faith. Even after reaching years of discretion, these find themselves quite unable to exercise faith.

Such are, of course, unfortunate, in that they are barred from participating in the high calling of God in Christ Jesus. But the changed conditions of the Millennial Age and the revelation of the glory of the Lord in that day will be such that the exercise of faith will be an ability possessed by all, for all

will come to know the Lord "from the least of them unto the greatest of them."—Jer. 31:34

Now, however, it is only the few possessing faith who can draw near to God with acceptance. And, thank God, some, through hereditary influences and early training, find themselves able to exercise this quality from very early days. From Paul's words it would seem that Timothy was one of these. Addressing Timothy, Paul says: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and [in] thy mother Eunice; and I am persuaded that [it dwells] in thee also."—II Tim. 1:5

However, the Scriptures make it plain that such faith as we may have by nature needs a great deal of development ere we are fully ready for the kingdom. The majority of us are possessed of but a small amount when the Lord accepts our consecration and brings us by the Spirit of sonship into his family.

Increased by Experiences

One of our principal lessons in the school of Christ relates to the development of more faith. When the disciples on one occasion were crossing the Sea of Galilee, they met the Lord walking to them on the water. He invited Peter to come to him, by also walking on the water. Peter made a bold start and then, seeing the fierceness of the winds and waves, became fearful, "and beginning to sink, he cried, saying, Lord, save me." Jesus caught hold of him, with the reprimand, "O thou of little faith, wherefore didst thou doubt?"—Matt. 14:30, 31

So it appears that, to begin with, even the disciples had only a limited amount of faith. Of this they themselves seemed to have a keen realization, and doubtless they on more than one occasion prayed, "Lord, increase our faith." (Luke 17:5) Such a prayer, uttered in sincerity, surely would be answered, probably by experiences coming to them that

would test their faith; and if the tests were met successfully, faith would be increased.

Peter's faith was tested by his being invited to leave the boat and come to the Lord on the water. But, as he saw the stormy winds and waves, his faith began to fail. Similarly, in these days of the second presence of the Master, some, on being invited to leave the "boat" (appropriately symbolizing the place or things that keep us buoyed up in the midst of the stormy winds and waves of the present social order) and come into full accord with the Lord and his arrangements, have found their faith sorely tested and have been made to realize they had not as much faith as they thought they had. Like Peter, such feel the need to cry to the Lord that their faith might be increased, that they might be obedient to his call and walk in his ways, whatever the cost.

One of the methods by which God develops our faith is well illustrated by the way he sought to increase the faith of his typical people, Israel, just as they were about to enter the Land of Promise. (See Deuteronomy, chapters 1 to 4.) Israel had been given a great many lessons of faith during the forty years in the wilderness, where they were entirely dependent upon the Lord for life and health and all things. But now they were about to enter upon some new and probably more difficult experiences than they had had hitherto.

Under a new leader, Joshua, they were to take possession of a strange and well-defended country, and Moses in his final word to Israel in the plains of Moab specially sought to encourage them along the lines of faith. They were about to do much fighting, and hence Moses reminded Israel of four nations who, in God's providence, had come from a distance, had conquered their enemies, and had taken possession of their land—the very thing that his people Israel were now required to do. These were the descendants of Esau, the Moabites, the Ammonites, and the Philistines. (See Deuteronomy 2:1-5, 16-22.)

Just at this time, too, as they were about to cross over Jordan to begin the work of driving out the inhabitants of Canaan—and doubtless for their further encouragement—the Israelites were allowed to defeat Sihon, the king of the Amorites, and Og, the king of Bashan. (Deut. 2:24-37; 3:1-17) God would have them know that if his providences enabled the descendants of Esau to take possession of Edom, the descendants of the two sons of Lot to possess Moab and Ammon, the Philistines, who came from Caphtor in northern Africa, to conquer and possess what afterwards became the land of the Philistines along the western seaboard of Canaan, so would he much more fulfill his oft-repeated promises that his people Israel should possess Canaan.—Deut. 2:23
Deut. 2:23

In the same way, our experiences—personal ones and those we observe in others—include at times special victories given us in the early stages of our Christian course, which are intended to make our faith sufficient for all the Lord requires of us in the Christian warfare. By these typical examples, too, the Lord would strengthen our faith to take possession of our “land of promise,” resting fully and enjoying fully all the exceeding great and precious promises he has given us.

Even now, as a part of our present inheritance, we have already entered by faith into our “land of promise.” We can enjoy it as a very real thing to the extent that faith has conquered and made her own all the spiritual good things the Lord has provided as a present portion for his people of spiritual Israel.

Dependent upon Knowledge

As true faith is based upon knowledge, to walk by faith means to walk in the light of the divine plan, at the same time being upheld by the divine promises laid hold of by faith. We are assured that what God has promised he is able to perform.—Rom. 4:21

The entire path of the church, leading to "glory and honor and immortality," is a path of faith. (Rom. 2:7) This is suggested by Paul in Romans 1:17: "For therein [in the light of the great plan of salvation, which centers in Christ Jesus] is the righteousness of God [his loving, just, and righteous character] revealed from faith to faith"—from one degree of faith to another.

We turn from sin because our faith tells us we are going contrary to divine law. Our faith further lays hold of the fact that we can receive forgiveness through the atoning sacrifice of Jesus. "The Lord hath laid on him the iniquity of us all." (Isa. 53:6) Further faith helps us to see consecration as a reasonable service; for, if we have been redeemed at great cost, making possible eternal life, how reasonable to give up the few short years of the present life to the Lord and his service!

"My remnant of days,
I'll spend to His praise
Who died the whole world to redeem.
If many or few,
My days are His due;
They all are devoted to Him."

Our faith, continuing to grow stronger, prompts us to take up our cross and follow the way the Master went. Even if we should, with Paul, "suffer the loss of all things," (Phil. 3:8) faith, ever growing stronger, enables us to continue to rejoice, as we lay hold of the salvation to be brought unto us at the revelation of Jesus Christ. (I Pet. 1:13) Our salvation, therefore, is indeed a salvation by faith, "not of works, lest any man should boast." (Eph. 2:9) It is God that worketh in the children of faith, "both to will and to do of his good pleasure."—Phil. 2:13 □

**"When thou passest through the waters, I will be with thee;
and through the rivers, they shall not overflow thee . . . for I
am the Lord thy God."**
—Isaiah 43:2, 3

Your Questions

Public Prayers

Jesus said, "When thou prayest, enter into thy closet." (Matt. 6:6) Does this mean that prayers in public, such as at church services, are not acceptable to the Lord?

NOT necessarily! In the preceding verse, Jesus warns against praying as do "hypocrites," for, he says, "they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." We believe that it is possible for a consecrated child of God to pray in the presence of others without desiring to be seen of men.

Prayer is a sacred privilege which is enjoyed by the Lord's people. All prayers should be reverential, and addressed to God alone. While the Lord's people, in hearing someone lead in prayer, should in their hearts be able to enter into the spirit of what is said, the brother praying should not address them, but the Lord.

The spirit of reverence in our prayers should influence the nature of our petitions. Too frequently in public prayers there is a tendency to present a message to the audience rather than to direct one's prayers to God.

Prayers are sometimes used to correct a wrong impression it is feared has been created by the remarks of another. Sometimes those who have addressed a congregation will use their closing prayer as an opportunity to say to the audience what they overlooked saying in their discourse.

All such prayers are not pleasing to the Lord. They constitute an irreverent use of his holy name. Public prayers should, above all else, be very brief, and should reflect a sincere seeking of God's blessing upon the assembly. Prayers are not opportunities to outline God's plan of salvation. So, while we think it is eminently proper to offer prayer in a congregation of the Lord's people, and publicly to seek God's blessing upon a gathering where a witness to the truth is to be given, it should never be designed to impress the congregation, but directed to God for the sole purpose of thanking him for his love, and seeking his blessing upon the meeting.

God's Due Time

Jesus said that if the mighty works which were done by him in Capernaum had been done in

Sodom, "it would have remained until this day." (Matt. 11:23) Does this imply that God destroyed the Sodomites without giving them an opportunity to repent?

YES, we understand that such was the implication of Jesus' statement. From the standpoint of traditional theology, this would have been quite unjust, for it would mean that the Sodomites had gone to eternal torture with no effort made by God to save them from such a terrible doom. But when we understand God's loving plan of salvation for the Sodomites, and for all who have died without having a full opportunity to repent, the matter appears in a very different light.

Abraham lived contemporaneously with the Sodomites, and to this faithful patriarch God promised that through his "seed" all the families of the earth would be blessed. (Gen. 12:3; 22:18) Certainly the Sodomites were one of these families whom God promised thus to bless. Paul explains that Jesus and his faithful footstep followers are this promised "seed" of Abraham. (Gal. 3:8, 16, 27-29) But Jesus did not come until about two thousand years after Abraham's day; and the calling out from the world and development of those

who are to be associated with him as the promised "seed" has required nearly two thousand years more. So, while God promised to bless the Sodomites, that promise was not due to be fulfilled until the time when Christ's kingdom would be ruling in the earth.

Meanwhile they were permitted to fall asleep in death to await the coming time of enlightenment and blessing. The Lord took away the Sodomites as he saw good. (Ezek. 16:49, 50) God saw that it would be better for them to sleep in death until his time came to bless them, than for them to continue and increase in sin.

Jesus informs us that because the Sodomites were not given an opportunity to repent before they were destroyed, it will be "more tolerable" for them in the day of judgment than for those to whom he witnessed by word of mouth and by miracles. This will be true also of all the millions who, throughout the centuries, have died without a knowledge of the Lord and of his requirements. Paul wrote that the Lord will have "all men to be saved, and to come unto the knowledge of the truth."—I Tim. 2:4

Paul's use of the word "saved" in this instance refers

to an awakening from the dead. No one can receive a knowledge of the truth while asleep in death. They must first be "saved," or rescued from death. Paul explains that the great truth which will then be made known to those awakened from death is that "there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." —I Tim. 2:5, 6

This means that the Sodomites, and all the unsaved dead, when awakened from death will be informed concerning the true God of love, and the provision he has made for them through the redemptive sacrifice of Christ. They will be instructed that upon the basis of accepting this loving provision, and obeying the laws of the kingdom of Christ then in force throughout the earth, they will not need to die again, but may live forever.

Thus, the time of their awakening will also be a time of "judgment," in the sense that those awakened from death will be on probation, with the opportunity given them of proving their worthiness of everlasting life. It will be more favorable then for the Sodomites than for those who, being favored with more light, rejected and opposed Christ. But even these

will have an opportunity to repent, obey, and live, when "in due time" the truth concerning Jesus is testified to them.—Rom. 11:15, 32

Stephen's Spirit

When Stephen, the first Christian martyr was being stoned to death, he prayed, "Lord Jesus, receive my spirit." (Acts 7:59) Does this not indicate that Stephen had a "spirit," or "soul," that went immediately to heaven when he died?

NO, AND for the very good reason that in the next verse, where Stephen's death is described, we are informed that he "fell asleep." When Stephen prayed, "Lord Jesus, receive my spirit," he used the Greek word **pneuma**. The literal meaning of this word is wind, or breath. It is sometimes translated "mind," and sometimes "life." Basically, it conveys the thought of invisible power, such as the power to live.

In Stephen's use of this word his thought would have been clearer had it been translated "life." Stephen knew that he was about to die. He had faith in God's promises to restore the dead to life, and believed that he would do so at the end of the age when he returned to establish his kingdom.

Encouraging Letters

"Will Open My Mind"

Dear Brethren: Greetings in Jesus' name! It is a pleasure to write to you, and to converse with you for the first time. I automatically had my hand on one of your booklets entitled, "God's Plan." It has been very challenging to me. On the back of the booklet I have seen your offer of "The Divine Plan of the Ages," and "God and Reason," and I would be grateful if you will send me these. I know it will open my mind to biblical understanding and precepts. Thank you, and may God bless you richly. Yours in Christ.—South America

For Distribution in Spain

Dear Brethren: I am writing this letter of request, if possible, a large amount of literature. People here are most interested in "Hope Beyond the Grave," "Why God Permits Evil," and "The Plan of God." I have a friend here who will help distribute these booklets. I am teaching him the truth as it is in the Bible, and he also is very much interested in proclaiming the message of God and the good news of the kingdom. Since people in this area are

very much interested, we urgently need the above booklets, and also wish to tell you that we enjoy the Italian Dawn very much. We greet you in the name of our Lord Jesus, and gratefully appreciate your sending the above-mentioned booklets. Sincerely.—Spain

More Enlightened Than Ever

Dear Brothers and Sisters: I hope this is the proper greeting, for you all do make me feel like a brother whenever I visit, as I did last summer. And through reading The Dawn and your books and booklets I have become more enlightened than ever concerning world events. As we come closer to the end of this age I can readily see the events prophesied in the Bible gradually happening. While I hear others proclaim, "There seems to be so much trouble in the world today," at least I know why, even when they do not accept my reasoning. I am enclosing my check for the attached Dawn subscriptions, and the book, "Songs in the Night," and request that the balance be accepted for your wonderful work in making the truth so plain. May God bless you all!—MD

Helpful in Daily Walk

Dear Brethren in Christ: We have greatly enjoyed The Dawn this past year. The articles have been encouraging and helpful in our daily walk, as we try to please our Heavenly Father and our Lord and Savior. Thank you all for your love in his service in dispensing present truth. Enclosed is my renewal of The Dawn. With Christian love.—WA

Dawn Found at Laundromat

Gentlemen: While waiting for my wash in a laundromat, I picked up a small magazine called The Dawn. I enjoyed it immensely, and would like to subscribe. Am enclosing \$1.00 for a one-year subscription.—IL

Grateful for New Knowledge

To Whom It May Concern: I hear your program every Sunday morning. I think everyone should hear it. I have learned so many things I did not know about the Bible. I am so grateful, and thank God for that. God bless you, and all your staff. Please send me the booklets I have listed below. Thank you so much!—OH

For Class Study

Dear Sirs: I listened to your program, and would like very much to understand it more

clearly. Will you please mail me a copy of "Hope Beyond the Grave." In our church we are having Bible study. I would like very much to discuss this subject in class.—VI

Has "Gained Momentum"

Dear "Frank and Ernest": May God bless your efforts in trying to get people to know the true and living God! I listen to your radio program whenever I can, and I have gained momentum in my stand for real truth that God's ways are not our ways, and we should trust him more because he has life and death in his power. Kindly send me a copy of your booklet, "God and Reason." May God keep you in your endeavors, as you strive to help whomsoever you can.—NY

"Beautiful Education"

Dear Sirs: Received my booklets from your office, and am now reading "Creation." I can't tell you what it has done for me! It is so inspiring and so full of knowledge. I am looking forward to reading the others. I know they will be as helpful and inspiring. I have so many friends and loved ones to whom I would like copies mailed. Right now I am sending \$5.00. Will you please mail copies to the names on the enclosed sheet. Sincerely.—CA

Was "Missing Out"

Dear Sirs: I would like the booklet, "Hope Beyond the Grave." I watched the program on TV Sunday morning, and I realized that I had been missing out on very many important things about our Lord. I am very much interested in the Lord and in his ways. I hope I can make up for all the things I have missed, in the book you will send to me. Your program really opened my eyes! To you I owe a lot of thanks. Sincerely.—TX

For "First-Graders"

Gentlemen: Please send me five copies of the children's book, "God's Promises Come True." I already bought four, and they are so nice that I want to give them to my Sunday school class of first-graders. If there is an extra charge to cover mailing and service, just let me know. Thank you!—AZ

Now Aware of Coming Kingdom

Dear "Frank and Ernest": Thank you for your message on prophecy this Sunday morning on WWDJ. I know Jesus said that in the latter days there would be signs to watch for, and that those who know should tell those who don't. Just recently I have been made more aware of Christ's coming 1,000-year reign, but my knowledge is still limited. So that I may be a better disciple of the Lord, would you please send me your booklet on this subject, as well

as any other available on the same topic. With my Bible, and printed material such as yours, I hope to help open some of the eyes of our "spiritually blind." Thank you very much.—NJ

A Long-time Friend

Dear Friends: I want to thank your organization for having received The Dawn magazine over so many years, and also for the privilege of renewal. It has afforded me many happy hours of reading and studying Bible truths. May the dear Lord continue to bless you wonderful people in this great work. I am nearing my 93rd birthday, and not now quite as able to read The Dawn and the other good literature you publish. Enclosed is my renewal. Please keep on thinking of us all prayerfully. Sincerely and gratefully.—KY

Anxiously Awaiting Booklet

Dear Brothers "Frank and Ernest": I heard your broadcast this past Sunday on WWDJ, and am availing myself of your invitation to send for the booklet, "Christ's Thousand-Year Reign." I believe some important revelation is contained in the verses you read on the air. In anticipation of receiving the aforementioned booklet, I remain, Sincerely yours in Christ.—NY

LIVING BY FAITH

“The just shall live by faith.”—Hebrews 10:38

IT IS not enough that by faith we receive the first impulse of life, but having passed from death unto life, by the same means, we must continue to receive and appropriate spiritual nourishment, that we may grow thereby. We must walk by faith, following the leading of the Holy Spirit through the Word of truth. In this way of faith there is much of present privilege as well as future prospect. It is the way in which we may enjoy the fellowship and the abiding presence of our Lord Jesus and our Heavenly Father, in which we may have intimate personal communion with them, and in which we may also have the witness of the Holy Spirit to our adoption and continued acceptance as sons of God, and the comfort of all the means of grace. These present privileges, together with the glorious hopes they inspire and keep alive within us, are the meat which we have to eat which the world knows not of, enabling us to live a new life apart from the world—apart from its spirit and its fellowship.

WORDS OF SPIRIT AND OF LIFE

HOWEVER dark and parabolic were our Lord's teachings, nevertheless, rightly understood, his message is one that is spiritually helpful and lifegiving to those who can and do understand it. It is this quality of the Lord's message which makes the religion of the Bible different from that of all the heathen. It is a message of life as well as a message of holiness. It is a message of forgiveness as well as a message of condemnation. It is a message of love as well as a message of justice. His wonderful words of life—they are charming, beautiful, forceful! We may read them over year after year and we still see more beauty in them, still deeper significance, and that in proportion to our own growth in grace, our growth in knowledge, and in the spirit of the Master.

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

P. HATGIS		L. POST	
New Haven, CT	August 23	Philadelphia, PA	August 16
		Chicago, IL	August 30
G. JEUCK		J. TATE	
Allentown, PA	August 16		
K. NAIL		Sayville, NY	August 9
Berwick, PA	August 23		
G. PASSIOS		F. WASSMANN	
Middletown, NY	August 9	Pottstown, PA	August 23

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		R. ROBINSON	
Yeovil	August 15, 16	Reigate	August 1
Ipswich	September 13	Yeovil	August 15, 16
		Warrington	September 6
Barnsley	September 27	Ireland	October 31

Obituaries

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

Sister Jenifer A. McFarlane, Udney, Ont.—April 15. Age, 104
 Sister Lois E. Boals, Jacksonville, FL—May 17. Age, 62
 Sister Elizabeth Cunningham, Quincy, MA—May 31. Age, 90.
 Sister Bell Orrock, Richmond, VA—May 31. Age, 92.
 Sister Edna Shannon, Shreveport, LA—June 1. Age, 101.
 Sister Inga Sheets, Los Angeles, CA—June 21. Age, 94
 Brother George Kowaliszian, Los Angeles, CA—June 28. Age, 93.

Conventions

ALBION, MI, August 1-6—Bible Students General Convention, Albion College, Albion, MI

DENVER, CO, August 14-16—Loretto Heights College, 3001 S. Federal Blvd., Denver. Mr. Joseph Marks, 915 East 9th Ave., Broomfield 80020
Phone: (303) 466-2625

CHICAGO, IL, August 23—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst, IL Mr. Leonard Szczesny, 125 N. Charles Ave., Villa Park, IL 60181

DETROIT, MI, August 30—Redford YWCA, 25940 Grand River. Mr. Robert Gorecki, 1585 Martiniqne, Troy, MI 48084

JACKSON, MI, September 5-7—Coolidge Lodge, 355 Napoleon Rd., Michigan Center. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson, MI 49203

SAN DIEGO, CA, September 5-7
SEATTLE, WA, September 5-7—St. Thomas Center, Kenmore. Mrs. David Bruce, 6222 102 Place, N.E., Kirkland, WA 98033
Phone: (206) 822-4607

NEW YORK, NY, September 6—Church Center for the United Nations, 777 United Nations Plaza, 1st

Ave. at 44th St., New York. Mr. Leo Post, 24 Lexington Rd., New City, NY 10956

WEST NEWTON, PA, Sept. 19,20—Pittsburgh Area Convention, Sewickley Grange, Rt. 136E., West Newton. Mr. Charles Martig, 730 Dunster St., Pittsburgh, PA 15226
Phone: (412) 563-6110

GROTON/NEW LONDON, CT, September 20—Mohegan Community College, Mahan Drive, Norwich. Mrs. Phyllis Goulis, 155 West Thames St. Norwich, CT 06360

GRAND RAPIDS, MI, September 26,27—Walker Junior High School, 4252 3 Mile Rd., N.W. Mrs. Harriet Fuerst, 804 Conger, N.E., Grand Rapids, MI 49504
Phone: (616) 361-8150

CAPE COD CONVENTION, October 2-4—Outrigger Inn, Hyannis, MA. Anna May Suraci, 171 Johnson Rd., Hamden, CT 06518

MILWAUKEE, WI, October 3,4—Aurora Lodge, 734 N. 26 St. Mrs. Violet Pazucha, 4454 S. 14 St., Apt 3, Milwaukee, WI 53221

PHEONIXVILLE, PA, October 25—Ursinus College, Rt. 422, Collegeville, PA. Mrs. David Hauke, 46 Heather Road, Newark, DE 19702

“For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee.”—Psalm 84:11,12
